

COMMENTARY

ON

THE ACTS OF THE APOSTLES.

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BY THOS. O. SUMMERS, D.D.

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MAP  
Illustrative of  
THE ACTS OF THE APOSTLES,  
& the remaining Books of the  
NEW TESTAMENT.

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TO  
ENOCH MATHER MARVIN, D.D.,

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A SUCCESSOR OF THE APOSTLES, IN THE ONLY TRUE, SCRIPTURAL SENSE,  
THIS COMMENTARY ON THE ACTS  
IS RESPECTFULLY DEDICATED,

BY

THE AUTHOR.

## INTRODUCTION.

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THE genuineness and authenticity of The Acts of the Apostles have been admitted in all ages of the Church. That this book was written by Luke, the author the Third Gospel, appears from the first verse, in which there is a kind of dedication to Theophilus, to whom the author had inscribed his "former treatise;" from the idiom and style, which agree with the Gospel of Luke; and from the testimony of all antiquity.

Passing by allusions, or supposed allusions, to The Acts by Papias, Justin Martyr, Clement of Rome, Ignatius, and Polycarp, it is plainly quoted in the Epistle of the Churches of Lyons and Vienne, A.D. 177. Irenaeus, Clement of Alexandria, and Tertullian, frequently quote it as the work of Luke. Eusebius (Eccl. His. iii. 4) says: "Luke, a native of Antioch, by profession a physician, was generally Paul's companion, but associated designedly with the rest of the apostles. Of the skill which he acquired from them in the art of healing souls, he has left us proofs in his divinely-inspired books—in the Gospel, which he says he received from the eye-witnesses and ministers of the word, and in The Acts of the Apostles, which he composed not from hearsay, but by what he learned from his own eyes."

As to the sources of his information, it is only necessary to revert to the fact that he had personal intercourse with the apostles, and access to public documents, and thus was put in possession of facts which did not come under his own personal observation. His carefulness and diligence as a writer are apparent; and, being superintended by the Holy Spirit, his works are infallibly correct and authentic.

The title of this book does not appear to have been given it by Luke himself; though it is very ancient. It is so styled by Clement of Alexandria and Tertullian, and by the Fathers who came after them. It is rather too broad for the work, as but little is said of what any other apostles did besides Peter and Paul; and only a few of Peter's acts are given, as his opening of the kingdom of heaven to Jewish and Gentile believers, and a few other incidents, terminating with the part which he took in the council at Jerusalem. The acts of Paul are detailed more at length; but this record stops at Paul's first imprisonment at Rome.

This leads to the inference that the book was composed about the time of Paul's liberation, and so may have been written at Rome, whither Luke accompanied Paul—probably A.D. 63.

OEcumenius styles The Acts, rhetorically, "The Gospel of the Holy Ghost," because it narrates his pentecostal outpouring, and his agency in the establishment of the new dispensation. In like manner, Chrysostom calls it, "The Gospel of our Saviour's resurrection"—that is, the account of what took place consequent upon Christ's resurrection from the dead.

There are many various reading in The Acts, and our translators have not been happy in their translation of many passages. Hence I have paid great attention to these points: I have carefully weighed the external and internal evidence for the various readings, and decided in favor of those which seem entitled to preference, and given literal translations of many passages, in order to facilitate the understanding of the sacred text. To save space, I have adopted the usual abbreviations—A, B, C, D, E, Sin., etc.—for the uncial MSS.—those written in capitals, *i.e.*, the Alexandrinus, Vaticanus, Ephraemi, Bezae, Laudianus, Sinaiticus, etc. These are the most ancient MSS., extending from the fourth to the tenth century. Then there are the cursives—those written in small characters—which are denoted by the small letters, a, b, c, etc., and the numerals 1, 2, 3, etc. There are hundreds of these, extending from the tenth to the sixteenth century. Some of them are of little consequence; but others are very valuable, *e.g.*, p, 13, 36.

The principal versions are thus indicated: Syr.—Peschito Syriac, supposed to have been made in the second century; Vulg.—Vulgate—the important Latin version, revised by Jerome in the fourth century; AEth.—AETHiopic, and Goth.—Gothic—fourth century; Arm.—Armenian—fifth century; Copt.—Coptic, Sah.—Sahidic—Egyptian versions of a later date. Those who wish more minute information on these points are referred to Lardner's Credibility; Alford's Prolegomena and Critical Apparatus in his Greek Testament; the Introductions of Horne, Davidson, and others; Watson's and Smith's Dictionaries; Kitto's and McClintock and Strong's Cyclopedias, and other works of this class.

The translators of the English *Hexapla* are denoted by the usual abbreviations: Wic., Wiclif (1380); Tyn., Tyndale (1534); Cr., Cranmer (1539); Gen., Geneva (1557); Rh., Rheims (1532); A.V., Authorized Version (1611).

The names of authors cited are sometimes abridged thus: Jos., Josephus; Chrys., Chrysostom; Aug., Augustin; Whit., Whitby; Wes., Wesley; Bloom., Bloomfield; Alf., Alford; W. and W., Webster and Wilkinson, and the like.

Other abbreviations, as *q.d.*, "As if he should say;" *cf.*, "Compare;" *et al.*, "And elsewhere," need scarcely be noted, as they will be readily understood.

I have avoided the use of the first person, as in the Commentary on the Gospels, as a matter of taste; and I have frequently stated points in an hypothetical, rather

than a dogmatic, form; though I have always given my own opinion—sometimes stating the opinion of others, whether agreeing or disagreeing with it.

Though the general plan of the Commentary on the Gospels has been followed—results being given without the process by which they were reached—yet I have found it expedient to vary from this in many instances in the present work. I have also found it necessary to be more elaborate on The Acts than on any one of the Gospels, seeing that many of the same subjects are repeated in substance in the Synoptic Gospels, and, indeed, some in John also; whereas the present history has no counterpart. It requires a careful account of persons, and places, and events, herein recorded—all of which, it is hoped, have received due attention. The latest results of sacred criticism, researches in topography, etc., are here presented.

In this work, the sacred text, with the heads of chapters, and marginal readings and references, has been carefully printed from the standard edition of the American Bible Society.

To save room, the passages of Scripture referred to in the notes are not generally quoted; but, as they are of great importance in the elucidation of the text, the student is earnestly requested to turn to them, in every instance, as the Bible is its own interpreter.

It did not belong to my plan to append "practical reflections" to the comments on the text; though ministers and others who may consult the work will find *suggestions* of this sort, which, it is hoped, will prove "good to the use of edifying."

PUBLISHING HOUSE OF THE METHODIST EPISCOPAL CHURCH, SOUTH,  
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THE  
ACTS OF THE APOSTLES.

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CHAPTER I.

1 *Christ, preparing his apostles to the beholding of his ascension, gathereth them together into the mount Olivet, commandeth them to expect in Jerusalem the sending down of the Holy Ghost, promiseth after few days to send it: by virtue whereof they should be witnesses unto him, even to the utmost parts of the earth.* 9 *After his ascension they are warned by two angels to depart, and to set their minds upon his second coming.* 12 *They accordingly return, and, giving themselves to prayer, choose Matthias apostle in the place of Judas. he divinity, humanity, and office of Jesus Christ.* 15 *The testimony of John.* 39 *The calling of Andrew, Peter, etc.*

I.—1. *The former treatise*—The former narrative, indeed, I made. Our translators do not render the particle *men*, "indeed," as there is no *de*, "but," in the apodosis—Luke passes insensibly, as it were, from the preface to the subject-matter of his book. Winer, Gr. Gr. Test. lxiii. *O Theophilus*,—This name, meaning "a lover of God," occurs in Josephus, Ant. xx. 8. Grotius thinks he may have been a magistrate of Achaia, converted by Luke. (See on Luke i. 3.) Tyn., Gen.: "In the former treatise, dear friend Theophilus." *Of all*—Concerning all things of the principal importance. *That Jesus began*—Undertook—implying the importance of his ministry and its continuance. Winer: "All that Jesus began, and, consequently, continued both to do and to teach, etc.—ver. 22." The reference is to the miracles and discourses of Jesus.

2. *Until the day*—Until the day in which, having through the Holy Spirit commanded the apostles whom he had chosen, he was taken up. Rh.: "He was assumed." The word occurs in Mark, who uses the full phrase, "received up into heaven." (See on Mark xvi. 19.) All Christ's miracles and teaching were done by the authority and with the co-operation of the Holy Spirit. (See on Luke iv. 18; John iii. 34.) It was so in the interval between his resurrection and ascension, as well as before his death. Jesus instructed them in regard to their conduct of the affairs of his kingdom (ver. 3). This embraces the great commission given in Galilee (Matt. xxviii. 19, 20), and renewed at Jerusalem (Mark xvi. 15-18). The election of the apostles is recorded by Luke (vi. 12-16), and is here referred to

show the authority under which they acted, as he is about to record their acts. The imperfect, "chose," has here the force of the pluperfect, "had chosen."

3. *To whom also*—To whom he also presented himself living, after his suffering. But all the six old English versions have *passion*—which was probably used by eminence to describe his last suffering ending in death, as in the Litany, "By thy cross and passion," and the Communion Service, "His death and passion." *Pascho* is elsewhere rendered "suffer." Christ appeared to them on several occasions, as recorded by Matthew (xxviii.), Mark (xvi.), Luke (xxiv.), and John (xx., xxi.), and Paul (1 Cor. xv.): *cf.* Acts x. 40, 41. The *kai* ("also") connects "he showed" with "he had chosen." *By many infallible proofs*,—In many proofs. The predictions concerning his resurrection, the empty tomb, etc., were strong presumptions of his resurrection. His personal manifestations to the apostles were proofs of the fact. What follows in this history furnishes demonstrations. The proofs were manifold, and irresistible in their force. *Being seen of them forty days*,—During forty days appearing to them. Ten or eleven of his appearances are recorded by the evangelists and Paul (1 Cor. xv.). The apostles were very incredulous, but these proofs overcame their incredulity, and forced belief. They saw him in various circumstances, had familiar intercourse with him, and received from him instructions as before his death—illusion and collusion were out of the question. His body was not a spiritual, glorified body, but that with which they were familiar. Luke xxiv. 39; John xx. 27. The term between the resurrection and the ascension is nowhere else stated. *And speaking of the things*—And speaking of the things concerning the kingdom of God. Wic.: "And spekyng of the rewme of God." Jesus gave his apostles instructions concerning the establishment and government of the Church, which was committed to their care. The gospel dispensation, or Church, is called a kingdom in conformity with the theocratic style with which the Jews were familiar. Ps. ii.; Isa. ii. 2-4; ix. 1-7; xi.; Jer. xxiii. 6, 7; Dan. ii. 44; vii. 13, 14, 18, 27; Micah iv. 1-7. In this realm the Messiah is King; the ministers of the Church are his officers; those who believe in him are his subjects; and the Bible is the code of laws by which they are governed. By the kingdom of God is sometimes meant the obligations it imposes, and the privileges it secures (Matt. xiii.; Rom. xv. 17), and sometimes the heavenly state into which it is to be developed. 1 Cor. vi. 9, 10; Gal. v. 21; 2 Pet. i. 11. John the Baptist and Jesus and his disciples proclaimed it as at hand. In Matt. xvi. 28, Jesus told them that it should come during their life-time; and in ver. 5 he tells them that it will be ushered in with demonstrative power "not many days hence"—ten days from the day of his ascension.

4. *And being assembled*—And being in company with them—viz., at Jerusalem, just before his ascension. The rendering of the Vulg., *convescens*, followed by Wic., "He eet with hem," and Rh., "Eating with them," mistakes the etymology. *Commanded*—He charged them not to depart from Jerusalem—because there the

kingdom of God was to be inaugurated, and they were not prepared for their work until they received the qualification which was then to be imparted. Isa. ii. 3. *But wait for*—But to await. *The promise of the Father*,—Its fulfillment: cf. Gal. iii. 14. It is called "the promise of the Father," because God promised in the Old Testament that he would send the Holy Spirit. Joel ii. 28: cf. Acts ii. 16-18, 33. How familiarly he speaks to them of "the Father!" So in ver. 7, echoed by Peter, ii. 33. It is Christ's common style in the Johannine discourses; but it occurs also in the Synoptics and in the Epistles. *Which*,—Vulg., Rh.: "Which you have heard (saith he) by my mouth." Lit., "Which ye heard from me." *Inquit*, "saith he;" is interpolated, because there is a change from the oblique to the direct style. Cf. Matt. ix. 6; Winer, lxiii. Christ alludes particularly to his paschal discourses, John xiv.-xvi.: cf. John vii. 38, 39. (See on Luke xxiv. 49).

5. *For John*—The Baptist. *Truly*—Indeed. *Baptized with water*;—Christ thus alludes to John's own language. Matt. iii. 11. *But ye shall be baptized*—He does not say, "I will baptize you"—John had told them who was to be the Administrator. (See on John i. 33.) *With the Holy Ghost not many days hence*.—Lit., "Not after these many days"—*i.e.*, after these few days. He seemed to have the few days just in his eye. It was ten days from the Ascension to Pentecost, when the baptism of the Spirit was administered—*viz.*, by his outpouring—intimating, by the way, the mode in which baptism was administered—the sign corresponding to the thing signified. Acts ii.

6. *When they*—They, therefore, having come together—on the Mount of Olives, ver. 9-12—their last interview. *They asked*—Inquired of him. *Saying, Lord, wilt thou*—Lit., "If thou dost at this time restore"—an idiom arising, perhaps, from blending the direct with the indirect style: Art thou now about to restore the kingdom to Israel? Cf. ver. 3. The Jews expected a restoration of their theocracy in the days of the Messiah. Notwithstanding the instructions of the Master, the apostles cherished these secular chiliastic views. Matt. xx. 20-28. (See on Mark x. 35-45; John vi. 15.) They seemed to give up all hope of realizing their expectations when their Lord was crucified, dead, and buried (Luke xxiv. 21); but their hopes revived after his resurrection. They could not doubt his ability to restore the theocracy, since he had restored himself to life. They, of course, had more spiritual views of the Messiah's kingdom than those entertained by the Jews in general; but they still thought it was to be a temporal sovereignty, and that they were to have places near the Messianic King—as ministers of state. One may smile at their simplicity and ignorance; but those who hold to the premillennial advent, and personal, corporeal reign of Christ on the earth for a thousand years, can hardly afford to do so.

7. *And he said*—But he said to them, It is not yours to know times or seasons. It is not your province—it does not belong to you—you have nothing to do with

this matter. The word "times" is an echo of their word "time" in ver. 6—the periods indicated in prophecy. If "seasons" differ from "times"—which may be doubted, as both are without the article, and are joined by a disjunctive, whereas in 1 Thess. v. 1 they both have the article, and are joined by a copulative—then "times" may mean periods, and "seasons" may mean precise dates. Vulg., Wic., Rh.: "Moments." *Which the Father hath put in his own power.*—Which the Father set by his own authority. He fixed the times and dates: they are in his chronology, not in ours. They are the secret things that belong to him. Deut. xxix. 29. It has not pleased him to reveal to men or angels—nor was it any part of Christ's mission to make known—the day and the hour when the great events of prophecy should be fulfilled. He had told them this before, when referring to the predicted destruction of the Jewish state, which was to be synchronous with the setting up of his kingdom. (See on Mark xiii. 32.) The disciples asked concerning the time, and Christ answered accordingly: he left them to find out more clearly the nature of his kingdom by the developments about to take place.

8. *But—Alla*, noting opposition—not that, but this. *Ye shall receive power*—Not *exousia*, rendered "power," in ver. 7, but *dunamis*. Vulg., Wic., Rh.: "Virtue"—such spiritual and miraculous endowments as would empower them for their great work. Cf. Gen. xxxii. 28. (See on Matt. xxviii. 19; Luke xxiv. 49; Acts iv. 33.) *After that*—The Holy Spirit having come upon you—viz., in the baptism of the Spirit, Acts ii. This indicates the source of spiritual power, and the time when they should receive it. *And ye shall be witnesses unto me*,—My witnesses—not testifying to him, but for him—*i.e.*, in regard to him—which is also the force of the dative in the received text—deposing to the great facts of his life and ministry, death and resurrection—particularly the last, as in Acts iv. 33: "With great power gave the apostles witness of the resurrection of the Lord Jesus." (See on Acts v. 32; xiii. 30, 31; xxii. 14, 15.) *Both in Jerusalem*,—The capital—the scene of his death and resurrection, where it was proper that the Church should take its rise: ver. 4. *And in all Judea*,—The southern canton of Palestine. *And in Samaria*,—Which adjoined Judea on the north, and into which the temporary mission of the apostles did not extend, though they were a circumcised people, and professed to be governed by the laws of Moses, and expected the Messiah. (See on Matt. x. 5.) *And unto the uttermost part of the earth*.—To the land's end. The language is taken from the O.T., where it primarily means the extremity of the land of Israel. If it was possible for the apostles then to have understood our Lord as referring to Galilee—the northern canton of Palestine—and Perea, embracing the territory east of the Jordan—after they received power from on high they understood him to mean the whole habitable world. Thus they began in Jerusalem and Judea—extended to Samaria—then to all other parts of Palestine (Acts ii.-ix.)—and then to all other parts of the world. Acts x.-xxviii.; Epistles, *passim*. They thus construed the predictions in Ps. ii.; Isa.

xlix.; etc.; and the great commission, Matt. xxviii. 19, 20; Mark xvi. 15-20. Cf. Acts xiii. 46, 47; Rom. xv. 8-21; Col. i. 6, 23.

9. *And when*—And having said these things, they beholding, he was lifted up—into the air: this is not the word which expresses the ascension as completed in ver. 2. *And a cloud received him out of their sight*.—So the six versions. Lit., by a pregnant construction, "Took him up away from their eyes"—Wic.: "Fro her izen." The cloud came under him, and bore him up beyond the reach of their vision.

10. *And while*—And as they were gazing toward heaven. The compound imperfect is emphatic: they were fixing their eyes intently upon the wondrous scene. *As he went up*,—He departing. The word is used of his death, Luke xxii. 22, and of his ascension, John xiv. 2, 3, where it is rendered "go." This was his journey to the skies. No wonder the disciples gazed upon their ascending Lord: so Elisha gazed upon Elijah when he traveled the same route in a chariot with horses of fire. The disciples saw the chariot of cloud; but they did not see the myriads of angels which drew it, and attended it. They could not with their bodily eyes witness the change by which his body of "flesh and bones" was changed into a spiritual, glorified body. Phil. iii. 20, 21. They doubtless strained their eyes, and saw the splendid object for many a mile, but finally it went beyond their vision, and their beloved Master was taken from their head. They wondered at it; but after the pentecostal baptism, they saw how "expedient" it was, as their Lord had told them. John xvi. No ascension of Jesus, no descent of the Holy Spirit—no advocacy of our interests before the throne—no preparing of a place for us—no such powerful attraction as we need to draw us upward. *Behold*,—And behold. The *kai* omitted in translation may mean, "for their part," or as a Hebraism, "then behold"—so Hackett. It is an expression of wonder. *Two men*—Angels are called "men," because they assume the appearance of men. Gen. xviii. 2; xix. 1; Jud. xiii.; Rev. xxi. 17; Mark xvi. 5; Luke xxiv. 4. *Stood*—Were standing by them. This is a different word from that used in Luke xxiv. 4, but it seems to mean the same. The angels suddenly appeared to the disciples. *In white apparel*;—Corresponding to the "shining garments" of Luke xxiv. 4—where the words are plural, as they are here in some MSS., the Vulg., and some other versions; but nearly all MSS. and versions have the singular, as in Acts x. 30; James ii. 2. Whiteness is the emblem of purity and majesty; hence priests and conquerors were robed in white. Dan. vii. 9; Rev. iii. 4; vi. 11; vii. 9, 13. The angels probably shone like Jesus in the Transfiguration. Luke ix. 29. They came in robes of state to grace the resurrection and ascension of their Lord and ours.

11. *Which also said*,—Who for their part said: the Lord had spoken his last word—his servants now speak. Alf.: "Who not only appeared, but also said." *Ye men of Galilee*,—A courteous pleonastic style—"Men Galileans." By addressing

them, "Galileans," the angels showed the disciples that they were not unacquainted with them. They had seen the disciples before: perhaps these very angels were the two who appeared at Christ's resurrection. *Why stand*—Why do ye stand looking toward heaven? This was an indirect reproof of their carnal, chiliastic notions—their desire still to know Christ after the flesh, and to keep him with them on the earth: they seem to have expected that he would speedily return to set up his throne, and they were looking as if they thought he would return immediately—not knowing that it was "expedient" for them that the heavens should receive him and retain him until the end of time, when he shall come again to judge the world. (See on ver. 6.) This question is like that which the angels put to the women at the sepulcher, "Why seek ye the living among the dead?" *This same*—The same Jesus. Your Lord in his glorified humanity—still retaining his personal identity—"Jesus" still, though in heaven. *Which is*—Who was taken up from you to heaven. *Shall so come*—Will so come as you saw him going to heaven. He will descend at the last day in the clouds, visibly and personally, as he ascended. 1 Thess. iv. 16, 17; 2 Thess. i. 7. He will not come in like manner till then. He was to come in his providential dispensations to destroy Jerusalem; and he comes to every faithful soul by his Spirit; but the heavens must retain his glorified humanity till he shall come to judge the quick and the dead. Hence transubstantiation and the premillennial corporeal advent of Christ are alike false.

12. *From the mount called Olivet*,—From a mountain which is called Olivet. The Mount of the Olive-yard (*Elaionos*). In the Gospels it is called, "The Mount of Olives." This is a part of a ridge of limestone hills divided from Jerusalem by the brook Kidron and the Valley of Jehoshaphat. Its name is derived from the olive-trees that grew on it—a few of which still remain. A portion of it was called "The Mount of Corruption," because Solomon built "high places" on it to the gods of the Ammonites. 1 Kings xi. 7; 2 Kings xxiii. 13. Olivet is called by the Arabs *Jebel-et-Tur*. Its central peak is 175 Paris feet above the highest point of Zion, 416 above the Valley of Jehoshaphat, and 2556 above the level of the sea. This appears to have been, as tradition says, the point of the Ascension. This does not contradict Luke xxiv. 50, where it is said, "he led them out as far as to Bethany," and thence ascended; for the town Bethany is not meant, but the commencement of the District of Bethany. (See on Mark xi. 1.) *Which is from*—Which is near Jerusalem, distant a Sabbath's journey. This is the only place in Scripture in which "a Sabbath-day's journey" is mentioned. The Rabbins say it was the distance from the tabernacle to the farthest part of the camp of Israel—2000 cubits, or about 7½ stadii. Epiphanius states it was 6 stadii, or 750 Roman paces. Josephus says in one place that the Mount of Olives was 6 stadia, and in another 5 stadia, from Jerusalem—according to the precise part of the mountain. A stadium, or furlong, was 145 paces, 4.6 feet—a mile being 1056 paces. An English furlong is 132 paces. Some make the stadium 606 feet, 9 inches, Eng. If the lowest reckoning be

taken, 5 furlongs, then the distance would be 729 paces, 3 feet—less than three-quarters of a mile. It is generally spoken of as nearly a mile—about half way from Jerusalem to the town of Bethany. (See on John xi. 18.).

13. *And when they were come in,*—Some supply "to the city," in view of ver. 12. Wic.: "To the house." *Into an upper room,*—To the *huperoots*—an upper room, a kind of parlor, as it is rendered by Tyn. and Cr. Wic.: "The soler," meaning the same. Here company were entertained, feasts held, devotions performed, etc. It was the same as the guest-chamber, the large upper room where the Last Supper was held. (See on Mark xiv. 15, 16.) The disciples may have retained the use of this room from that time. This is more likely than that it was in the temple. They resorted stately to the temple to worship, but they would hardly be allowed to lodge there. (See on Luke xxiv. 52, 53.) *Where abode*—Where were staying—not living there as at home, but remaining there, "waiting for the promise of the Father." They may have lodged at their usual places of sojourn in Jerusalem—repaired to the temple at the set times for worship, and spent the rest of the time during the ten days in this upper room in devotion. Ver. 14. *Peter*,—This is the Greek surname of Simon—Aramean *Cephas*, meaning "a rock"—which was given to him by Jesus because of the early and bold confession which he made of our Lord's Messiah-ship, and the peculiar relation which he was to sustain to the Church. His name is put first also in the catalogues of the apostles in the three Evangelists. He appears to have had a precedency among the apostles, being frequently their spokesman; and he was employed in opening the kingdom of heaven to both Jewish and Gentile believers; but there is no hint of any primacy or permanent supremacy of Peter. (See on Matt. x. 2; xvi. 16-18; John i. 40-42; Acts ii.; x. *James*,—Heb., *Jacob*, "he who supplants." *John*,—Heb. *Yehochanan*, meaning "the grace of the Lord." He and James were sons of Zebedee. *Andrew*,—Greek, meaning "a strong man," He was the brother of Peter—was first called of all the apostles—this is the last mention of him. In Matthew and Luke he is paired with Peter—John here takes his place, as he is associated with Peter in the subsequent history. (See on Matt iv. 18; John i. 40-42.) *Philip*,—Greek, "lover of horses." *Thomas*,—John (xi. 16; xx. 24) says that he was called *Didymus*, which is a Greek translation of Thomas, which comes from the Hebrew *Teom*, a twin. *Bartholomew*,—As Nathanael was called at the same time with Philip (John i. 43-51), and as he is not mentioned by any of the evangelists except John, who never mentions Bartholomew (John xxi. 2), it seems evident that these are two names for the same person, and the rather as Bartholomew is a surname, meaning, "Son of Tolomai"—Nathanael, son of Ptolemy. *Matthew*,—Probably from the Hebrew *Mattathias*, meaning "a gift of Jehovah." Mark (ii. 14) calls him "Levi the son of Alphaeus"—probably not the Alphaeus who was the father of James the Less. He speaks of himself as "Matthew the publican." (See on Matt. ix. 9; x. 3.) Philip, Thomas, Bartholomew, and Matthew constitute the second

quaternion, though not in the same order, in the synoptics. *James the son of Alphaeus*,—Called "the Lord's brother" (Mark vi. 3; Gal. i. 19), or kinsman; he was the son of Mary, a sister of Mary the mother of Jesus, and wife of Clopas (John xix. 25), who is supposed to be the same as Cleopas (Luke xxiv. 18), thus identified with Alphaeus, the Hebrew *Chalphai*, without the aspirate. He is called (Mark xv. 40), "the Less"—lit., "the Little," being, probably, a small man, like Zaccheus (Luke xix. 3), though it is generally considered positive for comparative—less, viz., than the other James, but whether in size or age cannot be determined. He is called "the Just," because of his reputation for sanctity. He was one of "the apostles of the circumcision" (Gal. ii. 9), and was of great repute in the apostolic college. The Epistle of James is generally accredited to him. He is supposed to be the James spoken of in the Talmud, as the disciple of Jesus the carpenter, and to whom miracles are attributed, and by Josephus (Ant. xx. 9, 1), as the brother of Jesus who was called Christ, who was stoned to death by order of Ananias the high-priest, after the death of Festus, and before the arrival of his successor Albinus, about A.D. 64. He is spoken of repeatedly in The Acts. *Simon Zelotes*,—Called (Matt. x. 4) "the Canaanite"—*Kananites*, from the Heb. *kana*, Aramean, *kanan*, zealous; hence Luke translates it *Zelotes*, i.e., "Simon the Zealot." He may have belonged to a party among the Jews called the Zealots, who manifested great zeal for the law, and executed vengeance on all its enemies, after the example of Phinehas, Ps. cvi. 30. Whatever they may have been in their early history, Josephus says in his time they were "emulous of the greatest wickedness." He appears to have been the brother of James and Judas; but he is not heard of again. (See on Matt. xiii. 55.) *Judas the brother of James*.—Judas, Judah, or Jude, means "the praise of the Lord;" in Matt. x. 3 he is called "Lebbeus, whose surname was Thaddeus," meaning "that praises," like Judah, from the Heb. *yadah*, "he praised." The name Lebbeus, probably meaning "a man of heart," from the Heb. *labab*, "the heart," may have been given to Judas to indicate his earnest spirit. He is alluded to in John xiv. 22, as a Judas distinct from Judas Iscariot; and in the inscription of his Epistle he calls himself, "Jude the servant of Jesus Christ, and the brother of James." From his having three names, Jerome calls him *Trionomos*, triple-named. (See on Matt. xiii. 55.) These three brothers and Judas Iscariot constitute the third quaternion (though not in the same order) in all the catalogues in the Gospels.

14. *These all*—All these were continuing unanimously in the prayer and the supplication—that for which they met, having reference to the promise of the Holy Spirit. Their Master had told them to wait for his coming, and how should they do that, but with fervent devotion? The words "and supplication" are not found in the principal uncial MSS. and many versions: if genuine, they mean not worship in general, as "prayer" imports, but special entreaty. They had one great object in view, and they all set their hearts upon it, and urged their plea at the

throne of grace. *With the women*,—Notwithstanding the preposition, this must be rendered "with women," as the article would imply that all the female disciples, or some of them specifically, as those mentioned in Luke xxiv. 10, were meant—whereas Luke means that some women—such as could make it convenient—were in attendance—doubtless among them were those who were last at the cross and first at the sepulcher. *And*—And in particular. *Mary the mother of Jesus*,—She was present to pray—not to be prayed to—to be led in devotion, not to lead, or to act as a mediatrix. Mariolatry was not dreamed of in that age. This is the last time that Mary is mentioned in the sacred record. Her name is henceforth ignored, as if the Holy Spirit would guard against the Marian superstition, which nevertheless has flooded the Christian world. There is not a trustworthy syllable to be found concerning her after this. Joseph, her husband, appears to have been long since dead. She was a respectable and pious widow of say fifty years of age. How long she lived after this, no one can tell. *And with his brethren*.—Probably his kinsmen, mentioned in John vii., who by this time believed in Jesus—it would have been very strange if they had not. (See on John vii. 3.)

15. *And in those days*—The interval between the Ascension and Pentecost. *Peter*—Foremost in the college of apostles, as he used to be. His late defection did not dampen his zeal, as his repentance was deep and pungent, and his restoration to favor and position in the ministry was complete. The other apostles understood this, and they do not appear to have twitted him with his prevarication. *Stood up*—Standing up amidst the disciples, said. Some MSS. and versions have "brethren," but the true reading may be "disciples"—this was their distinctive name—scholars—as they had followed Jesus to learn his teachings. Matt. v. 1; Luke vi. 13, 17; John vi. 66, 67. They will receive other names after awhile. *The number*—And a multitude of names was together, about one hundred and twenty. Wic.: "And there was a company of men to gidre, almeest an hundrid and twenti." This is thrown in as a parenthesis, showing that there were many others present on the occasion, besides the apostles. It must not be supposed that there were only a hundred and twenty believers. Paul speaks of five hundred brethren that saw Jesus at one time after his resurrection. These and others resided in Galilee and elsewhere, and were for the most part at their homes. Many of them were probably present afterward, at the feast of Pentecost. There chanced to be about a hundred and twenty present on this occasion. Their number is given, as they were counted in the balloting. It is said "about an hundred and twenty," as round numbers are usually given in Scripture, perhaps as more readily remembered. It is said "names," because the names were probably counted in the ballot—though "name" is frequently put for "person." Cf. Rev. iii.4. Syr.: "The assembly of men was about one hundred and twenty."

16. *Men and brethren*,—Lit., "Men brethren;" Vulg., *Viri fratres*—a courteous compellation, common in The Acts: cf. ver. 11. It cannot well be reproduced in our idiom. Rh.: "You men, brethren." Wic.: "Britheren." *This scripture*—Wic. thus renders the Vulg.: "It bihoueth that the Scripture be filled;" Rh.: "The Scripture must be fulfilled." This follows A, B, Sin. and some old versions, but D, E, and others with the Syr., have "this," referring to ver. 20. It was necessary for this scripture to have been fulfilled—not that the fact took place because of the prediction, but the prediction was made because of the fact—it was its anticipated history. *Which the Holy Ghost*—Which the Holy Spirit foretold, through David's mouth. The Holy Spirit spoke through David's mouth, by inspiring him to speak—a Hebraism for God's speaking by the intervention of a prophet, whether by voice or pen. Luke i. 70; Acts iii. 18-21; iv. 25; xv. 7. *Concerning Judas*,—As our Lord refers Ps. xli. 9 to Judas (see note on John xiii. 18), some suppose Peter does so here; but the apostle in ver. 20 refers to Ps. lxxix. 25. Of course the prediction had no influence on Judas—he was perfectly free in what he did—there was no *necessity* laid upon him to do it.

Foreknowledge had no influence on his fault,  
Which had no less proved certain unforeknown.

*Which was*—Who became guide—from a disciple turned to a traitor: Vulg. *dux*; Rh.: "Who was the captain of them that apprehended Jesus," Wic. better: "Leder." Luke xxii. 47; John xviii. 1-5.

17. *For he was numbered with us*,—This is said because of the reference of the prophecy to Judas, and in anticipation of its citation in ver. 20. Some MSS. and versions have "among us"—the same thing, meaning he was one of the twelve. *And had obtained*—Rh., correctly: "And had obtained the lot of this ministry." Wic.: "And gat a part of this seruyce." Tyn., Cr., Gen.: "And had obtained fellowship in this ministration." The word *kleros*—whence our word "clergy"—means a lot; and then any thing obtained by lot; and then again a portion, office, etc., obtained by any other method. Here it refers to the apostolic office, to which Judas was appointed by Christ. Luke vi. 16. When chosen by Jesus he was probably a good man, though the Saviour foreknew what he would do. He gave him a place in the apostolic college, as his testimony to the innocence of Jesus would be of great value. (See on John vi. 70, 71.)

18. *Now this man*—This man therefore. These connecting particles seem to show that Peter is still speaking, though Olshausen, Hackett, and others, attribute ver. 18, 19 to Luke. They say that the apostles did not need to be informed of a fact of so recent occurrence. No, nor did they need to be informed that Judas was an apostle, etc.; but these verses were necessary in Peter's speech to prepare for the quotation from the Psalms. *Purchased a field*—The field was bought with the money which he got for betraying Jesus. A man is said to do a thing which he

does by others, or which others do by the means he furnishes. Wic.: "And this Judas hadde a feeld of the hir of wickidnesse." Cf. 2 Pet. ii. 13, 15. He "had" not the field, though his ill-got money bought it. *And falling headlong*,—Matthew says he hung himself: the rope probably broke, and he was precipitated on the craggy rocks. As *prenes* means "bent forward," Wic., Tyn., Cr., Rh., following the Vulg. *suspensus*, have "was hanged," "being hanged." Gen.: "When he had hanged himself." But his head naturally bent forward when he hung himself, so that when the rope broke he fell face forward. Our word "prone" comes from *prenes*. *He burst asunder in the midst*,—Wic.: "And to brast the myddil"—that is, of his body. *And all his bowels gushed out*.—So the old versions, except Wic., who has, "And alle hise entrailis weren schedde abroad." (See on Matt. xxvii. 5.)

19. *And it was known*—And it became known to all those residing in Jerusalem. The conjunction seems to connect this with the foregoing as a part of Peter's speech—though some who make ver. 18 the language of Peter consider this verse the language of Luke. *In their proper tongue*,—In their own dialect. Tyn., Cr., Gen.: "In their mother tongue"—the language then spoken by the Jews, the Syro-Chaldaic. *Aceldama*,—Akeldama. In the Aramaic, or Syro-Chaldaic, *hakal* means "a field," and *dama* means "blood." Matthew says it was so called because it was purchased with the price of blood: it was converted into a cemetery for strangers, and it is still pointed out on the south of Jerusalem, beyond the Valley of Hinnom. *That is to say, The field of blood*,—As the evangelists frequently interpret Aramaic words for Greek readers, Luke may have inserted this note.

20. *For it is written*—Recurring to ver. 16: for this took place in fulfillment of what the Psalmist wrote, Ps. lxxix. 25 (Heb. 26). *Let his habitation be desolate*,—*Epaulis* means a fold, or stall; a farm-house—and then any house—a dwelling, as here. *And let no man dwell therein*:—The Heb. and LXX.: "In their tents not be an inhabitant." The sense is given by Peter—the singular being substituted for the plural to apply it to the case of Judas. *And*,—This introduces another quotation—viz., from Ps. cix. 8. *His bishoprick let another take*.—"Let another take his office." Peter quotes *verbatim* from the LXX. *Episkope* means office, or charge. In order to make bishops apostles, some make apostles bishops, and so Peter refers to the bishopric of Bishop Judas! Moses then speaks of the bishopric of Bishop Eleazar, in Num. iv. 16, where the same words are used in the Heb. and LXX. Apostles are never called bishops in the N.T., though presbyters are. The language of David applied primarily to his enemies, as he represented the theocracy; they were typically prophetic of Judas, as David was of Christ. We should not feel at liberty so to apply such passages, were they not thus applied by the inspired apostle.

21. *Wherefore*—It is necessary, therefore. Such being the case, it is necessary, according to the will of God, that the place of Judas should be filled by another. *Of these men*—Of the men who associated with us all the time in which the Lord Jesus went in and out among us. A graphic form of expression, showing the intimacy between Christ and his disciples. Cf. Ps. cxxi. 8.

22. *Beginning from the baptism of John*,—Jesus began his ministry during John's dispensation—it of course includes his baptism by him, when his ministry began—that of his disciples soon followed. *Unto that same day*—Till the day in which he was taken up from us: cf. ver. 9-11. *Must one*—One should be made with us a testifier of his resurrection. The apostles were divinely appointed to their work: they had "seen the Lord" during the whole course of his ministry—they had seen him, too, after his resurrection—they were set apart to testify to this great fact, as the foundation of the Christian religion. (See on ver. 8.) As there were originally twelve, corresponding to the number of the patriarchs, or heads of the twelve tribes, so it was expedient that there should be the same number, who should "sit upon twelve thrones, judging the twelve tribes of Israel." (See on Matt. xix. 28.) It is an unfounded assumption to say that the new apostle must have been chosen from the Seventy. We hear nothing of them after their brief mission. Luke x. They were sent out on a specific errand, which required no special apostolic qualifications. Any one of the disciples who had been with Jesus during his entire ministry—who had heard his instructions and seen his miracles—would be a suitable person to fill the vacancy, if his appointment received the divine sanction.

23. *And they*—Probably the whole company is meant. *Appointed two*,—Set up—proposed—nominated two. Perhaps they were moved by the Holy Spirit to nominate two—or these two may have been distinguished among the disciples—indeed, there is nothing to show that there were more than two who had been with the Saviour from his baptism to his ascension. But without divine direction they did not know which of them the Lord had chosen. *Joseph*—A Hebrew name, meaning "he will add"—the seventh of that name mentioned in the N.T. To distinguish him from others he was called *Barsabas*,—Aramean for "son of Sabas"—probably a family-name. "Sabas" is rendered "oath" by Grotius, *q. d.*, *Bar-Shaba*. Others interpret "son of rest," or, "of captivity." *Who was surnamed Justus*,—A Latin cognomen which assumed the Aramean form of *Justi*, that is, "Just"—so called, probably, because of his integrity: so "James the Just," and "Jesus Justus," a friend of Paul, Col. iv. 11. It became common to assume Latin surnames. Thus this man, like Judas Lebbeus Thaddeus (Matt. x. 3; Luke vi. 16), was *Trionomos*—triple-named. Some confound him with "Joses Barnabas" (iv. 36), where some MSS. read "Barsabbas." On the other hand, some copies read here "Joses," and the Codex Bezae has "Barnabas." These appear to be errors of transcribers. If the "Joses Barnabas" of iv. 36, or the "Judas Barsabas" of xv. 22, had been the "Joseph Barsabas Justus" of this place, Luke would hardly have

failed to mention it. This man is never heard of again. *Matthias*.—This seems to be an abridgment of Mattathias (*Mattathiah*, "gift of Jehovah"), a common name among the Jews. Luke iii. 25, 26. It was the name of the father of the Maccabees. 1 Mac. ii. Matthias is never spoken of again in the sacred history. The Greeks say he preached in Colchis—they keep his feast on Aug. 9. Others say he preached and suffered martyrdom in Ethiopia. The Latins keep his feast Feb. 24, or, in leap-year, Feb. 25. All this is uncertain; but it shows that the Church, east and west, always recognized Matthias as an apostle.

24. *Thou, Lord*,—This prayer appears to have been addressed to Christ, as he is generally called "Lord" in the N.T., and he it was who chose the apostles: as Head of the Church it was proper that he should be thus addressed. This act of worship, rendered to the ascended and invisible Saviour, is a proof of his Divinity. *Which knowest*—Lit., "Heart-knower of all." The epithet is applied to God in xv. 8. Some render "the searcher of all hearts," but it seems to denote the result of the search—speaking after the manner of men. The Hebrews thus express the perfect knowledge which God has of man. 1 Chron. xxviii. 9; Ps. cxxxix. 23; Jer. xvii. 10; Rom. viii. 27. Christ claims this exclusively divine prerogative, Rev. ii. 23, and it is attributed to him in John ii. 24, 25 (*cf.* John xxi. 17). It was proper that Christ should be thus addressed, as his choice of a man for the apostleship would depend upon his real character, which can be known only by God, who searcheth all hearts. *Shew whether*—This should be joined to the next verse, thus: Point out which one of these two thou hast chosen to take the part of this ministry. They knew that Christ had already chosen, as Chrysostom says: They wanted him to declare on whom his choice had fallen.

25. *That*—To take the part. (See on ver. 24.) Some MSS. and versions read *topon*, place, but *kleron*, "lot," "part," may be the genuine reading, as in ver. 17—the office. *Of this ministry and apostleship*,—The latter term shows what kind of ministry is meant—not the ordinary ministry of the gospel, but the office of an apostle—that is, one sent by Christ to establish the Church in the exercise of plenary miraculous powers. *From which Judas by transgression fell*,—Lit., "From which Judas went aside." Wic.: "Of whiche Iudas trespassid." Gen.: "From which Iudas hath gone astray." Rh.: after the Vulg.: "From which Iudas hath prevaricated." Our translation follows Tyn. and Cr., and gives the sense; for Judas went out of the apostleship when he sinned—before he committed suicide, which followed his apostasy. *That he might go to his own place*.—Lit., "To go to his own place." This is according to the Heb. idiom, which represents an event as taking place by the design of any one, whereas it may only be the natural consequence, of his conduct. The language is telic in form (noting design), but ecbatic in force (expressing only result). If Judas had designed to go to hell, he could not have pursued a more direct course. "His own place" was the place for which he was fitted by his own conduct. Thus the Jews say in *Baal Turim*, on Num. xxiv. 25,

that "Balaam went to his own place, that is, to Gehenna"—to hell. Ignatius, writing to the Magnesians, says, "The two things death and life shall lie down together, and each one shall go to his own place." Judas was in his proper place as an apostle while he obeyed his Master, but he was not when he betrayed him: by the law of congruity, which governs in God's economy, he had to change places when he sinned: he fitted himself for hell, and thither he went, as our Lord predicted in Matt. xxvi. 24—which the apostles may have had in mind when they used this language. It is trifling with the passage to say that he went to his own house, or to the gallows, a death which he deserved, or to the grave, in the Potter's Field, which was purchased by his ill-gotten money. Neither the sense nor the grammatical structure will allow the phrase to be applied to Matthias—understanding "place" to mean "office." It would be tautology to say, "to take part of this ministry, to go to his own place"—meaning office—which is the same as ministry. Besides, it would require a copulative before the last infinitive verb, "and to go," because the words, "from which Judas by transgression fell," immediately precede this clause, which therefore is in regimen with them.

26. *And they gave forth their lots;*—Lit., "And they gave lots for them." They gave their ballots to him who collected them, or placed them in the urn or whatever else was used to receive them, or cast lots for them—the word rendered "gave" is used in all these senses. Instead of the genitive—rendered "their," or "for these"—many MSS. and versions have the dative (*commodi*), which means "for them"—that is, for the candidates. There were different ways of casting lots. According to Homer (Il. iii. 315-325), the ballots were thrown into an urn, or helmet, which was violently shaken, and the ballot which first fell out was successful. The Trojans and Romans had a similar custom; as also the Hebrews. Num. xxxiii. 54. (See on John xix. 24.) Some say they put two tablets, one bearing the name "Joseph," and the other "Matthias," into one urn, and two others, one marked "Apostle," and the other blank, into the other urn, and then drew one from each urn, and the concurrence of the two determined the question. The Moravians decide Church questions by lot. There may be cases in which the lot may now be resorted to, but, on the whole, it is better to decide questions in some other way. The subject, of course, has no bearing on the question of lotteries, as gambling in any form is immoral. *And the lot fell upon Matthias;*—The same phrase is used in regard to Jonah in the LXX. Jonah i. 7. It was not a suffrage, or vote, which is the result of deliberate choice, but what happened by chance, so far as the agency of those who cast the lots was concerned—though in another sense there was no chance about it. "The lot is cast into the lap, but the whole disposing thereof is of the Lord." Prov. xvi. 33. *And he was numbered with the eleven apostles.*—Lit., "Counted down with." *Psephos*, which is the main part of this compound word, means "a pebble" (*calculus*, whence our word "calculation"), by which votes were

given or lots cast. By the result of the lot he was reckoned as an apostle with the original eleven. Luke, writing by inspiration, would not have said this, without any caveat, if the action had not the divine approval. There was too much solemnity in this business, and the appointment was so important, that one may wonder at the opinion of those who say it was unauthorized, and that Christ repudiated the gratuitous election of Matthias when he put Paul into the apostleship. It seems proper that the college should be full—the complete number being twelve (Matt. xix. 28; Rev. xxi. 14)—before they were endued with power from on high on the day of Pentecost. If Paul was not a supernumerary apostle, as "the Apostle of the Gentiles," as some suppose, he may have been "born out of due time" to fill the place of James, whom Herod slew—so that the college might be kept full till the Church was well established. The twelve apostles were invested with authority over the true spiritual Israel, which they exercised personally while they were upon the earth, and which they continue to exercise by the Scriptures which some of them were inspired to write, and which others wrote under their direction.

## CHAPTER II.

1 *The apostles, filled with the Holy Ghost, and speaking divers languages, are admired by some, and derided by others. 14 Whom Peter disproving, and shewing that the apostles spake by the power of the Holy Ghost, that Jesus was risen from the dead, ascended into heaven, and poured down the same Holy Ghost, and was the Messiah, a man known to them to be approved of God by his miracles, wonders, and signs, and not crucified without his determinate counsel, and foreknowledge: 37 he baptizeth a great number that were converted. 41 Who afterwards devoutly and charitably converse together: the apostles working many miracles, and God daily increasing his church.*

II.—1. *And when the day of Pentecost was fully come,*—As it is the present tense, Alf. explains, "During the progress of that particular day;" others, "While it is completed;" but our version gives the sense. "Pentecost" means a "fiftieth:" here it is used as a substantive, and as a technical term, denoting the Feast of Weeks (Deut. xvi. 10), because it was held on the fiftieth day, or seven weeks, after the second day of the Passover, or Nisan 16. It was the day of the first-fruits (Num. xxviii. 26), or thanksgiving for the harvest (Lev. xxiii. 15-21), when all the males were required to appear before God. Josephus says that in his time vast multitudes came from every quarter to keep the feast. *Cf.* xx. 16; 1 Cor. xvi. 8. It is not mentioned in the Gospels. The Jews say it was kept in memory of the giving of the law—the inauguration of the Mosaic dispensation: it was pertinent therefore that the Gospel dispensation, which was to succeed it, should be solemnly inaugurated on this day. *They were all*—Not merely the twelve, but all the disciples that could conveniently attend. There is no necessity of supposing there were only one hundred and twenty, as on the occasion of the appointment of Matthias, i. 15; there may have been hundreds present, as many were in Jerusalem attending the feast. *With one accord*—Unanimously, as in i. 15—having one object in view. *In one place.*—Not in the temple, as some think, nor in one of its chambers; but probably in "the upper room," where they were accustomed to meet. Acts i. 13. They probably met there early in the morning, before they went to the temple, at about 9 A.M. On this occasion they continued there, or close by, apparently all the day, for obvious reasons.

2. *And suddenly*—Though they "were waiting for the promise of the Father," yet this phenomenon was unexpected. *There came a sound from heaven,*—The *echos* (whence our word "echo") was a noise coming from above, not in a horizontal direction. *As of a rushing mighty wind,*—It was not merely the atmosphere in motion, but the sound was like that produced by a violent wind,

borne or sweeping along by its own force. *Pnoe* differs little, if any, from *pneuma*; but is perhaps used here, as *Pneuma* is used for the Holy Spirit in ver. 4, *et al.* And *it filled*—The sound reverberated through all the room. This phenomenon, addressed to their ears, was very appropriate, as wind is both the name and symbol of the Holy Spirit—who "as he listeth blows"—sometimes, as in this case, "Like might winds and torrents fierce." John iii. 8; xx. 22; 2 Pet. i. 21: *cf.* Ezek. xxxvii. 9, 10.

3. *And there appeared unto them*—This phenomenon was addressed to their eyes; they saw the fiery tongues. *Cloven tongues*—The Syriac seems to have the idea: "Tongues which divided themselves like fire, and sat upon each of them." Bloomfield, more clearly: "As it were tongues of fire, distributing themselves, and settling upon them, one on each." "It was not a mass of fire distributed into tongues; nor the distribution of each tongue into terminal parts, forked points; but as many tongues as there were persons present, one to sit on each. In Isa. v. 24 (Heb. and marg.) "tongue of fire" is used as the metonym of flame: "Therefore as the tongue of fire devoureth the stubble, and the flame consumeth the chaff," etc. A flame is called "a tongue," because of its shape. James (iii. 6) speaks of "the tongue set on fire of hell"—a very different thing from this holy, lambent flame, as it is properly called—the word lambent expressing the motion of a tongue in lapping: *cf.* Ezek. i. 4—also its harmlessness, like the fire which did not burn the bush; not like the "consuming fire," and "the unquenchable fire," of God's wrath. Deut. iv. 24; Heb. xii. 29; Matt. iii. 12. That was a consuming fire in which God appeared when he gave his "fiery law," Ex. xix. 16-20; this was a harmless fire, symbolical of the gospel. It appeared like tongues to indicate the mission of the Church, to proclaim the gospel. It was the symbol, too, of the *charismata*, or gifts of the Spirit, which purified and exalted the believers—in whose case was thus fulfilled the promise: "He shall baptize you with the Holy Ghost and with fire." Matt. iii. 11; Acts i. 5; xi. 15, 16.

4. *And they were all filled with the Holy Ghost*,—The absence of the article, in the Greek—which is not uncommon—does not prove that Luke meant "a holy wind." *Pneuma Hagion*—with or without the article—always means the Third Person of the Trinity, or his influence. Had "wind" been meant, *pnoe* would have been used, as in ver. 2; but "a holy wind" would sound strange. All the disciples present, men and women, were brought completely under the influence of the Holy Spirit: their intellect, will, and sensibilities were pervaded by his energy. They were thus "baptized with the Spirit"—"endued with power from on high"—according to the Saviour's promise. Hence it is called a baptism—the endowment being set forth under the metaphor of a pouring, or shedding down, a falling, or coming upon them. (See on Luke xxiv. 49.) They were thus not only endowed with miraculous gifts, but they were exalted to a higher plane of the religious life. Christ was glorified, and the Spirit is given as the promised

Paraclete, to abide in the Church forever, not only to qualify the apostles to perform miracles for the confirmation of their ministry, but to impart to believers higher measures of grace than were ever before enjoyed—hence what is called by emphasis "the dispensation of the Spirit" dates from this day. (See on John vii. 38, 39.) It is likely the sound and the flames were objective phenomena which could have been heard and seen by any who might have been present; though it is not likely that the lambent flame would have rested upon any one but a disciple; but if the phenomena were entirely subjective, they were none the less real: they were not illusions or delusions, as all present had the same experience—all who in their spiritual apprehensions heard the sound and saw the flame, realized also the all-pervading influence of the Holy Spirit, and all developed his sanctifying and miraculous gifts. A myth, or fable, is out of the question here; for the prodigy took place, and produced the recorded results at once, whereas it takes a long lapse of time to fabricate a fable, or myth. When Luke wrote there were thousands living who witnessed the scene; and during the thirty years that had elapsed the gospel had been preached all over the world, accompanied by the power of the Holy Spirit, who was that day miraculously poured out upon the Church. *And began*—As soon as the symbol rested upon them, they proceeded to speak in languages other than their vernacular. *As the Spirit gave them utterance.*—Lit., "As the Spirit gave them to speak out." They spoke in foreign languages, declaring their message, as the Holy Spirit enabled them. It is not said that every disciple spoke every language; but among them were spoken the languages of all the various nations that were then represented at Jerusalem: ver. 8-11. It is not necessary to suppose that every thing they uttered in those different languages was at the moment inspired by the Holy Spirit—though new communications were made to the disciples, and the teachings of their Lord were infallibly brought to their remembrance by his inspiration. (See on John xiv. 26.) Thus, as Paul says, was fulfilled the prediction of Isaiah (xxviii. 11): "With men of other tongues and other lips will I speak unto this people." Cf. 1 Cor. xiv. 21. The promise of Christ, "They shall speak with new tongues" (Mark xvi. 17), also received fulfillment. This wonderful endowment remained in the Church throughout the apostolic age; for through the apostles it was communicated to believers, and exercised by them as "a sign to them that believed not," to prove the divine origin of Christianity, and probably to enable them "to preach to every nation, and kindred, and tongue, and people." Rev. xiv. 6. To what extent this polyglottal endowment was used for missionary purposes, does not appear; but it seems probable that when they needed special assistance of this sort, it was afforded to them. Cf. x. 45, 46; xi. 15-17; xix. 1-7; 1 Cor. xii.-xiv. The confusion of tongues at Babel was a curse—the gift of tongues at Jerusalem was a blessing, designed to counterwork it: the dispensation then and there inaugurated will effectually repeal that curse—greatly so in the millennium, completely so in heaven. "Many are the

languages of earth—one is the language of heaven." "Whether there be tongues, they shall cease." 1 Cor. xiii. 8.

5. *And*—Now there were Jews staying at Jerusalem. *Katoikeo* literally means to inhabit; but it seems to be here used with more latitude, as applying to those who had their stated home in Jerusalem—those who owned houses there which they occupied during the festival—and those who sojourned there with others while attending the pentecostal feast. There are now at Jerusalem Jews who have gone there from all parts of the world, to die and be buried there, because of the sanctity of the place. Many of them are supported by charity. *Devout men*,—Circumspect toward God—God-fearing men—religious after the Jewish type. Micah vii. 2; LXX.; cf. Isa. 1. 10. (See on Luke ii. 25; Acts viii. 2.) *Out of every nation under heaven*.—Grotius suggests that descendants of all the sixteen grandsons of Noah, from whom all nations have descended, were present. But Luke simply means what we mean when we say "from all parts of the world." There were Jews and proselytes dispersed all over the world, and they were all represented at the Pentecost. Such hyperboles are common, and mislead no one who has any sense.

6. *Now when this was noised abroad*,—Now this sound having occurred. Wic., Rh., after the Vulg.: "And when this voice was made;" Tyn., Cr., Gen.: "When this was noised about." Beza and Erasmus favor the common rendering, thus: "This rumor having gone abroad." This makes a good sense, if the words would carry it. Gen. xlv. 16 is referred to, but the Gr. is not the same as here. Bloomfield: "Since, however, *phone*, used for *pheme*, nowhere else occurs in the N.T., we may best understand *phones* of the noise produced by the assembled disciples, praying or conversing together." But what proof is there that they made any special noise? The "sound" (*phone*) seems to refer to the "sound" (*echos*) of ver. 2: the antecedent, though remote from the pronoun ("this"), was in the writer's mind. So Parkhurst, Robinson, Alford, Hackett, and others. Bloom. thinks this is "most improbable;" but he does not say why. The "voice" (*phone*) from heaven (John xii. 2; Acts ix. 4, 7) was heard by the people, who compared it (in John xii.) to "thunder." Why might not this "sound" have been heard all over Jerusalem? As it was directed to the place where the disciples were assembled, people would naturally run thither. *The multitude came together*,—Not *ochlos*, usually rendered "multitude;" but *plethos* (fullness)—meaning probably the great crowd who were on their way to the temple, as it was near the hour of morning prayer (cf. ver. 15), and of course others also. *And were confounded*,—Lit., Was poured together." Cf. Gen. xi. 9; LXX. The word is rendered, "was in an uproar," xxi. 31; "was confused," xix. 32; and in the active voice, "confounded," ix. 22; "stirred up," xxi. 22. It thus came to mean to be confounded, perplexed, excited by any emotion, as of grief, fear, amazement. They were overwhelmed with astonishment, and the reason is assigned. *Because that every man*—For they heard, every one in his own

proper dialect, them speaking. The miracle was not in the hearing, but in the speaking—it was polyglottal. The disciples *spoke* all the languages, including the *dialects* of particular languages, as others did subsequently when this *charism*, or gift of tongues, was imparted to them. (See on ver. 4.) Whether all the disciples spoke all the languages, or some one and some another, does not appear—probably the latter. Whitby: "They mistake the matter who imagine that the apostles only spoke in their own mother-tongue; and that the hearers of what tongue soever they were understood them as well as if they had spoken in their native language; for, as Gregory Nazianzen well notes, this makes the miracle to be wrought rather upon the hearers than upon the apostles: it also contradicts the words of the text, which saith the apostles began to speak with other tongues—not as the Spirit gave the auditors the ability to hear, but as he gave the apostles utterance. Nor could the several auditors hear the apostles speak in their own proper dialect, unless they had spoken in the language of those nations who heard them." That is unanswerable—except that the gift of tongues does not appear to have been confined to the apostles.

7. *All*—Probably genuine, though wanting in some MSS. *Amazed*,—Out of their senses—deranged—beside themselves, as the word is rendered in Mark iii. 21; 2 Cor. v. 13. They were transported with amazement. *Marvelled*,—Wondered. They first looked on probably with mute astonishment, and then gave vocal expression to their amazement. *Saying*—Wic.: "And seiden togider." Tyn., Cr., Gen.: "Saying among themselves." *One to another*,—Some MSS., Vulg., Rh., and some editors, omit this, but it is probably genuine, and expresses the fact. *Behold, are not all these*—Emphatic. *Which speak*,—Who are speaking. *Galileans?*—As most of them were, and were known to be, as the followers of Jesus. There was the wonder—as all belonged to one canton. "Galileans" became the cognomen of the followers of Jesus, who was stigmatized as a Galilean, because he resided in Galilee before he entered on his ministry, which was principally exercised in Galilee. There was a special reason for the wonder that they should speak so many languages, as they were contemned as stupid, and their dialect as barbarous. (See on Mark xiv. 70; John i. 47; vii. 52.)

8. *And how*—How is it then. *Hear we*—The pronoun is emphatic—we of other tongues. *Every man*—Every man of us in his own proper dialect. (See on ver. 6.) *Wherein we were born?*—Persons are born to speak a particular dialect—that is called their vernacular, or native tongue. How strange that Cyprian, Gregory Nazianzen, Erasmus, Schneckengerber, and some others, should suppose that the miracle was in the ears of the auditors, and not in the tongues of the speakers! How fantastical, too, are the pretensions of Irvingites and Mormons to reproduce the miracle by their insane babbling! How foolish for any man who professes to receive the record to attempt to explain away the miracle!

9. *Parthians*,—They begin at the most eastern point—Parthia being a region of Persia, on the north-east of Media and Hyrcania, and north of Asia. The Parthians in the late period of the Roman empire extended their territory to the Euphrates, comprising all that formerly belonged to Persia. *Medes*,—Media lay between the Caspian Sea on the north and north-east and Persia on the south, extending on the north-west and west to Armenia. It became incorporated with Persia. *Elamites*,—Elam, or Elymais, was a region of Persia adjacent to the northern extremity of the Persian Gulf, being a part of the district of Susiana, the modern Khusistan. *Mesopotamia*,—This fertile region derives its name from being between the rivers Euphrates and Tigris—called by the Hebrews *Aram Naharaim*, "Syria of the two rivers" (Gen. xxiv. 10), and *Padan Aram*, "The Plain of Syria" (Gen. xxv. 20). The Turks now claim it under the name of El-Jezirah, "The Peninsula." *Judea*,—Some say Luke mentions Judea because he wrote at Rome, and the Heb. was there accounted a foreign tongue; but he is only recording what the people said at Jerusalem. They placed Judea in the enumeration because it had a distinct language—the dialect being different from the Galilean—and because Judea lay in the order of the enumeration of countries, starting from Parthia, and going west to Asia Minor. It was natural enough for them to place the Heb., or Syro-Chaldee, language among the others, though it was the native tongue of the disciples—even though there may have been no reference to the peculiar dialect of the Galileans. There is no necessity, therefore, of tampering with the text by substituting Armenia, India, Lydia, or Idumea, for Judea. *Cappadocia*,—This is thus introduced in the Gr.: "Judea also, and Cappadocia"—probably because they were nearly on the same line of longitude, Cappadocia lying south of Pontus, west of Armenia and Syria, north of Cilicia, east of Lycaonia. *In*—This is not in the Gr. *Pontus*,—This was bounded on the north by the Black Sea—hence its name—west by Paphlagonia and Galatia, east by Colchis, south by Cappadocia and Armenia. The Romans united it with Cappadocia in one province. Aquila was born here. Acts xviii. 2. *Asia*.—The article is put before Asia in the Gr., probably because the Proconsular Asia is meant, comprehending the provinces of Mysia, Lydia, Caria, and part of Phrygia, Ephesus being the capital. It was made a proconsular province by Augustus. Here were "the seven Churches of Asia." Rev. i. 4, 11.

10. *Phrygia, and Pamphylia*,—In the Gr., "Phrygia also, and Pamphylia." They are thus united because they were both provinces of Asia Minor, adjoining the Proconsular Asia—the former being bounded north by Bithynia and Galatia, east by Cappadocia and Lycaonia, west by Caria and Lydia, south by Pisidia and Pamphylia. The Romans divided it into three parts—placing a portion of it in Proconsular Asia (xvi. 6). Pamphylia was on the south, bordering on the Mediterranean, and so closes the list in Asia. Acts xiii. 13; xxvii. 5. The Jews in these provinces spoke the different dialects of the Gr. *In*—This is not repeated in the Gr. *Egypt*,—They cross the Mediterranean, and name Egypt, because there

were many Jews there. Nearly half the population of Alexandria—a sea-port at the mouth of the Nile—were Jews. They generally spoke the Coptic; but they had ethnarchs of their own. *And in the parts of Libya about Cyrene*,—Libya was the northern part of Africa. Cyrene was a large city of Libya Cyrenaica, a few miles from the Mediterranean—about 500 miles west of Alexandria. The region was called Pentapolis, because it contained five celebrated cities. It was a Greek colony, but one-fourth of the population were Jews, having a governor of their own. Simon, who bore the Saviour's cross, was from Cyrene (Matt. xxvii. 32.) It is now a part of Tripoli. *And strangers of Rome*,—And the sojourning Romans—the Roman Jews who were sojourning in Jerusalem. Josephus says there were eight synagogues in Rome. Many Jews were carried to Rome as captives at the conquest of Judea, before the Christian era. They occupied a separate quarter, as they do now. Many of them went to Jerusalem at the time of the great festivals—such were those here mentioned. *Jews and proselytes*,—Jews also, and proselytes—referring to all the preceding—not only those who were born of Jewish parents, but also those who had been proselyted to Judaism. The Jews were famous in those times for making proselytes. Matt. xxiii. 15. Proselyte means one who comes to another country or people. The Rabbins speak of two kinds of proselytes—one of righteousness, who, in religion, were as much Jews as those to the manner born, and generally were very bigoted in their attachment to ritual Judaism; and proselytes of the gate, who conformed to certain laws and customs of Judaism, but were not circumcised. The second class are not spoken of in the N.T., and it is very doubtful whether there were any so called. (See on Matt. xxiii. 15.)

11. *Cretes*—Crete, now Candia, is an island in the Mediterranean, opposite to the AEgean shore. It was noted for its hundred cities. (See on xxvii. 12, 13, 21; Titus i. 5.) *And Arabians*,—Arabia was a vast region extending from Syria and the Red Sea to the Indian Ocean and the Persian Gulf and Babylonia. It was divided into three parts—Arabia Felix in the southern peninsula; Arabia Petraea south of Palestine, including the peninsula of Sinai; and Arabia Deserta, extending to the eastern boundaries. Arabia Petraea is alluded to in Gal. iv. 25, and Arabia Deserta in Gal. i. 17. Crete and Arabia are put last as a kind of *addendum*, perhaps because of the insular condition of the one, and the desert character of the other; and, bordering as it did on Palestine, it was very well to leave off with it. They mentioned these places as they occurred to them—not as if they had a map before them. *We do hear*—Hear we them speaking in our own tongues the great things of God! Inspired by the Holy Spirit, the disciples doubtless spoke of the miraculous facts of the redemption achieved by the late-ascended Saviour. (See on Luke i. 49.) Some put an interrogation-point at the close of this speech; but as it is a development of the idea in ver. 7, 8, there may be a point of admiration put at the close; *q.d.*: "How wonderful is this!"

12. *Amazed*,—As in ver. 7. *And were in doubt*,—Quite at a loss—much perplexed. This emphatic word is used in the N.T. alone by Luke. Luke ix. 7; xxiv. 4. *Saying one to another*,—How picturesque is this account! *What meaneth this?*—Lit., "What may this will to be?" What *does* this mean? The question implies a candid desire to get at the truth of things. Those who asked were, quite likely, among the three thousand who were shortly afterward baptized.

13. *Others*—Rh., literally: "But others deriding." The same word is used in xvii. 32—unless the compound word found in many of the best MSS. be adopted: "But others deriding greatly." *These men*—Lit., "With sweet wine they are filled." When it was said they were filled with the Spirit, these profane jokers replied, "It is with sweet wine they are filled!" Cf. Eph. v. 18, where the same antithesis occurs. They meant, "They are drunk!" Cf. ver. 15. *Gleukos* sometimes means "must"—as it is rendered by Wic.—the unfermented juice of the grape; but sometimes it means fermented and intoxicating wine—as here. It is the rendering of the LXX., Job xxxii. 19, for the Heb. *ain*, wine, perpetuated in the Gr. *oinos*, Lat. *vinum*, Gothic *wein*, Welsh *gwin*, and so in most European tongues. *Gleukos* was preserved sweet all the year by boiling, or by putting the juice of the grapes, before they were fully trodden, into a jar, making it air-tight, and keeping it under water or in sand for six or eight weeks. Such wine was called "Ever-sweet." Some of it underwent fermentation, and so became intoxicating when drunk freely—hence the language, "filled with new wine." What profane jibers those unbelievers were! Alas, that they should have their successors in our own age—men who deride all the phenomena connected with the operations of the Spirit as fanaticism!

14. *But Peter*,—Peter acts in character as the leader of the apostolic college—the first among equals. He is now about to act as a wise master-builder of the Church, and to use the keys to open the kingdom to Jewish believers, as Christ had told him. Matt. xvi. 18, 19. *The eleven*,—The apostles were called "the eleven" after the apostasy of Judas—Matt. xxviii. 19; Mark xvi. 14; Luke xxiv. 9; Acts i. 26—as they had been previously called "the twelve"—though here it may mean "the eleven" besides Peter, counting Matthias: thus all the twelve stood up together. *Lifted up his voice*,—He spoke probably in the Aramaic, which was understood by most who were present; though it is likely the other apostles and the disciples generally spoke in succession in different tongues. Luke probably gives in brief Peter's discourse, which was expounded by the others. Cf. ver. 37. The words imply that he spoke loudly, which he had to do to be heard by the thousands who surrounded the house. He lifted up his voice, and sounded out to them. The word rendered "said" is (in the infinitive) translated "utterance" in ver. 4. *Ye men of Judea*,—This is not a good translation, as they were not all men of Judea, though they were all Jews. Rh., literally: "Ye men, Jews"—the courtly style which cannot be reproduced in our idiom. (See on i. 11, 16.) Wic.: "Ye Jewes."

The Jews by birth are first addressed. *And all ye that dwell at Jerusalem*,—All the sojourning proselytes—ver. 5. *Hearken*—Lit., "Take in with the ear." Give ear to my speech.

15. *For these*—Peter, of course, included himself with the other disciples. *Ye suppose*,—Assume. The scoffers scarcely thought that the disciples were drunk, but they assumed it, and Peter proceeds on their assumption. *Seeing it is*—Lit., "For it is a third hour of the day." This hour lasted from 8 to 9 A.M. The disciples assembled for their own peculiar devotions early in the morning, before the worship at the temple, which began at the third hour—it seems at its close, 9 A.M. This will account for the meeting of the disciples, and the ready assembling of the multitude, who were preparing for the pentecostal worship at the temple. It was unreasonable to suppose that the disciples had been drinking enough *gleukos* to make them drunk at that early hour: even toppers did not generally get drunk during the day. "They that be drunken, are drunken in the night." 1 Thess v. 7.

16. *But this is that*—The fulfillment of what was spoken through the Prophet Joel—God declared it by the ministry of Joel—hence the parenthesis, "said God," in the next verse. The quotation is from Joel ii. 28-32 (in the Heb. iii. 1-5). It differs a little from the Heb. and the LXX., but agrees substantially with both. This passage was read in the pentecostal Jewish service—hence the peculiar pertinency of the quotation.

17. *And it shall come to pass*—All the other five versions, "And it shall be." *In the last days*,—Heb. and LXX.: "Afterward," or "After these things." But Kimchi and other Jewish writers admit that the phrases are interchangeable. *Cf.* Isa. ii. 2, 3; Jer. xlvi. 47; xlix. 6. The times of the Messiah are obviously meant. *Saith God*,—Added by Luke. Such remarks show that the writers of the N.T. considered that the O.T. was written by divine inspiration. "Lord" for "God" in D, E, and Vulg., Rh. "our Lord," is an error. *I will*—Lit., "I will pour out from my Spirit." So the LXX. But the Heb. has simply, "I will pour out my Spirit." The Gr. version gives the sense of the Heb.: "A portion of my Spirit." From the sea of spiritual gifts and graces in the Holy Spirit shall be poured out extraordinary streams—copious effusions. (See on i. 5, 8.) *Upon all flesh*:—All mankind—as in Isa. xl. 3; Luke iii. 6: *cf.* Ps. cxlv. 20; Isa. lxvi. 23; John xvii. 2. The Jews interpret it of all classes of society among themselves; others, all classes of society, without regard to age, sex, condition, or nation—some, of all ranks of mankind—"as many as the Lord our God shall call," ver. 39—"not upon all without exception, but upon all without distinction." It is likely that all the disciples present were endued with miraculous gifts—some of one kind, and some of another—for the reference is to such, as appears from the next verse. *Cf.* 1 Cor. xii. Greater measures of sanctifying grace were experienced at the same time. (See on John vii. 37-39.) This fulfillment of the prophecy was itself a typical

prophecy—as the Spirit, in his ordinary saving influences, and in such modes and measures as accompany the preaching of the word, shall be poured out upon all mankind—for "all flesh shall see the salvation of God." *And your sons and your daughters shall prophesy*,—There were prophetesses, as well as prophets, under the old dispensation—persons who spoke under a special divine afflatus; sometimes foretelling future events, at other times exhorting to duty, reproof for sin, and making known by inspired utterances the will of God. This gift was continued in the Church through the apostolic age; but after the day of Pentecost it seems to have been restricted to a few in the several churches. 1 Cor. xii.; xiv. *And your young men shall see visions*,—Under the divine afflatus, persons were thrown into an ecstasy, or trance, in which images of objects were presented to their minds with as much clearness as any objects in nature are presented to the eyes. Distant and future scenes were vividly revealed to them. for this reason prophets were anciently called "seers." 1 Sam. ix. 9; cf. Gen. xv. 1; Num. xii. 6; Job iv. 13; vii. 14; Acts ix. 10, 12; x. 3; Ezek.; Dan.; Rev., *passim*. *And your old men shall dream dreams*:—Lit., "And your elders with dreams shall dream." Seeing seems proper to young persons; dreaming seems suitable to old ones. Supernatural communications were frequently made to persons, young and old, in ancient times. Gen. xx. 3; xxviii. 12; xxxi. 11, *et al.*—so in the N.T., Matt. i. 20; ii. 12, 13, 19, 22; xxvii. 19. The reference being to miraculous dreams, we are not to expect revelations to be made to us in dreams: it is superstitious to pay any attention to them now.

18. *And on*—Lit., "And even upon my male slaves, and upon my female slaves." In Joel it is "the servants and the handmaids"—that is, persons in a servile, or low, condition in life. The LXX. has "my male slaves and female slaves." Peter seems to have quoted, as usual, from the LXX. repeating the word *mou*, "my." The LXX. and the apostle may have intended to convey the idea of pious persons, who are called, in the O.T., God's servants and handmaids, Ps. cxvi. 16; or that there should be no distinction recognized in the kingdom of Christ—where "there is neither bond nor free." Col. iii. 11; 1 Cor. vii. 22. But, in passages of this sort, such nice points are not to be pressed.

19. *Shew*—Lit., "Give." *Wonders*—Prodigies—frequently joined to signs, miraculous or unusual phenomena—as here. *In heaven above*,—A pleonasm, in contrast with that in the next clause. The language is picturesque and poetical. *Signs*—Josephus uses both these words when he speaks of the unusual phenomena which preceded the destruction of Jerusalem. He speaks of dreadful thunderings and lightnings, earthquakes, etc., which then took place. *Blood, and fire, and vapour of smoke*.—This may refer to bloody and fiery and smoky appearances in the air—the flaming sword, etc., which Josephus says hung over Jerusalem; but it may also refer to the blood shed in the wars of the Jews among themselves and surrounding nations, before floods of it were shed by the Romans, and to the fire

which destroyed many of their cities, and the smoke of the conflagrations, before Jerusalem itself was destroyed. The LXX. and Peter have "vapor" for "pillars" in the Heb. In the distance the smoke of a burning city appears to go up like columns. The language is graphic. Cant. iii. 6.

20. *The sun*—This cannot be taken literally. The obscuration of the great lights of heaven, in Hebrew prophecy, denotes the downfall of ecclesiastical and civil powers. (See on Matt. xxiv. 29.) *Before that*—Lit., "Before cometh the great and manifest day of the Lord." So the Vulg.; Wic.: "Before that the great and open day of the Lord come." Rh.: "Manifest day of our Lord"—but there is no "our" in the Gr. or Lat. The wonders are signs which preceded the destruction of the Jewish state; and the manner of the destruction itself plainly showed that it was the day of the Lord—the coming which Christ predicted, Matt. xxiv. As the apostles were now to be employed in establishing the New Dispensation, it was natural to refer to the abrogation of the Old, which visibly took place when the city and temple were destroyed and the nationality of the Jews was brought to an end by their dispersion.

21. *And it shall come to pass*,—Lit., "And it shall be, every one whosoever shall have called on the name of the Lord shall be saved." *Kurios* ("Lord") stands for *Jehovah* in the Heb., and is here applied to Christ, showing that he is God. The remainder of the prophecy explains what Peter quoted: "For in Mount Zion shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." In the LXX. *euangelizomenoi*—that is, says Whitby, "those who had embraced the gospel." To call on the name of the Lord has that meaning in the N.T. (See on ix. 14; xxii. 16: cf. 1 Cor. i. 2; 2 Tim. ii. 22.) The event verified the prophecy, as none of the Christians perished in the destruction of Jerusalem—all were delivered. (See on Matt. xxiv. 13.) Thus the prophecy, whose fulfillment began with the prodigies of Pentecost, received its full accomplishment in the final subversion of the Jewish ecclesiastical and civil state.

22. *Ye men of Israel*,—Men Israelites. Cf. ver. 14. *Jesus of Nazareth*,—Jesus the Nazarene. Gr., *Nazoraios*: so elsewhere, except in Mark i. 24; xiv. 67; xvi. 6; Luke iv. 34, where it is *Nazarenos*. This appellation was given by the Jews in derision, as Nazareth was an obscure, despicable place. Peter used it because it was common; and from that time Christians have used it as a title in which they glory, as they do in the cross, though it was the symbol of degradation. (See on Matt. ii. 23.) *A man approved of God among you*—So all the principal versions, but the word means "demonstrated"—pointed out, shown to be what he professed to be. Lit., "A man from God pointed out to you." It expresses not his divine commission, as in John i. 6, but the proof of it. *By miracles*,—Vulg. *virtutibus*, rendered "wonderful works," Matt. vii. 22; "mighty works," Matt. xi. 20, *et al.*—a metonymy of the effect for the cause—the works being produced by the power

(*dunamis*) of God. *Wonders*,—As *teras* is always rendered in the N.T. (see on ver. 19) miracles, phenomena adapted to arrest attention and produce astonishment. *And signs*,—Tokens of divine power. *Semeion* is rendered "sign," Matt. xii. 38, and frequently "miracle," John iv. 54; and "wonder" in Rev. xii. 1, 3; xiii. 13. It is used seventeen times in John, where it is rendered "miracle" thirteen times, and four times "sign." "Signs and wonders" are frequently united, and "miracles" are added, as here, in Heb. ii. 4. The terms are multiplied to express the variety of supernatural proofs that were furnished of the divine legation of Jesus. *Which God did*—Which God performed through him among you. Peter says nothing here of the divinity of Christ's person: he confines the view for the present to the divinity of his legation; he speaks of him as a man, which he truly was, and as such was God's ambassador, and miracles were his credentials; for none but God can work miracles, and he will not work them for an impostor, or enable him to work them. (See on John iii. 2; v. 19-38.) *As ye yourselves also know*:—The *kai*, "also," is not found in the principal MSS.: "As yourselves know." If genuine, it may mean, "for your part." Only fifty days had elapsed since many who were attending the pentecost were present at the passover, and witnessed the scene of the crucifixion, etc.; and the Jews generally who resided in Palestine were either eye or ear witnesses of the miracles of Jesus. Even the Sanhedrim admitted, "This man doeth many miracles." John xi. 47. They indeed absurdly and maliciously attributed them to demoniacal agency (Mark iii. 22), but the character and effects of the miracles contradicted their blasphemous assertion. What a proof is here furnished of the truth of the gospel!

23. *Him*,—Lit., "This man in the marked-out counsel and foreknowledge of God, being given up." That God intended to surrender Jesus to his enemies is plainly set forth in prophecy, which implies divine foreknowledge. God sent his Son into the world on purpose to die—and the manner of his death was known to him—defined, marked out, to the last particular. He knew what he himself would do—what Jesus would do and undergo—what he would, and what he would not, suffer his enemies to do—hence prophecy is anticipated history. (See on Luke xxii. 22.) *Horizo* is rendered "determine," Luke xxii. 22; Acts xi. 29; xvii. 26; "ordain," x. 42; xvii. 31; "declare," Rom. i. 4; "limit," Heb. iv. 7. From it we get our word "horizon," the line which bounds our view. It may be applied to any thing sketched, planned, purposed, decreed, predicted, described, by whatever agency it is effected. *Ekdotos*—"given up") is not elsewhere found in the N.T. It "always denotes," says Trollope, "surrendered, as to an enemy, or to punishment. Comp. Eurip. Ion. 1250. Polyb. iii. 208." Jesus is said to have been delivered by the chief priests to Pilate, Matt. xxvii. 2, and then to his enemies by Pilate, Mark xv. 15—thus he was delivered to the Gentiles, Luke xviii. 32. But this *ekdotos* seems to refer to the surrender of Jesus by Divine Providence to those who put him to death. God did not ordain and bring about, by his intervention and

influence, the malice of the Jews, the treachery of Judas, and the cruelty of the Romans; but he foresaw all this, marked it out, and permitted it to take place, overruling it all for his own glory, and the welfare of the universe. The atonement could have been made without these accessories—which, indeed, the devil, and not God, supplied—as Peter intimates in the next clause. *Ye have taken, and*—This is not found in many good MSS. and versions. *By wicked hands*—Lit., "By means of hands of lawless ones"—that is, the Romans, through whose agency the Jews contrived to put Jesus to death. It is not the word used in Matt. xxvi. 45—where the word "sinners" seems to embrace all who took part in the crucifixion of Jesus. *Have crucified and slain*:—Lit., "Having fastened, ye took away." That is, fastened to the cross. He does not like to speak of the cross—he calls it "a tree," in three places, never a cross, though he uses the word "crucified." Acts ii. 36; iv. 10: *cf.* 1 Pet. ii. 24. The euphemism for killed, "took away," is found also in our idiom, as in Shakspeare, "his taking off."

24. *Whom God hath raised up*,—That is, from the dead. *Having loosed the pains of death*:—Vulg., as rendered by Rh.: "Loosing the sorrows of hell." Wic.: "Whanne sorrowis of helle weren unbounden." Tyn., Cr., Gen.: "And loosed the sorrows of death." There seems to be a reference to Ps. xviii. 4 (Heb. 5), where the LXX. has this phrase for the Heb., "Cords of death"—referring to *chêbêl*, a throe, or pain, instead of *chêbêl*, a band, or snare: *cf.* ver. 6, Heb.; Ps. cxvi. 3. Peter quotes, as usual, from the LXX., or, if he spoke in Aramaic, Luke renders it according to the LXX. *Cf.* Job xxxix. 2, where the LXX. speaks of loosing pains, using these two words of parturition. A man in his grave is the captive of death, which is represented as holding him fast by cords, or bands. The opinion that the Gr. word *odin* was used by the Hellenists for a "cord" is doubtful. The interpretation of Theophylact is ingenious, but not solid: "He has properly styled the resurrection a loosing of the pangs of death, as if he had said he had burst open the pregnant and parturient womb of death, the Saviour having emerged from the bands of death, as from a parturient womb." The word means labor-pains, and some understand by it such constrictions as bind like a cord; but this is a refinement hardly thought of by the psalmist or the apostle. The Heb. word means "bands." Peter had that idea in his mind, as appears from the next clause. It is absurd, not to say impious, to speak of any pains of hell endured by Jesus in the intermediate state, and from which he was freed at his resurrection. The pains of death may indeed mean those which precede and accompany it; but Jesus was released from them when he expired. The cause may be put for the effect, or the antecedent for the consequent—the pains of death for death itself—from which he was released at his resurrection. *Because it was not possible*—It was morally impossible that he should remain bound by the cords of death as a captive in the prison of the grave—not because there was any natural life or re-vivifying power in his corpse, for that was as helpless as any other corpse; but because his Divinity

never forsook his body in the grave, or his spirit in paradise, and it was necessary, according to the Scriptures, that his body should be raised, in order that he might consummate in heaven the work of our redemption, which, so far as his ministry and death were concerned, he had finished on the earth. John v. 26; x. 18; xiv.; Acts. iii. 15; Heb. ii. 14.

25. *For David speaketh concerning him*,—Not "of him"—as Wic., Tyn., Cr., Gen.; but in reference to him—in allusion to him. The Holy Spirit inspired David to write things concerning himself, which, in the highest sense, refer to Jesus, of whom he was the grand theocratic type. The passage quoted is Ps. xvi. 8-11: it agrees with the LXX. except in one small point, and substantially with the Heb. Though the Jews do not refer it to the Messiah, yet Peter says that in its highest sense it must be referred to him: ver. 29-34. *I foresaw*—Not in the sense of seeing a future object, but of keeping an object before the eye of the mind—being mindful of any one. This corresponds with the Heb.: "I have set, or placed, Jehovah before me always." It means that he reposed his confidence in Jehovah. While God was in sight, he feared nothing. Watts: "When God is nigh, my faith is strong." *For he is on my right hand*,—The right hand is the place of honor, the pledge of faith, and the position for defense. Ps. xlv. 9; cx. 1; 1 Kings ii. 19; Gal. ii. 9; Ps. cix. 31; cx. 5. Jehovah was David's right-hand supporter. *That I should not be moved*:—God was there to save him from being driven away by his enemies. He fixed his eye on God that he might not be agitated with fear. As a result, his mind was kept in perfect peace. The Heb. is, "I shall not be moved." The Gr. states this as the end which the psalmist had in view. Ps. xlii. 6; lxii. 3, 6; Isa. xxvi. 3. "That I be not shaken"—"moved in mind."

26. *Therefore*—Lit., "On this account my heart was made glad." *And my tongue was glad*;—Exulted. "I rejoiced in words—sang aloud." The Heb. has "my glory." So in Ps. lvii. 8: "Awake, my glory"—where Watts paraphrases:

Awake, my tongue, to sound his praise,  
My tongue, the glory of my frame.

But Gesenius says, "The heart, soul, mind, as the noblest part of man"—thus corresponding with the former clause. "Heart" and "glory" both stand for the man himself—"the inner man." The second clause, as is common in Heb. poetry, expresses and strengthens the idea contained in the first. The inward feeling sought expression in song. *Moreover also*,—But farther, also. Heb. "yea, more"—noting a climax. *My flesh*—The body is represented as living in confidence of not being abandoned to death. The lowest view which can be taken of these words is, that David had confidence that God would not allow him to be put to death by his enemies, but that he would deliver him from the power of the grave. Cf. Ps. xxii. 20; xlix. 14, 15; cxvi. 3, 8, 9; Jonah ii. 2, 6. Winer: "With the dative, *epi* indicates, as it were, the ground *on* which something rests, the

foundation *on* which something is built—my flesh shall rest (tabernacle, have its tent pitched) on hope, confidence (in God), that is, shall enjoy security, repose." Applied to the Messiah, it denotes that he had the utmost confidence that, though he should die, he should not be abandoned to the power of death; and this confidence Jesus always expressed. Matt. xii. 40; xvi. 21; John ii. 19-22.

27. *Because*—Both the Heb. and Gr. particles may be rendered "that," and joined to the preceding, indicating the subject-matter of the confidence, *q.d.*: Because thou art my help, I shall not be moved; therefore I rejoice exceedingly; and I remain confident that thou wilt not leave me in the grave, nor suffer me there to decay. *Thou wilt not leave my soul in hell*,—Whitby: "That is, saith Dr. Hammond, I am confident that though I die, yet shalt thou not leave me so long dead, as that my body shall be putrified; or, thou wilt not leave my life in the grave, or in the state of death." Whitby sustains this interpretation with a mass of Scripture proofs and cogent arguments and illustrations, which are overwhelming. It is astonishing that any one should question the correctness of this simple, rational, and scriptural interpretation. There is nothing to be added save this: that, according to the laws of Heb. poetry, the second clause in the verse explains the first—so that *sheol*, or *hades*, in the former, must mean that denoted by "corruption" in the latter—that is, the grave. So Watson, and others. To understand *sheol*, *hades*, of the place of torment, is not only unexegetical, but almost blasphemous. To understand it of the Saviour's passion on the cross, makes no sense. And as to the intermediate state, the place of departed spirits, such a wild conception would not have been thought of but for a desire to get something better than the two former interpretations. *Sheol*, *hades*, never has that meaning in the O.T., nor has it in the N.T.—unless we except Luke xvi. 23, where the word is parabolically used for the invisible world into which the spirit of the rich man entered—all the imagery being drawn from phenomena connected with the body, *e.g.*, eyes, tongue, fire, water, etc. (See on Matt. xvi. 18, and Pearson on the Creed.) *Suffer*—Lit., "Give." Acts x. 40; xiv. 3. *Thine Holy One*—Thy saint, thy consecrated one. David was *devoted* to God, and in this sense was a type of Christ, who was God's "servant," consecrated to the work which God had assigned him. God would take care that David, as his eminent servant in the theocracy, should be preserved from death till his work was done, and that David's greater Son should be raised from death to consummate in heaven the redemption which he had begun on earth. Deut. xxxiii. 8; 2 Chron. vi. 41; Ps. iv. 3; lxxxvi. 2; Isa. xlii. 1; Luke iv. 34; Acts iii. 14; Heb. vii. 26. Some Heb. MSS. have the plural, "thy holy ones," but the old versions have the singular, and the parallelism of the verse, and the singular number throughout the psalm, require it. Some who oppose the Messianic reference of the psalm favor the plural—of course. *To see*—To experience. So both the Heb. and Gr. words are frequently used. Ps. lxxxix. 48 (Heb. 49); Luke ii. 26; Heb. xi. 5. *Corruption*.—Destruction—utter and permanent

decay in the grave. Gesenius: "To see, that is, to experience, the grave." Cf. Job xvii. 14; xxxiii. 18, 24, 28-30; Ps. xxx. 9; xlix. 9; lv. 23—in all which places the word means "the grave," or the destruction, or decay, of the body which there takes place. Parkhurst: "Corruption, dissolution, as of the flesh in the grave."

28. *Thou hast*—Lit., "Thou madest known to me life's ways." Heb.: "Thou wilt make me know the path of life." Referring to David, this may mean that God would show him how to escape the dangers which threatened his life—referring to the Messiah, it means the way out of death to life—viz., by the resurrection. *Thou shalt*—Lit., "Thou wilt make me full of gladness with thy face." Heb.: "Fullness of joys is with thy presence." That is, I shall be perfectly happy with thee. This is seen by the next clause in the Heb. (not quoted by Peter)—"pleasures are at thy right hand forever." Applied to David, it shows that he was always happy in communion with God—awhile on earth, eternally in heaven. Applied to the Messiah, it sets forth his ascension to the right hand of the Father, where he entered upon the joy that was set before him, and for which he endured the cross, despising the shame.

29. *Men and brethren*,—Men brethren. (See on i. 16.) *Let me*—Lit., "One may speak freely to you"—meaning an Israelite addressing Israelites—one who would not be expected to speak disparagingly of David. This was a conciliatory method of preparing them for the application of the passage quoted. *Patriarch*—A patriarch was the head of a family: so Abraham, Heb. vii. 4; so the twelve sons of Jacob, vii. 8, 9. David was the head of the royal family of Judea. *That he is*—That he both died and was buried. *And his sepulchre*—He was not translated like Elijah, but died: he was not raised to life, but was buried; and as a proof, there is his tomb. The O.T. detailed his death and burial. 1 Kings ii. 10. Josephus (Ant. vii. 15. 3) says: "He was buried by his son Solomon in Jerusalem with great magnificence: he had immense wealth buried with him; for a thousand and three hundred years after, (?) John Hyrcanus opened one room of David's sepulcher, and took out three thousand talents. Herod many years after opened another room, and took away much money."

30. *Therefore*—Winer: "*Oun* is simply an inference from the sentence that precedes: David died and was buried; he therefore, in his character of prophet, referred to Christ's resurrection in the words which he used apparently in reference to himself." The Jews admitted that David was endowed with the power of foretelling future events. 2 Sam. xxiii. 2. *Had sworn*—Swore with an oath—a pleonasm for emphasis. God solemnly promised it. 2 Sam. vii. 11-16; Ps. lxxxix. 3, 4, 34-37; cxxx. 11, 12. *The fruit of his loins*,—His posterity. *According to the flesh, he would raise up Christ*—These words are not found in the principal uncial MSS., including A, B, C, D, Sin.—also many versions, the Peshito, Vulg., Copt. They are canceled by many of the best critics, being considered an interpolation

from the margin, suggested by Rom. i. 3. They seem to embarrass the sense. *To sit on his throne*;—Trollope: "If the previous clause be an interpolation, as the best critics suppose, *tina* ('some one') must be supplied"—thus: "Of the fruit of his loins to seat some one on his throne."

31. *He seeing this before*,—Foreseeing, he spoke concerning the resurrection of the Messiah. Under the influence of the Spirit of Christ, who was in him, he spoke what he knew had a higher reference than to himself, even to the promised Messiah—though perhaps he had no clear perception of the full meaning of his own prophecy—according to what Peter himself said, 1 Pet. i. 10-12; though Barnes says: "David had distinct views of the great doctrines pertaining to the Messiah." *His soul*—These words were perhaps interpolated from ver. 27, as they are not in the principal MSS., versions, and editions. "That he was not left," etc.—which amounts to the same (see on ver. 27).

32. *This Jesus*—Alluding to ver. 22. *Hath God raised up*,—From the dead. *Whereof*—*Ou* may be neuter, and so refer to the fact of the resurrection, i. 22; or it may be masculine, and so refer to Jesus, whose witnesses the apostles were, i. 8; xiii. 31; or to God, the immediate antecedent in the Gr. Trollope: "The relative, as it appears from 1 Cor. xv. 15, must be referred to God. So Acts iii. 15." All the disciples who had seen the risen Saviour testified to the fact, which could alone be accomplished by the power of God. Peter thus refers to Jesus what David had predicted concerning the Messiah.

33. *Therefore*—He now shows that the pentecostal prodigy was to be attributed to the risen Saviour as the cause—not to intoxication, as they absurdly assumed! *By the right hand of God*—The right hand is the symbol of power. Ps. xvii. 7, *et al.* Jesus was raised from the dead, and exalted to heaven by God the Father. John xvii. 5; Eph. i. 19-23; Phil. ii. 9. All six versions, following the Vulg., render "by." Alf. says it cannot be "to," as such a "construction is entirely unexampled in Hellenistic, as well as prose classical Greek." But Olshausen says: "It means 'to,' as is shown by ver. 34, and the parallel passage in chap. v. 31. The construction, it is true, of the dative with verbs of motion is rare, and occurs almost solely in poetical diction; but the representation here given partakes somewhat of a poetical strain." He refers to Winer, who says: "It may signify, through, by, his right hand. The construction 'to' may be unusual in Attic prose, but in later prose-authors we find expressions entirely similar. Hence this may without hesitation be translated, 'raised to the right hand.' Comp. v. 34." So Whitby, and others. Bloom. explains: "To the height of dignity and majesty, declared and constituted Lord and Messiah (namely, by his resurrection and return to heaven), see ver. 36 and comp. Phil. ii. 9, *seq.*" Render: "To the right hand of God, therefore, having been exalted." *The Father*—There is no MS. authority for the rendering of Gen. and Rh., "His Father." He is, indeed, his Father, but then he is our Father, too—hence there is

a propriety in styling him "the Father"—so Jesus, in John xiv. 16: "I will pray the Father, and he shall give you another Comforter." *The promise of the Holy Ghost*.—As soon as he ascended, and entered on his work of intercession, the gift of the Spirit was placed in his hands for bestowal upon the Church; and thus the promise ripened into fulfillment. (See on ver. 17, 18; i. 4; Luke xxiv. 49; John vii. 38, 39; xiv. 14, 17, 26; Eph. iv. 7-10.) *He hath shed forth*—Rh.: "He hath poured out." It is the same word rendered "pour out" in the quotation from Joel, ver. 17, 18. *This, which*—The relative may be rendered as a masculine or a neuter. Wic.: "This spirit that;" Tyn.: "That which;" Cr.: "Thys gyfte whych;" Gen.: "This which;" Rh.: "This whom." Whitby: "This gift of which ye now see and hear the effects." Bengel well says: "This which ye now. The more recent Lat. copies have *hunc, quem*, instead of *hoc quod nunc*. They supply *pneuma (spiritum)*, which is neuter in Gr., but masculine in Lat. But the language is absolute, *this*, elegantly denoting the strangeness of this unspeakable gift." It means this influence—Peter left his hearers to identify it with the promised effusion of the Spirit. *Now*—Not in many of the best MSS. and versions. *See and hear*.—Some read, "Both see and hear." The multitude probably did not see the tongues of fire, or they would hardly have charged the disciples with being drunk; but they saw their enthusiasm, and heard their speech, produced by the divine afflatus.

34. *For David is not ascended*—With his body by translation, like Enoch and Elijah (Whitby), or by resurrection (Bloom.). They knew that his spirit was there, and they knew, too, that his body was not—yet it was of his body that he spoke in Ps. xvi. *But he saith himself*.—In Ps. cx., which Christ attributes to David. (See on Matt. xxii. 43, 44.) *The Lord said unto my Lord*.—*Verbatim* from the LXX., which agrees with the Heb., only *Kurios*, "Lord," stands for both Jehovah and *Adonai*, the latter meaning governor, or master. *Sit thou on*—Be seated at. *My right hand*.—The heir was seated on the right side of the king, to show that he participated in the regal authority.

35. *Until I make my foes thy footstool*.—The metaphor is drawn from the ancient custom of conquerors' putting their feet on the necks of conquered enemies, to show their subjugation. The Messianic application of the passage is found also in Matt. xxii. 42-45; 1 Cor. xv. 25; Heb. i. 13. As Messiah, Jesus reigns by the authority of the Father; to whom the mediatorial kingdom will be given up after all enemies shall be subdued. 1 Cor. xv. 24.

36. *Therefore*—In view of these Scripture testimonies and this pentecostal miracle. *Let all the house of Israel*—A Hebraism for the posterity of Israel. Lev. x. 6; Matt. x. 6. *Know assuredly*.—Be fully convinced. *That God*—Lit., "That both Lord and Christ God constituted him—this Jesus whom ye crucified." This, as Bengel acutely observes, puts "the sting at the end." This was well adapted to fill

them with compunction. The term "Lord" is taken from ver. 34, and "Christ" shows what kind of a Lord he is, even the Messianic King of whom David speaks.

37. *Now when they heard this,—And having heard. They were pricked in their heart,—Penetrated with compunction—filled with remorse—"stung with grief." Cf. Gen. xxxiv. 7. They saw the turpitude of the crime in crucifying the Lord's anointed, and the peril they incurred, as he will put all his enemies under his feet. And said unto Peter and to the rest of the apostles,—They being foremost among the disciples, and Peter being their spokesman. Men and brethren,—As Peter had addressed them, ver. 29. What shall we do?—What must we do to obtain pardon of so great a crime, and to avert the wrath of Him we have so deeply injured? This is the question of every awakened sinner. Acts xvi. 30.*

38. *Repent,—The word means to change the mind. Peter calls on them to change their views and feelings concerning Jesus—instead of reviling him as an impostor, to embrace him as the Messiah. In Matt. iii. 2 the present tense is used—here the aorist, denoting, says Alf., "speed, a definite, sudden act." There was not to be a moment's delay. And be baptized every one of you in the name of Jesus Christ,—Upon the name—the baptism being administered upon the profession of his name—that is, Jesus Christ, as he is made known to us. The baptism is not only an expression of repentance and a pledge of obedience, but it is especially a profession of faith in Jesus Christ. As if he had said, Change your views, feelings, and conduct toward Jesus, embrace him as the true Messiah, and evince your faith by baptism—his own appointed way of professing faith in his Messiahship. (See on Matt. xxviii. 19, 20; Mark xvi. 16.) For the remission of sins,—Vulg. in remissionem peccatorum vestrorum. Wic.: "In to remyssion of youre synnes." Rh.: "For remission of your sins." Tyn., Cr., Gen., like ours. "Your" is found in the Alex., Vat., and Sin., Vulg., Copt., Eth. It agrees well with the question, "What must we do," viz., to obtain remission of our sins? But the editors do not generally insert it. Tregelles does—rendered by Rotherham, "Into remission of your sins." Whitby: "For the remission of your sins." Bengel: "Of that sin of crucifying Christ (since their distress was for this sin chiefly) and of all the rest." Eis, unto, to this end. So Mark i. 4. Robinson: "Eis final, unto, in order to, or for." Hackett: "In order to the forgiveness of sins (Matt. xxvi. 28; Luke iii. 3)—we connect naturally with both the preceding verbs. This clause states the motive, or object, which should induce them to repent and be baptized. It enforces the entire exhortation, not one part of it to the exclusion of the other." Jacobus: "Literally, unto—to this end. It was not the ordinance of baptism which gave remission of sins, but the name of Jesus Christ, as turned to and embraced for this end. Baptism is that ordinance whereby the promise of forgiveness and salvation is sealed, confirmed to us, and by receiving which we publicly profess Christ as our only hope of salvation." This, therefore, is the same in substance as iii. 19: "Repent ye therefore, and be converted, that your sins may be blotted out." Acts*

xvi. 31: "Believe in the Lord Jesus Christ, and thou shalt be saved." Acts xxii. 16: "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Baptism is thus the expression of that faith by which alone we are justified, and the symbol of the sanctification of the Spirit, and sprinkling of the blood of Jesus Christ, by which we are cleansed from sin. Titus iii. 5, 6; Heb. x. 22; 1 John i. 7. It is absurd to attribute this virtue to the water of baptism! As a symbol, it assists our faith in laying hold of the thing signified, but in no other conceivable way is it "a means whereby we receive the same," while it is "a pledge to assure us thereof." The Jews were familiar with the subject of baptism, for—saying nothing of their proselyte baptism—John and the disciples of Jesus had been baptizing multitudes for three or four years, though there was this difference: "John did baptize in the wilderness, and preach the baptism of repentance for (*eis*) the remission of sins" (Mark i. 4), "saying that they should believe on him which should come after him, that is, on Christ Jesus" (xix. 4); whereas the baptism administered by the apostles on the day of Pentecost was a profession of faith in Jesus as the Messiah already come. Hence the twelve disciples at Ephesus, who had received John's baptism, were rebaptized to show their faith in Jesus as the Messiah of whom John spoke. Nothing is said about the rebaptism of the apostles: some think the miraculous baptism of the Spirit which they received superseded the second baptism by water; but *cf.* x. 47, 48. Though baptism did not procure remission of sins—that being secured by faith—yet if any had refused to be baptized, when the duty was made known to them and the opportunity offered, they would not have received pardon—their contumacy would have argued the absence of faith, of which baptism is the exponent. But when there is a willingness to comply with this, and every known obligation, while the performance is not practicable, the will is taken for the deed; and the remission of sins and the gift of the Holy Spirit are experienced before baptism, as in the case of Cornelius and his friends, or without baptism, as in the case of myriads who have never been baptized, yet have believed in Jesus, and realized the divine favor. As Peter exhorted "every one" of them to repent and be baptized, it is clear that he knew nothing of any decree limiting the offer of salvation to a definite number; and as he called upon them to comply with certain conditions in order to salvation, he knew nothing about unconditional salvation or necessitating grace. *And ye shall receive the gift of the Holy Ghost.*—The Holy Spirit, who works all good in man, of course enabled them to comply with the specific conditions; but "the gift" comprehended the extraordinary endowments which the disciples had experienced—except such as were peculiar to the apostles—as well as the ordinary "fruit of the Spirit," which all believers enjoy under this dispensation in every age. (See on John vii. 37-39; Acts i. 4, 5; x. 47; xi. 15-17.)

39. *For the promise*—For to you is the promise. He begins at Jerusalem. (See on Luke xxiv. 47; Acts i. 4; ii. 16, 17.) *And to your children,*—Your posterity—as

it was not to be confined to that age. They were comprehended in the same covenant which God made with Abraham when he said, "I will establish my covenant between me and thee, and to thy seed after thee." Gen. xvii. As a token of this, Abraham circumcised his children when he was circumcised himself; and so the rite was continued until the form—though not the design of it—was changed:

For water seals the blessing now,  
Which once was sealed with blood.

Hence when any were converted to Christianity they were not only baptized themselves, but their children were baptized also, so that they might be brought up among God's covenant-people; for the kingdom of God—the Christian dispensation—belongs to children, just as they had a part in the patriarchal and Jewish dispensations. *And to all that are afar off*,—Not merely the Jews of the dispersion, but also the Gentiles, whose conversion is predicted in the O.T. Cf. Isa. lvii. 18; Eph. ii. 13, 17. The apostles hesitated to baptize any Gentiles who had not been proselyted to Judaism, till by a miracle God taught Peter to call no man common or unclean. Then he opened the kingdom of heaven to the uncircumcised (x.), as now he opens it to the circumcised. *Even as many as the Lord our God shall call*.—All who shall be invited by his ministers to embrace the gospel, as those whom he addressed were invited. Wherever the gospel is preached, the command to repent and believe in Jesus, and profess faith in his name, is given, accompanied with a promise of pardon to all who comply with the condition specified. It is absurd to construe this of "distinguishing grace and effectual calling." The gospel commission extends to "every creature," and it is the duty of the Church to fulfill it to the letter. Why God has been pleased to call men by the instrumentality of men, is another question, with which this passage has no concern. "The Lord our God" is a Heb. formula—"Jehovah our God"—the covenant God of Israel.

40. *And with many other words*—Luke merely gives a synopsis of the discourse. *Did he testify*—He bore witness to the facts of Christianity, especially the resurrection of Jesus, on which the whole system rests. *And exhort*,—He called upon them, with moving appeals, to embrace Jesus as the Messiah. *Saying*,—This was the substance of his exhortation. *Save yourselves*—So Tyn., Cr., Gen.—also Rh., only it has "perverse" for "untoward." Wic.: "Be ye saued fro this schrewid generacion." *Sothete* is the first aorist imperfect passive—"Be saved." *Skolios* is rendered "crooked," Luke iii. 5; Phil. ii. 15; "froward," 1 Pet. ii. 18. There seems to be a reference to Deut. xxxii. 5: "They are a perverse (LXX. *skolia*) and crooked generation." There is a moral twist in them—they are wicked—a word of similar etymology. Whitby: "Save yourselves from the evils coming on this untoward generation." Olshausen: "It is to be referred to the judgments described

in ver. 19, 20 as near: so that there is plainly suggested a comparison with the flood or the destruction of Sodom. 'Save yourselves, like Noah or Lot, getting out from among this untoward generation, which is doomed to destruction.'" But it comprehends salvation from sin as well as punishment, here and hereafter. Cf. ver. 21, 47. To be saved from sinners is to have no participation with them in their sins or in their punishments. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. xviii. 4.

41. *Then they*—Those therefore who gladly received his word. A, B, C, D, Sin., Vulg., and some other versions, omit "gladly." Alf. considers it an explanatory gloss from the margin, suggested by xxi. 17, the only other place in the N.T. where it occurs. The compound verb, *apodechomai*, expresses the idea of welcoming gladly—heartily approving—*asmenos* may therefore have been omitted by an early copyist as unnecessary. The apostles would not have baptized them if they had not professed a cordial reception of the truth then taught. This was, of course, only elementary instruction in Christianity. They embraced Jesus as the Messiah, renounced their sins, and promised obedience to all his commandments. They were to be more fully instructed after their baptism. Alf.: "The simplicity of faith came first—the ripeness of knowledge followed." There need be no wonder that some "Judaizing" cropped out afterward, as it could not be expected that all those converts would prove perfect and stable Christians. *Were baptized*:—Their probation—and so in all other cases in The Acts—was to be after, and not before, their baptism. The apostles never postponed baptism a single day. They considered no one fit to be a soldier of Christ who would not take the military oath—no one fit to have a place in the kingdom of God who would not take the oath of allegiance to the King of Zion. When, after the apostolic age, a mysterious virtue was attached to baptism, it was postponed, in the case of adults, and a long course of catechetical training preceded it. But that is not Christ's method. (See on Matt. xxviii. 19, 20.) If after their baptism they prove unworthy, disown them, as Peter disowned Simon Magus. We must not wait to be educated before we go to school. Alf.: "Almost without doubt, this first baptism must have been administered, as that of the first Gentile converts (see ch. x. 47), by effusion or sprinkling, not by immersion. The immersion of 3,000 persons, in a city so sparingly furnished with water as Jerusalem, is equally inconceivable with a procession beyond the walls to the Kedron, or to Siloam, for that purpose." Was there any water in the Valley of the Kedron at the time of Pentecost? Kedron is a winter-torrent—a turbid, filthy current—hence its Heb. name; and, as Robinson says, "it is always dry except in the rainy season, after very heavy rains." Would either the authorities or the rabble allow the disciples to immerse in Siloam, or in any other of their fountains? And was there time to immerse so many in the same day, after so much of it had been taken up in preaching, etc.? And would the apostles dream of baptizing by immersion in

water, when they had just been baptized by affusion with the Spirit? *And the same day*—And there were added in that day about three thousand persons—so *souls* frequently means in Scripture. Luke gives a round number, more or less—as better remembered than the precise figures; and absolute precision was of no consequence in a case of this sort.

42. *And*—Lit., "And they attended constantly to the teaching and companionship of the apostles, the breaking of bread, and the prayers." To understand this, we must place ourselves in the scene. Here were several thousands in attendance at the feast of Pentecost—they were together several days—they had embraced the faith of Jesus: what would they naturally do? They would miss no opportunity of hearing the apostles discourse on the subject, as they had every thing to learn, and there were no N.T. Scriptures; they would associate with the apostles, and the other disciples, as much as possible; when the time of meals came, they would eat and drink together at such places as they might find convenient (ver. 46); and they would be present on all occasions of divine worship, whether in the temple, at the stated hours of prayer (ver. 46; iii. 1; Luke xxiv. 53), or in their special prayer-meetings. (i. 13, 14); and that is just what Luke says they did. *And in breaking*—The copulative, "and," is omitted in the best MSS. The loaves used by the Jews were thin, brittle cakes, that were broken, not cut. The head of the family asked a blessing, and then took up a cake, and broke it—hence a meal was called, "the breaking of the bread." The richer of the converts would furnish food for the poorer, and this appears to be the nucleus of the love-feasts, which were afterward introduced, when they had a common meal together, before (sometimes after) the eucharist. 1 Cor. xi. 20-34; 2 Pet. ii. 13; Jude 12. *And in prayers*.—Tyn.: "And in prayer." But that does not give the idea: they attended upon the prayers—viz., of the temple and other stated occasions of social worship.

43. *And fear came*—While believers were filled with wonder and joy, unbelievers were filled with astonishment and dread. They no longer mocked and derided the disciples, but were awe-struck at what they witnessed. Some were impressed with reverential awe—from them future converts were won—others with alarm, in apprehension of the judgments threatened, as in xiii. 41: "Behold, ye despisers, and wonder, and perish." *And many wonders*—Many wonders also and signs took place through the apostles. (See on ver. 19.) These miracles would impress the multitude with awe.

44. *And all*—And all the believers were together. That is, they separated themselves from the unbelieving Jews, and associated in each other's company. They could not all be in one place. Alf. intimates that they might be, as many of the three thousand left Jerusalem after the feast. But they remained there till their number was swelled to five thousand. Acts iv. 4. *And had all things common*;—As

they were ostracized by the unbelieving Jews, and as they remained a considerable time in Jerusalem, some provision had to be made for their sustenance: this was done by the voluntary offerings of those who had means. No law was necessary: they acted under the impulse of their new-born love. Some of them went so far as to sell their landed property to procure means to protract this pentecostal meeting. As Jesus and the twelve apostles had but one purse, all sharing together from the common stock—though some of them retained the ownership of property, which there was no occasion to sell—so in this case, whatever was needed by the community of believers was supplied by those who had it. There was no compulsion, and there was no withholding—except in one painful instance, v. 1-11. It was a temporary expedient—not a precedent for future times. (See Art. xxiv., Methodist Confession.)

45. *And sold*—Lit., "And they sold the possessions and the goods." The right of ownership seems to be ignored. *Ktemata* may mean landed property, or the like; as distinguished from *huparxeis*, property of any sort—movable goods. (See on Matt. xix. 22; Acts v. 1, 3.) *And parted them to all men*,—And they divided them—the proceeds—to all the brethren, according to any one's need.

46. *And they, continuing*—The word rendered "continued steadfastly," in ver. 42. Lit., "Day by day also they continued with one accord in the temple." That is, constantly worshiping there at the stated hours. (See on Luke xxiv. 53; Acts i. 14; ii. 1; v. 12.) What a sight it must have been—all the Christian community worshiping in the temple, where the unbelieving Jews were assembled in so great multitudes! *And breaking bread from house to house*,—Eating together in the various houses of the believers: one house could not contain a tenth part of them (see on ver. 42). *Did eat their meat*—Partook of their food. *With gladness*—In exultation. *And singleness of heart*,—Sincerity, purity of motive. There was no grudging or ostentation among the rich, no envy or murmuring among the poor—though this crept in after awhile: vi.

They all were of one heart and soul,  
And only love inspired the whole.

47. *Praising God*,—They lived in the element of joy and praise, as all men should. *And having favour with all the people*.—The common people, who heard Jesus gladly, could not but be favorably impressed with this wonderful phenomenon. Though perhaps deterred by their enemies and malicious rulers from consorting with the disciples, yet they could not but look with pleasure upon the life which they were leading. From those well-affected persons future converts came, as follows. *And the Lord added*—By the instrumentality of the apostles, and drawing willing hearts by the Holy Spirit. *To the church*—These words in the Gr. are at the end of the verse, and as they are not in A, B, C, Sin., Vulg., Copt., Aeth., Arm., they are supposed to have been introduced from a marginal gloss.

They scarcely can have originated with Chrysostom (as some think), as they are in the Syriac versions, one of which was in existence before his day. They are omitted by Alford, Tregelles, and some others, who put in their place the words rendered "together," which in the rec. Gr. text are the first words of the next chapter. Omitting the words "to the church," the clause reads, literally, "And the Lord added those being saved daily together." As the A.V. seems to be no rendering of the clause, and as the translators can hardly be supposed to have manufactured the rendering for dogmatic purposes, it is possible that they used this phrase, "such as should be saved," as a clumsy idiom for such as should appear to be saved—such as the apostles might find complying with the exhortation of ver. 40. *Tous sozomenous* is the present passive participle of *sozo*, to save, and means simply "those being saved" (Bengel, Rotherham)—not exactly "the saved," as some render; nor "such as were saved" (Wesley); "those who were saved" (Webster and Wilkinson); "those who were being saved" (Bloom. and Alf., and others); but the precise point in their experience is hit by the present participle, "those being saved"—in the very act of transition—for they must be numbered with the believers if they abandoned the unbelievers. The N.T. recognizes no probation, no delay, no middle ground. Those who complied with the exhortation, "Be saved from this froward generation," ver. 40, were without delay added to the disciples—the society thus formed constituted what was afterward called the Church. (See on v. 11.) Like the three thousand on the day of Pentecost, they were baptized on profession of their faith, without delay. The instant they left the one society, they were incorporated with the other.

### CHAPTER III.

1 *Peter preaching to the people that came to see a lame man restored to his feet, 12 professeth the cure not to have been wrought by his or John's own power, or holiness, but by God, and his Son Jesus, and through faith in his name: 13 withal reprehending them for crucifying Jesus. 17 Which because they did it through ignorance, and that thereby were fulfilled God's determinate counsel, and the scriptures: 19 he exhorteth them by repentance and faith to seek remission of their sins, and salvation in the same Jesus.*

III.—1. *Now Peter and John*—Peter and Andrew, though brothers, are not coupled together in the narratives (though they are in the Synoptic catalogues), but Peter and John—Andrew, perhaps, was not so well adapted to the work performed by John. *Went up together into the temple*,—Which was on a hill. The court of the temple is meant. "Together" probably belongs to the preceding verse. (See on ii. 47.) *At the hour of prayer, being the ninth hour*.—The other five versions render, "At the ninth hour of prayer." But our rendering is correct. There were three stated hours of prayer: the third, the sixth, and the ninth—terminating, respectively, at 9, 12, and 3 o'clock.

2. *And a certain man*—A well-known case of incurable lameness. *Was carried*,—Was being carried. *Whom they laid daily at the gate of the temple*—Where there was a concourse of people from whom he might procure alms. *Which is called Beautiful*,—This is supposed by some to have been the gate of Nicanor, which led from the Court of the Gentiles to the Court of the Women; which Josephus says was covered with plates of Corinthian brass, gold, and silver, massive and splendid. But it was more likely the gate of Susan, or the Lily, so called from its beautiful lily-work of Corinthian brass in bas-relief; it was an external gate leading from Solomon's Porch into the Court of the Gentiles. At this gate victims for sacrifice were sold—so that it was a place of great resort. *To ask alms*—In order to ask alms of those entering into the temple—its courts. As there were no almshouses among the ancient Jews and heathens, mendicants resorted to the gates of temples, because of the multitudes that resorted thither, and because they were in a mood to relieve the needy, when they were performing their devotions. The custom has obtained in Christian countries. Wic.: "To axe almes"—a curious abridgment of the Gr. *eleemosunen*.

3. *Asked an alms*.—An awkward, obsolete expression—lit., "asked to receive alms."

4. *And Peter*—But Peter, looking steadily at him, with John, said, Look at us. This excited his expectation and the attention of others, so that the miracle which he intended to perform would have the greater effect.

5. *And he gave heed unto them*,—Paid attention to them.

6. *Then*—But Peter said—instantly undeceiving him. *Silver and gold have I none*;—I am a poor man—I have no money to give—but what I have, that I give thee. *In the name*—On his authority—by his power. (See on Matt. vii. 22; Mark xvi. 17; Acts iv. 10.) *Of Nazareth*,—The Nazorean. (See on ii. 22.) *Rise up and walk*.—So Christ spoke to the paralytic, Luke v. 23, 24. But he spoke in his own name—Peter did not, but in the name of Jesus—which fact he emphasizes: ver. 12, 16.

7. *And he took*—And having taken him by the right hand, he raised him up. Jesus usually performed some act of the sort, suggestive of a cure, to elicit faith in the parties, and to connect the agent with the patient. (See on Matt. viii. 3; ix. 25.) *Immediately*—Instantly—showing that it was a miracle. *His feet*—Not merely "the soles" (Alf.), but the feet, including all except the ankle-bones. The *baseis* (hence our word "basis") are so called because the body is supported on the feet. The *sphura* are so called because they resemble hammers, or mallets, as the word imports—in Lat. *malleolus*, a little hammer, or mallet. There is a protuberance of the tibia, or larger bone of the leg, on the inside, and another of the fibula, or smaller bone, outside. In our anatomy, the upper bone of the foot, which supports the tibia, is called an ankle-bone. These bones *received strength*.—Luke was a physician, and noted the case particularly, though he did not design to speak of it in a professional, but popular, style.

8. *And he*,—And leaping forth, he stood and walked about. *Them*—The apostles. *Into the temple*,—Through the gate Beautiful. *Walking, and leaping, and praising God*.—Uttering expressions of joy and gratitude to God, by whose power he knew the miracle had been wrought. What a graphic, vivid picture! How natural that the man should do all this in transports of joy, testing, as it were, his new-found strength, in every way in which his previously useless feet could be employed! Cf. Isa. xxxv. 5, 6.

9. *And all the people*—There were crowds present at that hour.

10. *And they knew*—And they recognized him, that he was the same man who was sitting for the alms—alluded to in ver. 3. *And they were filled*—And they were filled with wonder and transport—ecstasy: they were out of their senses with astonishment.

11. *And as the lame man which was healed*—The best MSS., lit.: "But he holding fast Peter and John, all the people ran together." How natural that he

should cling to his benefactors, and let every one know that they were the instruments of his cure! How natural that the people—all who were about the temple—should flock to the place! The words, "the lame man which was healed," were probably introduced from the beginning of a Church-lesson. *In the porch*—This *stoa*, or portico, was the eastern colonnade, called by Josephus (Wars, xx. 9. 7) "the work of Solomon," as it was a part of his temple left by the Babylonians, or rather, the colonnade was erected on some of the substructures of Solomon's temple, which still remain. There were similar porticos at the entrance of heathen temples, constructed for the convenience of the people in inclement weather. Here philosophers walked and taught—hence two sects were called Stoics and Peripatetics. Jesus walked and taught in Solomon's Porch. John x. 23; Acts v. 12, 21, 25. *Greatly wondering*.—Much amazed.

12. *And when*—But Peter beholding. *Answered*—He replied to their wonder, which, as it were, asked for an explanation of the phenomenon. This word is frequently used where no question is recorded, but there is usually a reference to a question which might arise from certain actions, etc. (See on Matt. xi. 25.) *Ye men of Israel*,—Men, Israelites. (See on ii. 22.) *Why marvel ye at this?*—Why do ye wonder at this one? or why do ye look intently at us, as if by our own power or piety we had made him walk? They may have supposed that the apostles had wrought the cure by magic, or at least that their personal piety had procured for them from God this supernatural power—a Jewish and popish conceit. Observe, it is Peter who speaks—John never speaks in The Acts.

13. *The God of Abraham*,—There was great address in this. Peter wanted to let them know that they had not forfeited their claim to be Abraham's posterity, by embracing Jesus as the Messiah, but rather confirmed it. Gal. iii. 29. *Hath glorified*—Aorist—glorified, by his exaltation to heaven. *His Son*—Not the word for "son" used when applied to Jesus as the Son of God, but *pais* (Lat. *puer*, "boy," attendant), which is the word applied to the Messiah in Isa. xlii. 1; Matt. xii. 18; Acts iii. 26; iv. 27-30, *et al.* Olshausen says: "After the observations of Nitzsch, no one probably will ever again be disposed to maintain that the expression is identical with the 'Son of God.' *Pais* corresponds to the Heb. *ebed*, which is so frequently applied to the Messiah, especially in the second part of Isaiah. The Seventy translate it by *pais*, which also occurs in Matt. xii. 18, in a citation from the O.T. According to the same usage David is also called *pais* in Acts iv. 25, and the people of Israel in Luke i. 54-69. This name accordingly stands less related to the person of our Lord than to his office; and, considering the frequent use of *ebed* in the O.T., we may with more propriety wonder that in the N.T. *pais* is so seldom applied to Christ, than that it is so used at all." *Whom ye*—Whom ye indeed—as the best copies read. It is emphatic: ye indeed caused him to suffer the shameful death of the cross—God, our fathers' God—repeated for effect—glorified him. *And denied him*—The relative structure is dropped; but "him" is not in A, B, C,

Sin., p. 36, Vulg., Copt., Arm. *In the presence of Pilate*,—Protesting to the governor that he was not their King. *When he was*—He himself—heathen as he was—having decided to release him. Pilate pronounced Jesus innocent; and in five recorded instances attempted to release him. Matt. xxvii. 15-26; Luke xxiii. 13-25; John xviii. 29-xix. 22.

14. *But ye*—Emphatic. *The Holy One*,—The Messiah is called "the holy one," or "the holy one of God," Ps. xvi. 10; Mark i. 24; Luke i. 35; Rev. iii. 7. (See on ii. 27.) Jesus is called *the Just*, as he was perfectly righteous—absolutely free from all unrighteousness. Acts vii. 52; xxii. 14; 1 John ii. 1; iii. 7. He was also declared righteous—that is, innocent—by Pilate and his wife, and by the centurion who witnessed his death. *And desired a murderer*—Lit., "A man, murderer"—a man who was a murderer. Luke (xxiii. 19) says Barabbas was imprisoned "for sedition and murder." John (xviii. 40) says he "was a robber." He was a notorious outlaw; and yet the Jews preferred him to the holy and innocent Jesus!

15. *And killed*—But the Author of life ye killed. What a paradox! They killed Jesus—that is, they did by the Romans what they had not power to do themselves; and the Romans treated him in the way which would naturally result in death—and which did so result, because he would not, as he could, come down from the cross, and save himself from their cruelty and rage. *The Prince of life*,—*Archegos* is rendered "Prince" in v. 31; "Captain," Heb. ii. 10; "Author," Heb. xii. 2. Wic.: "The maker of liif." Tyn., Cr., Gen.: "The Lorde of lyfe." Rh.: "The Authour of life." *Archegos* means a military leader. Christ, as the Captain of our salvation, leads us to victory—salvation. He is thus the cause and procurer of life—the author of life in all its senses. John i. 4; v. 26; xiv. 6; 1 Cor. xv. 45; 1 John v. 11. He is the cause of all life—the Redeemer from death. What a contrast to Barabbas, who destroyed life! How the Jews must have felt this! *Hath raised*—*Egeiro* means to awaken from sleep—the common euphemism for death. *From the dead*;—He was raised up while the rest were left sleeping in their graves. God raised him up that he might raise up all who sleep in death. 1 Cor. xv. 20, ff. As God, he raised up his own humanity from the grave—as Mediator, the Father is said to raise him up, thereby vindicating his Messianic claims. *Witnesses*.—They were spectators—but *martures* here means testifiers. (See on Luke xxiv. 48; Acts i. 8, 22; ii. 32.)

16. *And his name*,—Lit., "And on the faith of his name, this one whom ye behold and know, his name made strong." The name of Jesus here means Jesus himself—all that the name imports—Jesus as the revealed and recognized Messiah. By their faith in him the apostles had wrought this miracle, as instruments, Jesus himself being the efficient cause of the cure. (See on ver. 6.) *Yea, the faith*—The faith by which miracles are wrought—and, indeed, all faith in Christ—comes through him. 1 Pet. i. 21. This is not a mere repetition of the

preceding. Jesus is not only the object, but also the medium, of faith. *This perfect soundness*—The miracle-working power which accompanied the apostles' faith did not improve somewhat the lame man, or give him temporary relief; but it effected a perfect and permanent cure. Wic.: "Ful helthe;" Rh.: "Perfect health." *Holokleria* means "wholeness"—it is likely the lame man was generally infirm, and the miracle made him strong. *In the presence of you all*.—He thus, as it were, challenged denial of the fact. They knew that the man had been lame all his life—they saw him stand, and walk, and leap, as soon as the apostles had spoken the word of faith—so there could be no gainsaying the fact.

17. *And now*,—Introducing a new point, a practical application of the foregoing. *Brethren*,—A conciliating compellation, softening, as it were, the rebuke administered, and showing that there was no personal animosity in it. He identifies himself with them, as belonging to the same covenant nation—"kinsmen, according to the flesh"—as Paul did for similar reasons, Rom. ix. 1-5. *I wot*—I know that because of a want of knowledge ye did it. The language is excusatory, not exculpatory. Peter charges murder upon them, but it was not conscious Deicide. They might and should have known that Jesus was the Messiah; but their did not know it; and so they put him to death as an impostor. Great was their crime, but it would have been greater if they had known that he was really the Son of God and yet had murdered him. *As did also your rulers*.—A still further note of mitigation; for if the rulers did it without knowledge, the common people could not be expected to know more and do better than the learned guides and governors of the nation. Thus Jesus prayed for his murderers, "Father, forgive them, for they know not what they do." Luke xxiii. 34. Paul says, "They that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them, in condemning him." Acts xiii. 27. "Which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory." 1 Cor. ii. 8. Paul does not exculpate, but rather inculcate, himself for persecuting the Church, yet he says he obtained mercy, because he did it ignorantly in unbelief. 1 Tim. i. 13. *Cf.* John viii. 40-53. They were not innocent, as appears from John xv. 22-24—hence they needed repentance and forgiveness.

18. *But*—The principal MSS, and versions read, "But God, what things he predicted by the mouth of all the prophets, that his Christ should suffer, he hath thus fulfilled." "His Christ"—his Anointed—occurs iv. 26. "By the mouth." (See on i. 16.) The prophets, viewed as a whole—one body—testified concerning the Messiah: so x. 43—not that every individual prophet spoke specifically of him. What God did in regard to predictions and their fulfillment had no influence on the actors in the crucifixion of Jesus, nor did it excuse their crime—as Peter charges them with murder, and calls them to repentance. But having done that, and seeing perhaps a good effect produced upon his hearers, he not only

extenuated their crime on account of their ignorance, but showed how it was overruled for the most beneficent ends by the providence of God. Thus, while they should be deeply penitent for their sin, they should be encouraged by the fact that God was overruling it for the greatest good. So while Joseph admitted the guilt of his brethren, he comforted them, being penitent, with the consideration: "But as for you, ye thought evil against me, but God meant it unto good to bring to pass as it is this day, to save much people alive." (See on Luke xxiv. 26, 27, 46; Acts ii. 23.)

Thus while his death my sin displays  
In all its blackest hue,  
Such is the mystery of grace,  
It seals my pardon, too.

19. *Repent ye therefore*,—In view of the foregoing: here is the practical application. (See on ii. 38.) Wic.: "Therfor be ye repentaunt, and be ye conuertid." Tyn., Gen.: "Repent ye therfore, and turne." Cran.: "Let it repente you therfore, and conuerte." Rh.: "Be penitent therfore and conuert." Both words are in the active voice, and both should be so rendered: Repent, and turn about. Change your minds and your whole course of conduct—instead of continuing to reject Jesus as the Messiah, be sorry for having rejected him, and turn to him with penitent, believing, and obedient hearts. (See on Mark iv. 12.) They could not, of course, repent and change their mode of life without God's assistance; but that is always offered to every one who will accept it: indeed, no one can feel his need of pardon and renewal without preventing grace, and without the promptings of the Spirit no one will ever seek the Lord. But then no one will ever obtain salvation without seeking it. This exhortation, though different in words, is the same in substance as that in ii. 38; for though in that place nothing is said of conversion, yet it is implied; and though in this place nothing is said of baptism, yet it is implied, as that was, as they now knew, the recognized mode of professing faith in Jesus as the Messiah. Both texts, too, agree in substance with xvi. 31: "Believe on the Lord Jesus Christ, and thou shalt be saved"—because that faith presupposes repentance, which the jailer was that moment exercising, and was professed in baptism, which instantly followed. It is beautiful to see this perfect harmony among apparent diversities of expression. *That your sins may be blotted out*,—*Eis*, in order that, as in ii. 38. The metaphor is taken from the canceling of an account against a debtor—sins being considered debts to the divine justice. (See on Matt. vi. 12.) Cf. Ps. li. 1, 9; Isa. xliii. 25; Jer. xviii. 23. The word literally means, "to wipe off ointment," or "to oint or smear out"—to erase what has been written on a wax-covered tablet. The figure must not be pressed. Our sins cannot be so obliterated as that either God or we shall literally forget them. God forgets nothing; but he will not remember our sins, when we repent and forsake them, so as to punish us for them: we remember them on earth to deepen our repentance,

even after forgiveness—though repentance must precede forgiveness—and in heaven, as we shall forever sing, "Unto him that loved us, and washed us from our sins in his own blood," etc. Rev. i. 5, 6. Cf. Luke xxiv. 47.

Remember, Lord, my sins no more,  
That them I may no more forget.

*When the times*—So that seasons of refreshing may come. *Hopos an*, with the subjunctive, can hardly mean any thing else than this—as in Luke ii. 35; Acts xv. 17; Rom. iii. 4; frequently in the LXX., and in profane authors. *Anapsuxis* means recovery from exhaustion, revival, as by cooling breezes. Bengel: "The allusion is to the breeze of the N.T., full of grace—all sultriness giving way." This agrees with Christ's invitation, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest"—I will refresh you. (See on Matt. xi. 28-30.) This refreshment is realized by every one whose sins are blotted out, for, under the Spirit's gracious influence, he has all joy and peace in believing. The word "seasons," without the article, is used, because it refers to all who repent and turn to God. Bengel: "May come—even to you—for those times in themselves were to come, even though these hearers had not given ear (comp. Zech. vi. 15, where similarly there is a particular condition); but in relation to the hearers, those times might be more or less hastened. On this account they are called *times* without the article." *From the presence of the Lord*;—Thus "grace, mercy, and peace" come to us "from God the Father, and from the Lord Jesus Christ." All true, spiritual refreshing, or revival, is divine in its source.

20. *And he shall*—And that he may send to you Jesus Christ, who was before appointed. This reading is that of the best MSS. and critics, and the rendering agrees with the preceding verse, with which it is in regimen—the verb to send being in the subjunctive, not, as in A.V., in the indicative. When Jesus ascended to heaven the angels told the apostles, "This same Jesus, which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven." Acts i. 11. Now the apostles repeat that promise to the penitent Jews. They had been long looking for a Messiah, and they could hardly believe in one whom they should never see. Peter assured them that he will make a second advent to our earth, when he shall come to receive his people to himself, take them up with him to heaven, that where he is they may be also.

21. *Whom*—Whom, indeed, heaven must receive—that is, so receive as to retain. This is added, lest they should think he was going to come down at once to earth, to reign as the Messiah. It was necessary to guard them carefully against those carnal chiliastic notions to which the Jews have always been so prone. Having gone to heaven, Jesus will remain there till the present dispensation is closed. He will not come down corporeally into the consecrated wafer, nor to sit upon the millennial throne. It was "expedient" for him to go away, and to stay

away, till he shall come the second time without sin unto salvation, to raise the dead and judge the world. *Until the times*—Until the times of the restoration of all things, which times God announced by the mouth of his prophets from antiquity. Jude says, Enoch the seventh from Adam predicted the coming of the Lord to judgment—that is, to rectify the wrongs of earth, and restore the empire of righteousness—confirming loyal subjects in a state of innocence and bliss in the paradise of God, of which the earthly Eden was an expressive type, and confining incorrigible sinners in the prison of hell. This will be a grand *restitution*, or restoration, or reconstruction, of the moral world; and this is the burden of promise and prophecy. All God's dispensations and revelations point to this as the great *ultimatum*. 1 Cor. xv. 24-28; 2 Pet. iii.; Rev. xxi.; xxii. Parkhurst says: "I apprehend, with Wolfius, that the times of refreshing, and the times of the restitution of all things, are to be distinguished from each other; that the former relate to Christ's first coming, and the comforts of his kingdom of *grace* (comp. Matt. xi. 29), and the latter to his second and last coming, and the commencement of his kingdom of glory." *By the mouth*—Through the ministry. (See on ver. 18.) *Of all his holy prophets*,—"All" is not in the best MSS. The prophets are called "holy" because they were consecrated to a divine work. (See on Luke i. 70; 2 Pet. iii. 2; Rev. xxii. 6.)

22. *For Moses truly said unto the fathers*,—Rh.—following the Vulg., which agrees with all the principal MSS. and versions—has simply: "Moses indeed said." The quotation is from Deut. xviii. 15-19. It is a condensed paraphrase, agreeing in substance with both the Heb. and the LXX. Stephen (vii. 37) quotes it still more concisely, and refers it in like manner to Jesus. That one particular prophet was meant by Moses, and not a succession of prophets, is clear from the singular terms employed and the fact that he was to be like Moses—and so the Jews understood it, as in our Lord's time they were looking for the prophet that was to come; and they wondered if John the Baptist were not he, and then if Jesus were not—though they seem to have distinguished him from the Messiah. (See on John i. 21; vi. 14; vii. 40, 41; Luke ix. 8.) *A Prophet shall*—Will. The Heb. is, "Jehovah thy God will raise up unto thee a prophet." So the LXX., which has *Kurios* (without the article, as here) for *Jehovah*. To "raise up" is to cause to appear. *Of your brethren*,—Deut., "from the midst of thee, of thy brethren." The Messiah was to be an Israelite—not a Gentile—indeed, all the prophets of the nation were Israelites—descendants of Abraham, Isaac, and Jacob. Heb. ii. 11-17. They would be more likely to listen to a Hebrew than to a heathen. *Like unto me*;—Jesus was like Moses in that he received a divine legation—talked with God face to face, and did not have revelations, like other prophets, in dreams and visions—and especially was the Mediator between God and the people: Moses was all this as a servant; Jesus as a Son, as well as a servant. Num. xii. 6, 7, 8; Gal. iii. 19, 20; Heb. iii. 1-6; x. 9. Other resemblances need not be traced. *Him*

*shall ye hear*—Though in some sort superseding Moses, yet Moses says he is to be regarded and obeyed under peril of death. (See on Matt. xvii. 5; John v. 45-47; Heb. x. 28, 29.)

23. *And it shall come to pass*,—But it shall be. *That every soul*—Deut.: "Whosoever will not hearken unto my words, which he will speak in my name." "Every soul" means every person. To hear the prophet is to hear, or obey, Him who sent him, as he speaks in his name—that is, on his authority. *That* is emphatic. *Shall be destroyed*—Shall be utterly destroyed from among the people. This is a very good interpretation of the Heb.: "I will require it of him." LXX.: "I will take vengeance on him"—that is, punish him—not by cutting him off by excommunication, but by death. (See on ver. 23; Mark xvi. 16.)

24. *Yea*,—But even all the prophets, from Samuel and those following, as many as spoke, also announced these days. This is agreeable to the best MSS. and versions. Samuel is mentioned as the first in the succession after Moses, because no prophet between them said or recorded any thing particularly on the subject. Samuel established the schools of the prophets, and in his days lived David, who was an eminent prophet. Hence the psalmist speaks of Moses and Samuel as men of mark. Ps. xcix. 6. The great cycle of prophecy began with Samuel, who was the first after Moses that committed his prophecies to writing. The terms are general, like ver. 18, and x. 43. (See on Luke xxiv. 27.) *These days* are the times of the Messiah—the gospel dispensation—not "the times of restitution," only as these are the *denouement* of the former.

25. *Ye*—Emphatic. *Are the children*—The sons. *Of the prophets*,—Not in the sense of the disciples, as in 2 Kings ii. 3; but by a Hebraism, those who have a special interest in them, as sons in their fathers' estates: hence the next clause, *and of the covenant which God made with our fathers*,—Ye are those to whom the prophecies and the covenant belong. The *diatheke* is the disposition, arrangement, dispensation, which God made with Abraham, in which he stipulated to bestow upon him certain blessings upon the condition of his discharging certain obligations. The terms are authoritatively prescribed by God in every covenant which he makes with man, and man is bound to regard them; and in so doing he secures his highest welfare. *Saying unto Abraham*,—The great father of the nation. Gen. xxii. 18. *And in thy seed*—Posterity—including and specially regarding the Messiah. *Kindreds*—Heb. and LXX.: "Nations." *Patriai* means "families," tribes (*cf.* Gen. xii. 3, Heb. where the LXX. has *phulai*, "tribes")—in a wider sense, "nations," as here. *Of the earth*—Not of the land of Canaan, but of the habitable world. *Be blessed*.—As all, Jews and Gentiles, partake of the blessings of his salvation—as Paul affirms. Gal. iii. 8-29.

26. *Unto you first*,—As the children of the covenant. "Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promise made

unto the fathers." Rom. xv. 9. "He came unto his own" (John i. 11), and restricted his ministry to the land of Israel; and he instructed his apostles to begin their ministry with the Jews. (See on Matt. x. 5; Luke xxiv. 47; Acts xiii. 46.) It implies that the Gentiles would be called, but after the Jews—and the apostles then thought, through Judaism. *God having raised up*—Not from the dead; but having caused him to appear among them, as in ver. 22. *His Son*—*Paida*—servant. (See on ver. 13.) *Jesus*,—Not in the principal MSS., Syr., and some other versions: it was probably a marginal gloss, introduced by mistake into the text of A, Sin., and some other MSS. *To bless you*,—Lit., "Blessing you." A mission of blessing! He thus fulfills the promise made to Abraham. *In turning*—Lit., "In the turning away, each one, from your evils." That is the object of his mission—the design and tendency of his ministry, miracles, sufferings, exaltation—to save us from our sins, and their consequences—these are "the evils" which curse the universe. The word *ren.* "turning" may be construed transitively—"by turning you;" or intransitively—"by each one of you turning." *Wic.*, *Cr.*, *Tyn.*, *Rh.*, have the latter; *Gen.* the former: "In turning every one of you from your wickedness." Calvin, followed by Bloom. and others, prefers the intransitive sense, and thinks it refers back to ver. 19, where they are exhorted to repent and turn from their sins. Trollope: "Luke for the most part employs it actively; but an intransitive application is best suited to the present passage. At the same time either construction will amount to nearly the same thing." That is true; for if Christ turns us away from sin—Matt. i. 21; Rom. xi. 26, where the word is used in this sense, "Turn away ungodliness from Jacob"—still we must turn ourselves, by using the grace which he affords; and if we turn ourselves from sin, we can only do so in the use of that grace. Perhaps the transitive sense is most agreeable to N.T. usage. Bengel: "The turning away—active. It is Christ who both turns away us from wickedness, and ungodliness from us. Rom. xi. 26. It is a thing beyond human strength. *Iniquities*—whereby the blessing is impeded. *Poneria* denotes both wickedness and misery."

## CHAPTER IV.

1 *The rulers of the Jews offended with Peter's sermon, 4 (though thousands of the people were converted that heard the word) imprisoned him and John. 5 After, upon examination Peter boldly avouching the lame man to be healed by the name of Jesus, and that by the same Jesus only we must be eternally saved, 13 they command him and John to preach no more in that name, adding also threatening, 23 whereupon the church fleeth to prayer: 31 and God, by moving the place where they were assembled, testified that he heard their prayer: confirming the church with the gift of the Holy Ghost, and with mutual love and charity.*

IV.—1. *And as*—But as they were speaking to the people. *The priests*,—Some who were officiating in the temple, or perhaps members of the Sanhedrim, it being their assumed prerogative to suppress schisms, etc. *And the captain of the temple*,—The *strategos* was the prefect, or principal commander of the guards of the temple. (See on Luke xxii. 4, 52.) *And the Sadducees*—A sect of the Jews who derived their name, as some say, from the Heb. *zedek*, "the just," or according to others from Sadok, a disciple of Antigonus Sochaeus, president of the Sanhedrim B.C. 260. They denied a future state. Josephus says they drew over to them only the rich, and their tenets spread chiefly among the young. (See on Matt. iii. 7.) They had at this time great weight in the Sanhedrim, and were the principal instigators of this movement against the apostles; for the reason assigned, ver. 2. *Came upon them*,—Stood by them—appeared suddenly to the apostles, and interrupted Peter's discourse. *Cf.* Luke ii. 9.

2. *Being grieved*—Worried, as the word imports. They felt annoyed and indignant, because of their teaching the people—having no authority from the Sanhedrim to do so. *And preached through Jesus*—And announcing in Jesus—in the case of Jesus, to whose resurrection they deposed—the resurrection of the dead. For if Jesus was raised, a resurrection is possible, and so others may be raised: this the Sadducees stoutly denied. *Hinc illae lacrymae.*

3. *And they laid hands on them*,—The officers arrested them. *And put them in hold*—Into custody for the morrow. *Cf.* v. 18. *For it was now even-tide*.—The second evening, which began at sunset. (See on Matt. xiv. 15.) It was about 3 o'clock when Peter and John went up to the temple, and all the occurrences recorded in the last chapter had taken place after that; and the Sanhedrim could not meet at night.

4. *Howbeit*,—But. Notwithstanding this opposition, many of those who heard Peter's discourse—which was probably interrupted by the arrest—believed. *And the number of the men was*—Became. Vulg., *factum est*; Wic., Rh., "was made" *five thousand*—counting those disciples who were at Jerusalem before the day of Pentecost, the three thousand, added that day, and the succeeding days, and those who now believed, the number was swelled to five thousand. As *aner*, the word here used, properly denotes a man, as distinguished from a woman, some think the five thousand were men, exclusive of women; but the word is frequently used, like *anthropos*, for a person, a human being, without regard to sex—as *vir* is used for *homo*. As most of them were probably men, for few women came up to the feast, and not many would be in such a crowd, it is likely that nearly all these converts were men—hence the use of this word. Whitby and others contend that those five thousand do not include any but those who were converted that day.

5. *On the morrow*,—Ren. "next day," ver. 3. *Their rulers*,—The rulers of the Jews. Luke was writing for Gentiles. *Archon* means a chief, sometimes a magistrate or prince. In John iii. 1; vii. 50, it seems to mean a senator, a member of the Sanhedrim, as here; though as distinguished from elders the archons may have held some other office, and sat *ex officio* in the Sanhedrim. Hackett thinks the word designates the Sanhedrists in general, since they were all rulers, while *kai* (and) annexes the respective classes to which they belonged—"and, more definitely, the elders," etc. *Elders*,—So called from their age—old persons being usually chosen. They seem to have originated in the time of Moses, when seventy of the elders of the people were appointed by God's direction, with Moses at their head, for the government of Israel. This arrangement appears to have been temporary. But in after times, a court of 70, or 71, or 72, was organized, called the Sanhedrim: this was composed of the chief priests, that is, the high-priest and his *sagan*, or deputy, with all who had held the office, and the heads of the 24 courses. 1 Chron. xxiv.; 2 Chron. xxxvi. 14; Ezra viii. 24; Neh. xii. 7. Josephus, in his *Life*, speaks of many of the chief priests. As the priests are frequently distinguished from the elders, some think the elders here spoken of were "the wardens of synagogues," as such are called "elders." Some of them may have been chosen to represent the people—hence they are called "elders of the people." Matt. xxi. 23; xxvi. 3, 47. *Scribes*,—The scribes were formerly secretaries of state (2 Sam. viii. 17; xx. 25), and of war (2 Kings xxv. 19; 2 Chron. xxvi. 11); afterward the name was given to those who transcribed the sacred books, and interpreted them. Ezra vii. 6. (See on Matt. ii. 4; xxii. 35; Luke v. 17; x. 25; Acts v. 34.)

6. *Annas*—Josephus calls him *Ananos*, and says he was the son of Seth. He was made high-priest by Quirinius, proconsul of Syria, about A.D. 8; but was deposed by the procurator Valerius Gratus, about A.D. 14 or 15. His successor was Ismael—then Eleazar, a son of Annas—then Simon—then, A.D. 26, Joseph, or Caiaphas, the son-in-law of Annas, who held the office till A.D. 35, and was the

actual high-priest at the time of Christ's death, including this period. (See on Luke iii. 2; John xi. 49; xviii. 13.) Annas is mentioned first because of his age, and former dignity, and the relation which he bore to Caiaphas. *And John*,—Some think he was the celebrated Rabbi Jochanan Ben Zacchai, mentioned in the Talmud, as a disciple of Hillel, and president of the Sanhedrim. *Alexander*,—Some identify him with the brother of Philo the Jew, mentioned by Josephus (Ant. xviii. 8. 1); but he was Alabarch of the Jews at Alexandria, and was hardly this Alexander. In fact, nothing is known of him or of John. As the Jews called all children of priestly rank who were born on the anniversary of the visit of Alexander to Jerusalem, Alexander, in honor of his memory, this Alexander and John may have been relatives of the high-priest. Five of the sons of Annas were placed in the high-priesthood—these and others of the high-priestly stock *were of the kindred of the high-priest*,—It is not said that John and Alexander were of that family, but it is likely they were, and distinguished among them. *Were gathered together at Jerusalem*.—The proper place for the meeting of the Sanhedrim—and in the temple, the courts of which were not open at night. They came together in the morning from their residences in and near the city. Lightfoot says about this time the Sanhedrim removed its sessions from place to place, on account of the increase of crime at the metropolis, and that this will account for Luke's remark—they met now at Jerusalem. But as he was writing for Gentiles it was natural enough that he should say they met at Jerusalem, even though they had never met elsewhere. Indeed, there seems to be no proof that they did meet elsewhere, during the time of our Lord's ministry, and for some time after. Rh., following the *eis* of the rec. text, has, "Gathered into Jerusalem." But A, B, D, E, Sin., and some good cursives, followed by Alf. and others, have *en*, which makes a good sense—they assembled in, or at, Jerusalem. This was a session only second in importance to that which was held when Jesus was had before it, and condemned. They had to investigate the report of the cure of the lame man, said to have been wrought by divine intervention, in support of the claims of one whom they had just caused to be crucified as an impostor. Judge of their feelings—of the intense interest which they and the people must have felt in the issue of this matter.

7. *And when they had set them in the midst*,—The members of the council were seated in a semi-circle on an elevated platform—the apostles were caused to stand before them, the man who was healed standing by (ver. 14), and the people crowding around. *By what power*,—In what power, or in what name, have ye performed this miracle? Was the cure—which is admitted—wrought by medical, magical, or divine influence? On whose name did you call for aid? The Jews held that miracles were sometimes wrought by the assistance of the devil, and they attributed the miracles of Jesus to this agency. Their exorcists invoked the name of Abraham, or Solomon, or Raphael, or Jehovah. *Cf.* xix. 13.

8. *Then Peter, filled with the Holy Ghost*,—A special divine afflatus, such as was promised to them when they should be brought before rulers. (See on Luke xii. 11, 12.) *Ye rulers*—(See on ver. 5). Peter speaks with great respect, yet with much boldness. He was a reed when interrogated by the servants at the trial of Jesus—he is, as his name imports, a rock now he is interrogated by the rulers on his own trial.

9. *If we*—Since we are called to account to-day in regard to a good deed done on an impotent man, in what name he has been cured.

10. *Be it known*—He was addressing the whole nation, through its representatives. *By the name*—As they had asked in what name the miracle was wrought: ver. 7. *Jesus*—They knew him by that name. *Christ*—The Messiah—though it has not the article, as that is generally omitted in The Acts and Epistles. How grating it must have been to the Sanhedrim to hear Peter thus publicly proclaim the Messiahship of Jesus! *Of Nazareth*,—The Nazarene—that epithet of contempt. (See on ii. 22.) *Whom ye crucified*,—Charging them emphatically and justly for what the Romans executed, as they were the cause of it. So he had charged on the people, who were consenting to the awful crime. (See on ii. 23; iii. 14, 15.) *Whom God raised*—The copula is omitted, as Alf. says, to make the contrast the more striking. *Ye killed him*—God raised him to life. *Even by him*—In him—as the name of Jesus is Jesus as he manifests himself by his divine power. *Doth this man stand here*—Pointing to the man who was cured, who was standing by, ver. 14. *Whole*—Cured—a different word from that so rendered in ver. 10.

11. *This*—This one—Jesus. *Is the stone*—Alluding to Ps. cxviii. 22. Jesus had in the same way appropriated this prophecy. (See on Matt. xxi. 42.) Paul refers to it, and so Peter again in a similar way. Eph. ii. 20; 1 Pet. ii. 6. *Which was set at nought*—Despised—cast aside as not fit to go into the building. *Of you builders*,—By you, the builders—thus applying it by inspiration to them. The scribes and priests were appointed to build up God's Church—they ought to have been ready to do what the apostles did, lay down Jesus Christ in their teaching as the foundation of the Church—but they repudiated him. *Which is become the head of the corner*.—Lit., "Which was made into a head of a corner"—assigned to a most important position in the building. Robinson says it refers to the head, or point, where two walls meet, not to the highest, or coping; as explained by others, who refer it to the honorable position assigned to a stone which the builders had rejected as worthless, but which has been worked into the building as the upper corner-stone, which unites, strengthens, and adorns the walls. Zech. iv. 7, 9. It seems to indicate the strength of a corner-stone in supporting the edifice. The chiefs of the people are so called by the Hellenists. 1 Sam. xiv. 38; LXX. How

strange that "the foolish builders, scribe and priest," did not see the purport of this prophecy! Peter was determined they should *feel* it.

12. *Neither is there salvation*—As he has just alluded to the foundation of the Church, rejected by the builders—that is, Christ as the only ground of salvation—and as he says here that all men must be saved by him, the word must have its usual meaning, deliverance from sin and its consequences—the cure of the lame man giving occasion to the apostle to call their attention to an infinitely greater salvation, of which that was but a symbol. (See on Matt. i. 21; Luke iv. 18; Acts v. 31.) *For there is none other name*—Lit., "For neither is there another name, given among men, in which we must be saved." Winer: "This serves to illustrate more precisely, and thus to prove, the statement, 'Neither is there salvation in any other.'" The language implies that all need salvation, all may be saved, all should be saved, but that this can only be in the name—that is, through the mediation—of Jesus. No one ever was saved except through his mediation—infants who cannot believe for want of reason, and heathens who do not believe for want of the gospel, yet otherwise are accepted of God, are saved through Jesus, as truly as those who have explicit faith in him. None who willfully reject him can be saved. Mark xvi. 16; John iii. 18, 19, 36; Heb. ii. 3. This is very different from the damnatory clauses of the Athanasian Creed, and the Creed of Pope Pius IV.

13. *Now when they saw*—Now noting the freedom of speech of Peter and of John. Though no speech of John's is anywhere recorded in The Acts, yet it must not be supposed that he always kept silence. *And perceived*—Having perceived—by their appearance and manner of speech; for the Holy Spirit wrought no unnecessary miracle to change their usual style, as they probably spoke in their mother dialect, Syro-Chaldaic, with the Galilean accent. (See on Matt. xxvi. 73.) *That they were*—That they are. *Unlearned*—Vulg., *sine litteris*. Wic. and Rh.: "Unlettered." Tyn., Cr., Gen.: "Unlearned." They had not received a liberal education in the Rabbinical schools—they were not college-bred. (See on John vii. 15.) *And ignorant men*,—*Idiotai* (whence our word "idiot") has a harsh sound; but it means private, not public, or official—hence not professionally trained. Vulg., *idiotae*. Wic.: "Lewid men." Tyn.: "Laye people. Cran.: "Layemen." Gen.: "Without knowledge." Rh.: "Of the vulgar sort"—that is, of the common people. They were laymen—not priests or scribes. The word is ren. "unlearned" in 1 Cor. xiv. 16, 23, 24; and "rude" in 2 Cor. xi. 6—"rude in speech." Othello (i. 3), "Rude am I in speech." (See on Matt. xi. 25, where the reason why unlettered and unprofessional men were chosen for the apostolate is shown.) *They marvelled; and they took knowledge of them*,—Winer says these verbs must be taken closely together: they marveled and recognized (moved by their amazement to more minute observation) that they were with Jesus. Meyer: "Their wonder sharpened their recollection." Cran., Gen., Rh., have the pluperfect "had been;" but Wic. and

Tyn. "were"—which is right. They recollected that Peter and John were with Jesus at the time of his arrest; they recollected, too, that when that occurred, only a few weeks before, Peter cut off the ear of the high-priest's servant. John xviii. 10-26; Mark xiv. 66-72.

14. *And beholding*—The correct reading seems to be *te*, not *de*—"Seeing also the man who was healed standing with them"—not lying down, a helpless cripple, as had been the case all his life before. *They could say nothing*—They would have denied the reality of the miracle if they could, and especially that it was wrought through the power of Jesus, as that established his claims to the Messiahship.

15. *But when*—But having bidden them withdraw from the Sanhedrim—that is, not from the room—though that, of course, is included—but to go out from the presence of the Sanhedrim, as the members wanted to confer together on what they should do. (See on ver. 5, 6; Luke xxii. 66.)

16. *What shall we do*—The best reading is, "What may we do to these men?" This marks their embarrassment. *Notable*—Well-known—notorious. *Miracle*—A miraculous sign, as in ii. 19, 22, 43. They saw that this miracle had been done through the instrumentality of the apostles, and that all the people in Jerusalem were aware of it, and there was no use to deny it. Wic.: "And we moun not denye."

17. *But that it spread no further*—Many refer this to the doctrine of the apostles, "as the miracle," says Jacobus, "was already known throughout the city." But was not the doctrine known as far as the miracle? Peter had told everybody that it was wrought by the power of Jesus. The meaning seems to be, Notwithstanding, though we cannot deny that the miracle has been wrought by them in the name of Jesus, in order that this matter may spread no further among the people—that there may be no more performing of miracles in support of the claims of Jesus as the Messiah. *Let us straitly threaten them*,—Lit., "Threaten them with a threat." But "with a threat" is not found in the principal MSS.—*apeile* may have been omitted from them as unnecessary, or inserted in others by mistake in copying, as it is the beginning of the next word, *apeilesometha* ("let us threaten"). The meaning is, Let us enjoin them on peril of punishment—that they speak henceforth to no man in this name.—They would not call the hated name when together in council. They probably referred to the working of miracles, calling on (*epi*) the name of Jesus—this being the way in which they enforced his claims; though the apostles use this word *lalein*, "speak," in a more general sense—ver. 20.

18. *And they called them*,—And calling them—back into the council-chamber—they charged them not to speak at all—a different word from that in ver. 17, but of a similar import—nor even to teach on (*epi*) the name of Jesus. This seems to imply that the teaching was something different from the

speaking. Bengel thinks the speaking was "in familiar conversation," and the teaching was "publicly." But the word *ren.* "speak" rather means to speak publicly—as Peter did when he said to the lame man, "In the name of Jesus Christ, the Nazarene, rise up and walk." Acts iii. 6. To speak and teach upon the name of Jesus is to depend upon him as the source of power and authority.

19. *Peter and John*—Peter, of course, being the speaker. *Whether it be right*—Right is right, and must never be set aside. *In the sight of God*—According to his judgment. (See on Luke i. 6.) *Hearken*—Obey. *More than unto God*,—So Socrates: "O Athenians, I will obey God rather than you." Arrian: "When thy superiors command thee any thing thou must remember there is one above who sees thee, and that thou oughtest rather to please him than man." *Judge ye*.—They leave the judgment to their judges. They sat in the seat of Moses, and were to be obeyed; but not if they opposed Moses, as they did in denying the claims of Jesus to the Messiahship. The powers that be are ordained of God, and must not be resisted (Rom. xiii.), unless they oppose God himself: if they do, they must be disobeyed; and those who set aside their authority must abide the consequences, "committing themselves to him that judgeth righteously." 1 Pet. ii. 23. This has nothing to do with the right of revolution: an oppressed people, whose cause is just, and who have good ground to think they can successfully resist oppression, have the right to do so. The Sanhedrim could not fail to see that what the apostles did was a duty or a sin—and which it was depended upon the reality of the miracle which they had wrought, and which could not be gainsaid; but as this involved the recognition of the Messiahship of Jesus, which they were determined not to admit, they were in great embarrassment.

20. *For we*—As to us—judge as you please. *Cannot but speak*—Lit., "We are not able not to speak." They were so convinced of the reality and importance of what they saw and heard Jesus do and say, and of the miraculous phenomena of the day of Pentecost, and were so impressed with their divine commission to testify the same to the world, that they could not suppress it—speak they must, though the result be death. Amos iii. 8; 1 Cor. ix. 16. Of course, the apostles did not mean to intimate that they were forced to do it as mere mechanical agents, as they were perfectly free in all that they said and did.

21. *So*,—But they having further threatened, dismissed them. (See on ver. 18.) *Finding nothing*—Finding no means by which they might punish them, because they were afraid the populace would rise up against them if they did so. (See on Luke xx. 6; xxii. 2.) *For all men*—All the common people—wiser and more candid than their rulers. *Glorified God*—Being satisfied of the divine power by which the miracle of healing had been wrought.

22. *For*—For the man was more than forty years old on whom this miracle of the cure had taken place. The rulers had often seen him—the people had often

seen him—all knew that he was lame from his birth—had been lame for forty years—that he was cured instantaneously, perfectly, permanently—so that there was no collusion, no mistake.

23. *And being let go*,—Discharged from custody. *They went to their own company*,—Wic., Tyn., Cr., Gen.: "Came to their fellows." Rh. lit., "Came to theirs." Their own friends—the other apostles and fellow-believers—who were doubtless waiting with solicitude to hear the issue of the trial—probably assembled in their usual place of meeting, praying for their brethren in peril. Acts xii. 5, 12; xxiv. 23. *And reported*—Related to them all that the Sanhedrim had said, as all had a common interest in the matter.

24. *And when*—Lit., "And they, having heard, with one accord lifted up a voice to God"—not "voices," as Tyn., Cr., Gen. It is not necessary to suppose that all spoke, using a known formula—one may have uttered the words, and all joined in the sentiment; or they may have all joined audibly in the passages from the Psalms, with which they were familiar. Bengel: "Peter even here seems to have led the devotion; but the others also employed their voice." *Lord,—Despota*: whence our word "despot"—a sovereign, master. (See on Luke ii. 29.) *Thou art God*,—A, B, Sin., Vulg., and some other versions, omit "God"—"Thou art He who made." This is taken from Ps. cxlvi. 6. This reference to the divine sovereignty and power is peculiarly appropriate. There was One far above their rulers, and infinitely more powerful.

25. *Who, by the mouth*—The rec. text may be a simplification of the true reading, as given in A, B, Sin., 13, 36, Vulg., Tregelles, and others: "Who through the Holy Spirit by mouth of our father David, thy servant"—which, says Alf., "bears the solemn and stately character, in the accumulation of parallel clauses, of the rest of the prayer." This shows that Ps. ii. was written by inspiration—that David wrote it—and that it refers to the Messiah. It may have had an historical basis—a reference to David's establishment on his throne in Mount Zion, despite the malice and rage of his enemies; but if so, David was a type of his greater Son—as on other occasions. (See on xiii. 33.) The Jews referred this psalm to the Messiah. *Servant—Pais*—as in ver. 27. *Hast said*,—Said. The quotation is *verbatim* from the LXX. *Why did the heathen rage*,—Why did Gentiles rage—act like wild, furious horses. *And the people*—And peoples meditate vanities?—either in the sense of wicked plottings and schemes, or in a pregnant sense, schemes which will prove fruitless—as it is generally understood. By "Gentiles" are meant the Romans, and by "peoples" the various classes of Jews who combined against Jesus: ver. 27.

26. *The kings of the earth*—Herod and Pilate, who governed in the land of Israel. *Stood up*,—Took a stand against the Messiah, opposing his claims. *And the rulers*—According to the parallelism of Heb. poetry, this means the same as the

former clause, with perhaps a reference to the Sanhedrim—as the latter clause frequently repeats and extends the meaning of the former. *Were gathered together*—They all combined in concerted hostility. *Lord*,—*Kurios*—Heb. *Jehovah*. *Christ*.—Heb. *Messiah*—anointed one. (See on ii. 36.)

27. *For of a truth*—An application of the passage to the case in hand: certainly what the psalmist predicted has taken place. The rec. text omits the words "in this city," which are in the best MSS. and versions, and seem to be genuine. *Child*—*Pais*, servant, as in ver. 25. (See on iii. 13.) "The servant of Jehovah" is, by eminence, the Messiah. Isa. xlii. 1, *et al. Hast anointed*,—Didst invest with Messianic royalty: ver. 26. *Herod*,—Antipas, or Antipater, son of Herod the Great by Malthace. After his father's death Augustus gave him Galilee and Perea, with the title of tetrarch. He first married a daughter of Aretas, whom he repudiated, and married his own niece, Herodias, the wife of his brother Philip. (See on Luke iii. 1; xxiii. 6-12.) *Pontius Pilate*,—He governed Judea ten years as procurator under Tiberius, beginning A.D. 26. He was sent to Rome by Vitellius to account to the emperor for his rapine and cruelty. Tiberius died before his arrival, but Caligula banished him to Vienne in Gaul, where he is said to have killed himself two years after. (See on Matt. xxvii. 2.) *With the Gentiles*,—With Gentiles and peoples of Israel—as in ver. 25. *Were gathered together*,—All combined against Jesus.

28. *For to do*—This should not have been separated from ver. 27. Lit., "To do as many things as thy hand and thy counsel marked out beforehand to come to pass." They intended to kill Jesus and to crush his cause. God intended to permit them to kill Jesus, but thereby to promote instead of crushing his cause. He had predetermined this in accordance with his power and wisdom—here indicated by "hand and counsel." The power and wisdom of God were not, of course, employed in concocting and executing the malice and rage of those who combined against Jesus, and were guilty of the horrible crime of crucifying him, and whose mad schemes he is here said to frustrate and overrule. Truly, in nothing are the power and wisdom of God more manifest than in this matter. (See on ii. 23; xiii. 27-29.)

29. *And now*,—As it regards the present things. *Lord*,—*Kurios*—God the Father. *Behold*—Look upon—regard, consider. *Their threatenings*:—(See on ver. 17, 21.) *And grant*—Give to thy servants—so they considered themselves: so they were considered by others. Acts xvi. 17; James i. 1; Jude 1; *cf.* Dan. vi. 20. *Boldness*—Freedom of speech, liberty, confidence—the result of the Spirit's influence, as promised (Luke xii. 12), and of the miraculous attestation of their teaching. (See on ver. 13, 31.)

30. *By stretching forth*—In the stretching forth of thy hand to heal, and that signs and wonders may come to pass through the name of thy holy servant Jesus. "To stretch forth the hand" means to exert strength. Healing is specified because

that was one of the miracles which Jesus said they should perform in attestation of their cause (Mark xvi. 18), and one which was well adapted to conciliate the people to whom they preached. *Signs and wonders*—Miraculous performances. (See on ii. 19.) *By the name*—Through the power of Jesus—on whose name they were forbidden to speak: ver. 17, 18. *Thine holy child*—Thy holy, or consecrated, servant—*pais*, as in ver. 27.

31. *And when they had prayed*,—Made their supplication. *The place*—The house in which they were congregated—probably the same in which the pentecostal prodigy took place. Then there was a noise, with lambent flames—symbols suited to the occasion: now there is a violent shaking like that occasioned by an earthquake or a tempest—a phenomenon which corresponds to the circumstances of the case—a manifestation of divine power, giving them assurance that they were under God's omnipotent protection. The Scriptures had made them familiar with such tokens. Isa. ii. 19, 21; Ezek. xxxvii. 19; Joel iii. 16; Hag. ii. 6, 7. *And they were all filled with the Holy Ghost*,—All the disciples present experienced a special baptism of the Spirit, like that which they received on the day of Pentecost, enabling them to speak, if not with other tongues, yet with freedom, in answer to their prayer, ver. 29. If there was occasion to speak in different tongues—as there probably was—they of course did so, and with liberty of utterance.

32. *And the multitude*—Moreover, of the multitude of those who believed, there was one heart and soul. All were melted into the mold of love. This refers to the entire community then in Jerusalem—though, of course, several thousand could not meet together in one room. The apostles were a bond of union to them, and the Holy Spirit filled every heart.

With grace abundantly endued,  
A pure, believing multitude;  
They all were of one heart and soul,  
And only love inspired the whole.

*Neither said*—And not even one of them said that any thing he possessed was his own, but they had all things common. They held their property for the use of the community. (See on ii. 44, 45.) When it is stated that none of them "said"—that is, considered—his property his own, it is implied that the ownership was not abolished, but that the use of it was free to the Christian community.

33. *And with great power*—Some refer this to the miracles which they wrought to confirm their testimony; but that would seem to require the plural—great, or many, miracles: it seems therefore to refer to the power "of convincing speech" with which they were endowed by the Holy Spirit, which indeed was rendered the more efficacious by the miracles they wrought, which are not therefore to be

excluded. *Gave the apostles witness of the resurrection of the Lord Jesus*:—This was their special work. (See on i. 8, 22.) What a beautiful and expressive designation of the Saviour, "the Lord Jesus!" Some MSS. have "the Lord Jesus Christ." *And great grace*—Great favor also was on them all. So *charis* is rendered ii. 47—hence the reference may be here, as there, to popular favor. While the rulers threatened, the people commended. The disciples grew in favor with the common people. Some refer it to the favor of God which rested on them: Bengel unites both: "The grace of God, and the favor of the people."

34. *Neither*—For not even any one was in want among them. Tyn., Cr., Gen., A.V., omit the *gar* ("for"), which Wic. and Rh. properly insert—as it assigns the reason why the people viewed them with so much favor; they were charmed by such an unparalleled display of brotherly-love. The heathen were similarly affected in after times, when they exclaimed, "See how those Christians love one another!" *For as many*—The terms are to be restricted according to the nature of the case. Those having property sold what was needed for the emergency—not that every man sold every thing he had. Cf. v. 4; xii. 12.

35. *At the apostles' feet*:—It is likely that they deposited the bags, or vessels, of money at the feet of the apostles, as an intimation that they were at their disposal as the representatives of the Christian community. The apostles may, or may not, have been seated on a raised platform. Alf. thinks the money was laid at their feet, "in token of reverence"—but it was rather for convenience. They probably brought the money to the house where they held their meetings, in which there were no tables or desks, such things not being common with them as with us. Offerings were laid at the feet of Eastern kings and Roman praetors. *And distribution was made*—It was distributed—that was the custom—to each, according as any one had need.

36. *Joses*,—The best MSS. and versions have "Joseph." This was a common name, and the apostles gave him a surname, for distinction—doubtless, suiting his character. *Barnabas*,—In Aramaic, "Son of Prophecy"—but the word *paraklesis* means "exhortation"—teaching of the hortatory character—which, as well as prediction, is the meaning of the word prophecy in the Bible. He was distinguished for his sacred eloquence—this being the force of the Hebraism, "Son of *Paraklesis*." Cf. Mark iii. 17. He was a man of means, and respectably connected—his sister is spoken of as owning a house and entertaining the Church at Jerusalem, xii. 12—and he became distinguished as one of Paul's companions in travel. Acts ix. 26, 27; xi. 22-30; xii. 25; xiii.; xiv.; xv.; 1 Cor. ix. 6; Gal. ii. 1, 9. *A Levite*,—A descendant of Levi. The priests were descended from Levi through his son Kohath: the descendants of his other sons, Gershon and Merari, being far more numerous than the descendants of Kohath, were called by the patronymic. Their business was to attend on the temple service, under the

direction of the priests. *And of the country of Cyprus*,—A Cyprian by birth. Cyprus is the largest island in the Mediterranean, except Sicily near the coasts of Syria and Asia Minor. It was very fertile, but the inhabitants were very dissolute: their tutelary divinity was Venus, to whom they built a temple, at Paphos, which place, and Salamis, another of its cities, are mentioned in the N.T. Cyprus was governed by a proconsul. Acts xi. 19; xiii. 4. It is remarkable that two of the great missionaries of the Church, Paul and Barnabas, were born in heathen countries: they were Hellenists, and so well adapted to labor among the Gentiles. There were many Jews in Cyprus.

37. *Having land*,—Though the Levites, as a tribe, had no division of Canaan made to them, yet they had 48 cities assigned them, and they could hold lands outside of them, in their own country, as well as in foreign countries. Lev. xxv. 32, 33; Num. xxxv. 1-8; Deut. xviii. 1-8; Jer. i. 1; xxxii. 6-12. Bengel therefore went perhaps too far when he said, "Outside the land of Israel, in which the Levites had no portion." Barnabas probably had a field near Jerusalem, as his sister had a house in it. *And brought the money*,—All of it—in contrast with a painful case, which is now to be narrated, and which ought not to have been separated from this by the division of chapters. The case of Barnabas may have been specially recorded as in striking contrast with that of Ananias and Sapphira.

## CHAPTER V.

1 *After that Ananias and Sapphira his wife for their hypocrisy at Peter's rebuke had fallen down dead, 12 and that the rest of the apostles had wrought many miracles, 14 to the increase of the faith: 17 the apostles are again imprisoned, 19 but delivered by an angel bidding them to preach openly to all: 21 when, after their teaching accordingly in the temple, 29 and before the council, 33 they are in danger to be killed, through the advice of Gamaliel, a great counsellor among the Jews, they be kept alive, 40 and are but beaten: for which they glorify God, and cease no day from preaching.*

V.—1. *But*—A note of contrast to the case of Barnabas, from which it ought not to have been separated by the division of chapters. *Ananias*,—Heb. *Hananiah*—meaning "the favor of Jehovah." *Sapphira*—From Heb. *Saphir*—the sapphire, a gem, so called because of its beauty. Some derive the name from *Shipherah*, beauty. *Possession*,—*Ktema* means any kind of property, as in ii. 45; here it means (*cf.* ver. 3) a farm, or field, as it is ren. by Wic. Vulg. *agrum*, as in ver. 3.

2. *And kept back*—*Nosphizo* means to separate, or set apart, for oneself what belongs to another—to purloin—which comes from the French, and precisely hits the meaning of the Gr., and is so ren. Titus ii. 10. *His wife*—The wife also being aware of it—being a party to the fraud. *And brought*—And bringing a certain part, he laid it at the apostles' feet. (See on iv. 35, 37.) He made an ostentatious display of beneficence which was not real. He was a hypocrite, as he pretended to devote all when he kept back a part. He committed sacrilege, for he purloined what was consecrated to religion, the crime being none the less because the property had belonged to himself before it was so devoted.

3. *But Peter said*,—Being possessed of the miraculous power of discerning spirits. He went straight to the motive. *Why hath Satan*—Why hast thou permitted Satan to influence thee? The devil is always ready to incite us to sin—we are not responsible for that; but he cannot bring us under his influence without our consent, for which we are responsible. Luke xxii. 3; John xiii. 2, 27. Bengel: "Satanic fullness of heart is the highest grade of wickedness." *To lie to the Holy Ghost*,—As the apostles were filled with the Holy Ghost, and as Ananias laid down only a part of the money at their feet, while he wanted them to believe that he had laid down the whole, the attempt to deceive them was constructively an attempt to deceive the Holy Ghost. Hence Peter tells him that it was not man—that is, the apostles—whom he was trying to deceive, but God. Peter thus considers the Holy Spirit a Divine Person—a person, as only such can be

deceived; and divine, as he is called God, and the sin against him is considered so great as to deserve instant death. Ananias, of course, did not suppose that he could deceive the Holy Spirit, but he professed to believe that the Holy Spirit was in the apostles, as is evinced by his consorting with them, and yet was so weak as to think he could deceive them, thus virtually denying the reality of their inspiration, and so wicked as to make the attempt. This was not the sin against the Holy Ghost spoken of in Matt. xii. 31, 32, but it was akin to it. As the attributing of the miracles which Jesus performed by the Holy Spirit, to the agency of the devil, impeached the divine legation of Jesus as the Messiah, so the attempt to deceive the apostles, as if they were not filled with the Holy Spirit, was a virtual denial of their divine commission, and if suffered to pass without public exposure and condign punishment would put the infant cause of Christ in the utmost peril. Mild measures would not do in such a case—heroic treatment was required, and adopted. *And to keep back*—To purloin a part of the money for which the land was sold. Here *chorion*=*ktema*, ver. 2—a place, or "field," as Wic.

4. *While*—Lit., "Remaining, did it not to thee remain?" There was no law of God or man requiring him to sell it. *Was it*—Tyn.: "Was not the pryce"—so the Syr. He was under no obligation to sell the land for benevolent purposes until he promised so to do—then he was. Eccl. v. 4, 5. Or, without making any such promise, he was at liberty to sell it, and retain all the money it brought; but if he told the apostles that he sold the land for the benefit of the Church, which was to have the entire proceeds, then to withhold a part of the price, and to say that he had given the whole, was hypocrisy, deception, and sacrilege. *Why hast thou*—Vulg., Wic., Rh.: "Why hast thou put this thing in thy heart?" Why didst thou purpose this thing? Thus it appears that while Satan suggested the crime, Ananias himself fully resolved to commit it. The devil cannot force us to yield to his temptations. If we resist them, we are as innocent as if we had never felt them, and our virtue in resisting will be rewarded: if we yield to them, we make the sin our own; and shall be punished accordingly, because God commands us to resist the devil, and gives us ample grace to enable us to do so. *Thou hast not lied*—The deception which Ananias thought to practice on man alone was really practiced on God, as the apostles at whose feet the money was laid were filled with the Holy Ghost. (See on ver. 3.) Winer: "An absolute negative is, on rhetorical grounds, employed instead of a conditional (relative), not for the purpose of really (logically) canceling the first conception, but in order to direct the undivided attention to the second, so that the first may almost disappear. 1 Thess. iv. 8: 'despiseth not man, but God'—undoubtedly he likewise rejects the apostle who announced the divine truth; but the apostle's intention was to present forcibly to the mind the fact, that it is properly God, as the real author of the truth announced, who is rejected. The force of the statement is immediately impaired, if the passage is rendered, 'he rejects not so much man as God.'" So in this case, the lie was unto

men, as well as "unto God"—indeed, Ananias probably had an eye exclusively to men; and yet as God was in them, and they were his organs, the purpose passes over to God, and the apostles are kept out of view.

5. *Gave up the ghost*.—Expired. This does not appear to have been the result of the shock to his sensibilities occasioned by the public exposure, as the same thing happened immediately after to his accomplice in crime, as Peter told her would be the case: ver. 9. It was not done, of course, by Peter, who does not appear to have even threatened Ananias with death; and if he had done so, he had no power to execute the threat. It was the effect of a divine judicial visitation; and as God did it, it requires no justification any more than in the similar case of Achan, who for great theocratic reasons was summarily punished for his sin; and that of the profane young men who set at naught God's authority in the case of the Prophet Elisha, and who were punished for it by a sudden and tragical death. Josh. vii.; 1 Kings ii. It was necessary to maintain the divine authority of the apostles and to guard the purity of the Church, at that momentous period. If any radical defect were allowed in the foundation of the Church, what would become of its superstructure? The fearful lesson thus taught had a most salutary effect at the time, and it has lasted to the present day. (See on ver. 3.) *And great fear came on all them that heard*—Of course, on all who witnessed the tragedy; but the report of it would soon fly abroad through the community; and all who heard of it would be stricken with terror, and be impressed with the supernatural powers which accompanied the ministry of the apostles, as much in this case as in the case of the miracles of healing which they performed. The people saw that God through them killed as well as made alive. This gained for them credence in the community, and kept hypocrites out of their society. (See on ver. 11-13.) *These things*.—Omitted in A, B, D, Sin., Syr., Vulg., *et al.* (See ver. 11.) If genuine, it does not refer to the case of Sapphira; but the plural is used to embrace the attendant circumstances of the tragedy.

6. *The young men*—The younger men of the congregation—here *neoteroi*=*neaniskoi*, ver. 10. The younger men would naturally be expected, or called upon, to perform such a service. There was scarcely at that early day a class of Church-officers so called in distinction from the *presbuteroi* ("older"), who are first spoken of as officers in the Church xi. 30, and were the same as the bishops of the Church. Acts xx. 17, 28. That certain young persons in every congregation may have been detailed to perform services now assigned to sextons, etc., is quite likely; but nothing official is here intimated. *Wound him up*,—Wrapped him up, probably in his own robe: *cf.* Lev. x. 5. There was no time for any special preparations for burial, even if they would have been proper in such a case. *And carried him out*,—The burying-places were out of the city. The dead were usually buried on the day of their death—partly because corpses soon putrefied in that

climate, and partly because they defiled all who touched them. Num. xix. 11. (See on John xi. 39, 44.)

7. *And it was*—Now it happened, after about three hours' interval, that his wife, not knowing what had occurred, came in. The meeting having been protracted longer than usual, while the young men were burying Ananias, his wife probably went to the place where they were assembled to know what was the matter. She seems to have let her husband carry alone the money to lay at the apostles' feet—perhaps not having quite as much of the devil in her as Ananias, though she was under his influence.

8. *Answered*—The word does not always imply a response to a question, but sometimes to what is in the mind of the person speaking or spoken to. (See on iii. 12.) As she entered the house, or perhaps as she was near to it, before she entered, she must have learned of the tragic fate of her husband, and would naturally make inquiry concerning it. *Tell me*—Let me know if you received for the field so much money—naming the amount—which Ananias had specified. Peter knew that she was an accomplice in the crime; but he wanted to expose her wickedness: she was not to be let go unwhipped of justice because she was a woman. Peter anticipated an affirmative answer, which she gave with emphasis, repeating the amount. *Yea, for so much;*—She might have had a jesuitical mental reserve—"so much—and more"—but that would not abate the falsehood, while it would deepen the hypocrisy.

9. *Then*—And Peter said to her, Why is it that it was agreed upon by you to try the Spirit of the Lord? By their hypocrisy they put the omniscience of the Holy Spirit to the test. The Israelites tempted God by doubting his providential power. Ex. xvii. 2, 7; cf. 1 Cor. x. 9; Heb. iii. 9. Whitby: "To try whether the Spirit of the Lord in us was able to detect your cheat." *Behold*—Lo!—calling attention to the fact—the feet of those who buried thy husband are upon the door. This may be a Hebraism for "near at hand" (1 Kings xiv. 12; Isa. lii. 7; James v. 9), as the organ whereby a person acts is sometimes put for the actor himself; but as three hours had elapsed, and the young men had returned from the burial, and were just entering the door, Olshausen may be correct in suggesting that we here "recognize the expression of immediate knowledge—'behold, we hear the tread of the returning young men.'" Alf. has no authority for saying that they were barefooted, and therefore could not be heard. There must have been profound silence while Peter was addressing Sapphira, and the sound of the young men's sandaled feet may have been heard as they were entering the door. *And shall*—And they will bear thee out. This was a simple statement of what was just going to take place—not properly a threat. Peter knew by the Spirit that she would be struck dead like her husband—as, like him, she had sinned a sin unto death. This shows that the death of this unhappy pair was a judicial visitation.

10. *Then fell*—And she fell down instantly at his feet, and expired; and the young men coming in found her dead, and having carried her out, buried her by her husband. It is not said that they wound her up, as in the case of Ananias, ver. 6—that was probably done by some of the women present.

11. *And great fear*—And great fear came on all the assembly, and on all who heard these things. The fear felt before (ver. 5) was now intensified. If the word *ekklesia* is not genuine in ii. 47, this is the first time in which it occurs in this history. The connection indicates that the word is here used in its original meaning, an assembly—not a society. The Heb. *kahal* is rendered by *ekklesia* 70 times in the LXX.: it first meant a congregation, Deut. xviii. 16, *et al.*—the meaning was then extended to denote the people of Israel viewed as one body or community. (See on vii. 38.) The word was naturally transferred to the Christian community, and the more readily as the Jews used the word synagogue for a religious assembly, as well as for the place in which it convened. At first the word simply denoted an assembly, or congregation, of Christians met for worship—then it was extended to mean the society which thus assembled statedly, 1 Cor. xvi. 19; *cf.* Matt. xviii. 17; then all the societies of that character in a city were called in the aggregate the Church of that city (never the Churches), 1 Cor. i. 2; then all the Churches in the world are called in the aggregate the Church—that is, the Church catholic—as in Matt. xvi. 18: this is a society, or spiritual corporation, which is immortal—the gates of hell shall not prevail against it—that is, it shall never become extinct. It is rendered visible by the particular Churches of which it is constituted. Then there is the Church triumphant, which is constituted of all the faithful in the Church militant, who are translated to heaven to go no more out forever. Eph. v. 27. (See on Matt. xvi. 18.) The believers were not yet organized into a regular society, with officers, rules, etc.; hence the word is restricted to the congregation, convened for worship, and is properly translated "assembly:" Tyn., Cr.: "Congregation." When the society of believers was thus organized it was designated by this same term, as in viii. 1; where it does not mean "assembly," but "society," or community—viz., all the believers in Jerusalem. It is now generally employed to denote a community of Christians in any place—a particular Church; or an aggregate of particular Churches, national, denominational, catholic. The etymology of the word suits this sense, as well as that of an assembly—as they are "called out"—separated from the world.

12. *And*—The *de* seems to be transitional to another paragraph: Now by means of the laying on of the hands of the apostles. *Signs and wonders*—(See on ii. 19). *Wrought*—Brought to pass. *And they were all with one accord*—The same formula is used elsewhere of the disciples, who naturally gathered around the apostles. (See on i. 14; ii. 1, 46; iv. 24.) *In Solomon's porch*.—Not, as some say, because they had become so numerous that they could not all meet in their upper room: they had not been able to do that since the day of Pentecost; but they attended

daily on the temple service, and when not engaged in worship, they would naturally repair to Solomon's porch, the usual place for large gatherings. (See on iii. 11.) The tragic circumstances connected with Ananias and Sapphira seem to have occurred in one of their own places of assembly, which had doors, and that was not the case with Solomon's porch: see on ver. 9.

13. *And*—But of the rest no one dared to associate with them. That is, the community at large were so impressed with the power of life and death which was vested in the apostles, that they kept aloof from them. *The people*—The common people, as distinguished from the hierarchical party who viewed them with envy and rage, ver. 17: the disciples being thus like their Master: the common people heard him gladly, while the scribes and priests hated him. It can be well imagined in what reverence they were held by the unprejudiced people.

14. *And believers were the more added to the Lord*,—Rightly ren.—not "believers in the Lord were added," as the old versions. Cf. xi. 24. "Added to the Lord" means added to the society of believers—as soon as any believed—that is, accepted Jesus as the Messiah—they were united by baptism to the disciples of Christ. (See on ii. 47.) Luke does not here intimate any distinction between union with the Church and union with Christ, though, of course, the former may have taken place without the latter, as was the case with Ananias and Sapphira and Simon Magus. This large addition to the society of believers was greatly attributable to the events which had just transpired. The salutary discipline enforced by the apostles, as well as the miracles of mercy wrought by them, would tend to the confirmation of the word which they preached, and to determine well-disposed, but hesitating, persons to come to a decision in favor of the gospel. What would repel the careless, and the hardened, and the hostile, from the society of the disciples, would attract the candid, docile, and well-disposed. *Women*;—As no mention has been made of women before—except the reference to the women who had followed Jesus and were with the apostles during the forty days preceding the Pentecost (i. 14), and in the prophecy of Joel, cited by Peter on that occasion (ii. 17, 18)—it was proper to state explicitly that among the number of new believers there were women as well as men—especially as the case of Sapphira had been noted, and other women are soon to appear on the scene. They were sufficiently numerous and prominent to evoke persecution. Cf. viii. 3, 12.

15. *Insomuch*—There does not appear to be a parenthesis of the preceding three verses, or any part of them—the sense is coherent and pertinent without any parenthesis or trajection: As a consequence of the miracles performed by the apostles, the reverence in which they were held, and the great accession of adherents to their cause, the people crowded to them to have their sick friends healed—nothing more natural. Winer lxii. 3. *Into the streets*,—Winer: "Through the streets, along the streets"—the broad streets, open spaces, and thoroughfares

are meant. *Beds*—*Couches*. The *kline* was any thing to recline on—a couch of any sort. A, B, D, Sin., have *klinarion*, small couches. The Vulg. also has the diminutive *lectulis*. *Couches*,—*Pallets* or *mattresses*. The *krabbatos* was something of the same sort with the *kline*; hence the words are used interchangeably. (See on Matt. ix. 2; Mark ii. 4.) In Matt. that is called *kline* which in Mark is called *krabbatos*, which word the grammarians regard as inelegant, though it occurs in good authors. Sozomen says that when Triphyllius was preaching and quoting the text, "Take up thy *krabbaton*, and walk," he changed it to *skimpada*: at which Spyridion, being provoked, said, "Art thou better than He who said *krabbaton*, that thou art ashamed of using his words?" But what if Jesus used neither, but the Heb. *mittah*, for which *kline* stands in the LXX., having precisely the same meaning? *Kline* occurs ten times in the N.T., and is always ren. "bed," except in Mark vii. 4, where it is ren. "tables"—*i.e.*, eating couches. (See note on Mark vii. 4.) Perhaps the *kline*, or *klinarion*, was a "light sick-bed"—a frame with a mattress on it; and the *krabbatos* a convenience of the same sort, but less expensive: thus both poor and rich were brought to be healed. *That*—Lit., "In order that, Peter coming along, at least the shadow might overshadow some one of them." There seems to have been no superstition in this—at least, not necessarily so—any more than in the case of the woman who obtained a cure by touching secretly the hem of the Saviour's garment. It appears rather to have been an exhibition of strong faith—they knew that a divine virtue came forth from Peter, whom they considered a special organ of the Holy Spirit; hence their faith was rewarded with a cure—as afterward in the case of those who sought healing from Paul: xix. 12. The shadow would answer as well as the touch—as there was no virtue in either: their recognition of the apostles as mediums through which the Holy Spirit operated was all that was necessary. Peter is prominent in this case, agreeably to the promise of Jesus, Matt. xvi. 18; though all the apostles wrought miracles. After the kingdom of heaven was opened to Jewish and Gentile believers by Peter, the distinction awarded him was accomplished, and he seems to have had no superiority over his brethren in the apostolate. There is nothing in this history which gives the slightest countenance to the superstitious veneration of relics which so soon obtained in the Church. Alf. well remarks: "Only in the case of our Lord and his two great apostles in the N.T. and of Elisha in the O.T. have we instances of this healing virtue in the mere contact with or accessories of the person. But what a fertile harvest of superstition and imposture has been made to spring out of these scanty examples!" Several MSS. have an additional clause, with various readings of no authority: so the Vulg. and Rh.: "And they all might be delivered from their infirmities."

16. *There came*—Lit., "Moreover the throng of the surrounding cities flocked to Jerusalem"—the multitudes who had friends to be relieved. *Vexed*—Lit., "Mobbed"—"harassed with crowds." Luke vi. 18. *Unclean spirits*;—Fallen angels,

who being depraved themselves seek to make others depraved. Zech. xiii. 2; Luke iv. 33. The sick and the demoniacs are here, as in Luke vi. 18, distinguished: without ignoring the personality of the possessions, the demoniacs may be associated with the sick, as usual, and all alike may be said to be cured, as the demoniacs suffered bodily from the possessions, and were relieved by the exorcism. *And they*—Who were all healed. Bengel: "There was now no failure, no abortive effort as before. Matt. xvii. 16."

17. *Then*—But the high-priest standing up. This expresses the idea of excitement. Whether Annas or the acting high-priest Caiaphas, does not appear—perhaps the latter—he who condemned Jesus. *And all*—And all those with him—his friends—not the Sanhedrim: iv. 6. *Which is*—Being. *Sect*—From *hairesis* comes our word "heresy;" but the word in The Acts means simply "a chosen way of life"—a sect, school, party: xv. 5; xxiv. 5, 14; xxvi. 5; xxviii. 22. It is ren. "sect" in all these places except xxiv. 14, where it is ren. "heresy." So in 1 Cor. xi. 19; v. 20; 2 Pet. ii. 1; in which places it seems to mean "discord," arising from difference of opinion. Like many other words, this continued to degenerate until it was made to mean a fundamental error in religion. *Sadducees*,—(See on iv. 1): *Indignation*,—*Zelos*, in a good sense, is "the pure flame of love;" in a bad sense, it is "envy," xiii. 45; or, as here, "indignation;" hence in the LXX. it frequently stands for a Heb. word of that import.

18. *And laid their hands*—A, B, D, Sin., 36, 40, Syr., Vulg., omit "their." They arrested the apostles. *In the common prison*.—In a public ward: iv. 3.

19. *But the*—But an angel of the Lord—a celestial messenger. *Brought them forth*,—Bringing them out, said: so xii. 7-11.

20. *Go, stand and speak in the temple*—In one of the courts in which the people were accustomed to congregate—as in Solomon's porch. They were to stand, as firm, undaunted defenders of the truth. *All the words*—All the declarations which Jesus had commissioned them to make concerning that eternal life which he came to reveal. John vi. 68. This was directly opposed to the doctrine of the Sadducees, who denied a future state. Thus "the word of this salvation" (xiii. 26) is the doctrine which proclaims the salvation that is by Christ. Winer will not tolerate an hypallage here: "These words of life"—"this word of salvation."

21. *And when*—Lit., "And having heard, they entered, under the dawn, into the temple, and taught." They went to the temple thus early in the morning, to show their promptitude in obeying orders, and that they were not afraid of their persecutors. They thus met with such as went early to the temple—those who opened its gates, prepared for worship, sacrifice, etc. *But the high priest came*,—Probably to the chamber on the south side of the temple, where the Sanhedrim usually met. *And they that were with him*,—Acts iv. 15. *And all the*

*senate*—*Gerousia*, from *geron*, an old man, means the same as the Lat. *senatus*, from *senex*, an old man: so *presbuterion* (xxii. 5), from *presbus*, an old man. It was composed of "all the elders of Israel"—including probably many who were not regular members of the Sanhedrim. (See on iv. 6.) The case was a very important one, and they wanted all the official men of the nation together for counsel, as they intended to try the apostles for setting at naught their authority, and proclaiming as the Messiah one whom they had put to death as an impostor. They were the more exasperated, as the people were fast siding with the apostles, so that they were in danger of losing their authority. *The prison*—*Desmoterion*, a place of confinement: so ver. 23; Matt. xi. 2; Acts xvi. 26. *Tereses*, ver. 18, is a place of ward, where those under arrest are guarded. *Phulake*, ver. 19, 22, 25, has nearly the same etymological import. It is noteworthy that Luke should use all these terms in the same paragraph, when one would have answered—though they are not strictly synonymous. *Phulake* may mean the particular cell in which the apostles were confined.

22. *Officers*—Servants, or beadles, of the Sanhedrim. (See on John vii. 32, 45, 46.) *Prison*,—*Phulake*, as in ver. 21. *Told*,—Reported to the Sanhedrim.

23. *The prison*—*Desmoterion*—the jail, the building itself (see on ver. 21). *Truly*—Indeed—not found in the old uncials. *Shut*—Fastened, locked or barred. *With all safety*,—In all security. *Keepers*—Guards, jailers—*phulakas*, those who watched before the *phulake*, ver. 22. *Without*—This is not in the best MSS. *Before the doors*:—So that the angel and the apostles had opened the doors, walked out, and fastened them as they were before, without any knowledge of the jailers.

24. *Now when*—The order of the original is, Now as they heard these words, the high-priest. The word is simply the priest, perhaps meaning the high-priest Caiaphas. But the word, with the "and" following, is not found in A, B, D, Sin., e, 36, Vulg., Copt., Arm.; it may have been inserted by mistake, or omitted because considered a mistake. *The captain of the temple*,—(See on iv. 1). *And the chief priests*—The high-priests. If the word "priest" in the first clause be omitted as an interpolation, then the high-priest is comprehended with these. (See on iv. 6; Matt. ii. 4.) *They doubted of them*—They were perplexed—as the word is ren. Luke ix. 7—embarrassed, nonplused with doubt concerning them—the words reported—though Meyer, Alf., and others, say "the apostles." *Whereunto*—To what this might come—what might result from this affair.

25. *Then*—But some one came, and reported, Lo, the men whom you put in the prison—an expression of wonder.

26. *The captain with the officers*,—(See on ver. 22, 24). *Without violence*:—Not with force—not binding them as they probably would have done (as Jesus was bound, Matt. xxvii. 2), if they had not *feared the people*,—Who were so well

affected toward the apostles that if the officers had treated them roughly there might have been a popular resentment, ending, as was not uncommon when mobs were so excited, in stoning the offenders. There is no parenthesis here—unless "for they feared the people" be put in one—they forbore force lest they should have been stoned. The *hina* ren. "lest" is probably genuine.

27. *They set them*—They placed them in the Sanhedrim—in open court, before the members of the council: iv. 7. *Asked them*—Questioned them.

28. *Did not*—A, B, Sin., Vulg., Copt., omit the *ou*, "not," but then it is not a question, which seems required D, E, P, Syr., and others, have the *ou*. *Straitly*—Charge you with a charge—charge you strictly. *In*—Upon—depending on the authority of this person. They would not say "Jesus." Bengel: "The high-priest avoids using the name of Jesus; Peter uses it, and glories in it." (See on iv. 7, 17, 18.) Chrysostom says one would suppose that he would have first asked how they got out of prison; but, as if nothing had happened, he asked about their teaching. *And behold*,—And yet, astonishing to say—notwithstanding our injunctions. *Doctrine*,—Teaching. *Intend*—Will, wish. *To bring this man's blood upon us*.—They scorned, as before, to mention the name of Jesus. The high-priest seems to have brought to mind what the people at the instigation of these same rulers had said when Pilate pronounced himself innocent of his blood: "His blood be on us, and on our children." Matt. xxvii. 25. He began to apprehend that if the people were induced to believe that he was the true Messiah they would rise up in their wrath, and put to death the rulers who had condemned him to be crucified as an impostor. Conscience smote them, and they forbore an issue never dreamed of by the apostles.

29. *Then*—But Peter answering—the participle is in the singular—Peter being the chief speaker, as usual—and the other apostles said—the verb is plural, as all the apostles concurred with their spokesman. *We ought*—It behooves us to render obedience to God rather than to men. They recognize the duty of obeying magistrates—except when their commands antagonize those of God. They had submitted this principle to the rulers, as one not to be disputed: iv. 19.

30. *The God of our fathers*—As they all had a common ancestry, and Jehovah the God of Israel was their God who had done this. *Raised up Jesus*,—Not from the dead—he alludes to that presently—but caused to appear, brought on the scene—as the correspondent word is used, iii. 26 (see note). *Egeiro* is so used xiii. 22, 23; Luke i. 69. The Jews whom Peter addressed were familiar with this form of expression. Isa. xli. 25; xlv. 13, Heb. and LXX. Peter comes out plainly with the name of Jesus, which they had suppressed. *Whom ye slew*—Whom ye killed, hanging on a stake. He uses the word *xulon*, a tree, post, stake, in view of Deut. xxi. 22, 23, Heb. and LXX.: cf. Gal. iii. 13—also Josh. x. 26, 27; Esth. v. 14, Heb. and LXX. Peter used the same word instead of *stauros*, a cross, x. 39; 1 Pet. ii. 24;

so Paul, xiii. 29. The *xulon*, or gibbet, of the Jews was a post on which the bodies or the heads of executed criminals were hung by way of ignominy, and in this it was like the cross—a Roman instrument of punishment on which criminals were executed—the most ignominious punishment which they inflicted. As the Jews caused the Romans to crucify Jesus, they are charged with the fearful crime. (See on ii. 23; iii. 13-15; iv. 10.)

31. *Him hath God*—This one, a Prince and a Saviour, God uplifted to his right hand. (See on ii. 33; iii. 1-5.) God raised him up as the promised Messiah of the royal house of David—they raised him up on the cross—then God raised him from the dead and set him at his own right hand. He is a Prince and a Saviour—a Prince to save, and not to destroy. Thus he was predicted, Zech. ix. 10: "Thy King—having salvation." *For to give repentance*—This is an echo of their commission in Luke xxiv. 47, 48. He gives repentance and remission of sins by sending his ministers to preach his doctrine and his Spirit to apply it to the hearts of those who hear it, whereby they are brought to turn from their sins and embrace the proffer of pardon through his mediation. (See on ii. 38; iii. 19, 26.) Men, indeed, may refuse to repent when both the time and the aids to repentance are afforded them—those who do, never realize the promised forgiveness. Without grace none can repent—with it all may repent: without repentance none are forgiven; with repentance all are forgiven. The offer was first to be made "to Israel," "beginning at Jerusalem"—and then "to all nations."

32. *And we are his witnesses*—They were not merely voluntary testifiers to the facts which they saw, but they were chosen and commissioned for this very work—they were *his* witnesses, not only testifying concerning him, but doing so on his authority. (See on i. 8, 22; ii. 32; iii. 15; x. 39; xiii. 31; Luke xxiv. 48.) *Things*;—Matters expressed in words—the facts of the Saviour's mediation. *And so is also the Holy Ghost*,—Jesus told them (John xv. 26, 27) that the Spirit should testify of him, viz., by the miraculous spiritual gifts by which the apostles should be endowed by him. Thus the testimony of the Spirit was their testimony, as it was borne through them; but they were not mere mechanical agents in this: they bore a free, personal testimony to the character and claims, miracles, death, and resurrection of Jesus, which they were prepared to do, as they had been closely connected with him through his entire official course. Hence Peter said they could not but speak the things which they had seen and heard: iv. 20; but lest they should fail in their testimony, the Holy Spirit was present to preserve them from error, to quicken their memories, and to guide them into all the truth. *Whom God hath given*—Whom God gave to those obeying him. He does not say to us—apostles—but to those who obey him—the same word as in ver. 29. All who yielded to the divine command to accept Jesus as the Messiah received the Holy Spirit. (See on ii. 38.)

33. *When*—But they having heard were exasperated—enraged—lit., "were sawn through." The word occurs elsewhere in the N.T. only in vii. 54, where the words "to the heart" are added—which our translators here supply. This exasperation was very different from the compunction of those who "were pricked in their heart," under Peter's preaching on the day of Pentecost, ii. 37. *And took counsel to slay them.*—And were purposing to kill them. How they intended to consummate their design does not appear, as they could not legally execute them, and the people were in the mood to kill them rather than the apostles. They had been in a dilemma of this sort before. (See on Matt. xxvi. 3-5; Luke xxii. 2; John xviii. 31.)

34. *Then*—But a certain man standing up in the Sanhedrim. *A Pharisee;*—This is stated because the Pharisees were opposed to the Sadducees on the subject of a future state, and were always ready to countenance any who opposed them, as the apostles did in preaching the resurrection—xxiii. 6-9; Luke xxi. 39—though they were bitter enough against the apostles when they exposed their hypocrisy, etc. The Pharisees were the strictest, most popular, and most numerous sect of the Jews. Josephus says they were of considerable weight in the days of John Hyrcanus, B.C. 108; that they, as well as the Sadducees, originated in the time of Jonathan the high-priest, B.C. 159-144; and that they numbered 6,000 at the death of Herod the Great. They probably derived their name from the Heb. *pharash*, "separated," because they separated themselves from other Jews, under pretense of greater purity, and a stricter observance of the law, written and oral. Whatever they were at their origin, they appear to have been, with some exceptions (as Nicodemus and Gamaliel), great hypocrites in the time of Christ. (See on xxvi. 5; Matt. iii. 7; v. 20; xxiii.; Mark viii. 11-15; Luke xi. 52; xviii. 9-14; Phil. iii. 5.) *Gamaliel*,—Heb., "Benefit from God." Num. i. 10; ii. 20. The Talmud says he was the son of Simeon, and grandson of Hillel: he was distinguished for his knowledge of the oral and written law, and also Grecian literature, the latter being an accomplishment which the Jews generally disallowed, but it was condoned in this case, as he had to conduct diplomatic transactions with Gentile governments. The high esteem in which they have always held him discountenances the opinion of some of the Fathers that he was at that time a secret, and afterward became an avowed, believer in Jesus. When he died, they said "the glory of the law" had departed, and his disciple Onkelos expended eighty talents for perfumes at his funeral. Paul was educated under Gamaliel, xxii. 3. He was president of the Sanhedrim a long time, and died about 15 years before the destruction of Jerusalem. He was one of the seven to whom the title *Rabban* was given. *A doctor of the law*,—A law-teacher—a teacher of the Jewish law, oral and written. (See on Luke v. 17.) *Had in reputation*—Honored by all the people. *Commanded*—Gave orders to cause the men to withdraw for a little while. A, B, Sin., Vulg., Copt., Arm., have "men" instead of "apostles." Gamaliel, of course,

did not call them "apostles," but "men," as in the next verse—though Luke might use the word "apostles" in this place historically.

35. *Ye men of Israel*,—Men, Israelites: see on ii. 22. *Take heed*—Lit., "Take heed to yourselves with regard to these men, what ye are about to do." Winer: "What ye intend to do to them."

36. *For before these days*—Theudas probably arose just after the death of Herod the Great, when there were great disturbances in Judea. As Theudas is a contraction of *Theodorus*, and means the same as Matthew, "Gift of Jehovah," some suggest that this is the insurgent Matthew who appeared in the time of Herod, who was burnt, and whose followers were dispersed. This is not likely. Josephus speaks of an insurgent named Theudas who arose in the time of Claudius; and some suggest that this was the same man, either Luke or Josephus having committed an anachronism; but neither could very well do that—certainly not Luke, who wrote by inspiration. It is more likely that one of the descendants of Luke's Theudas, or some one assuming his name, imitated his insurrection, and experienced a similar fortune. Jos. Ant., xviii. 1; xix. 5; Wars, ii. 8. Theudas was a common name, and there may have been two insurgents of this name living some forty years apart. *Boasting*—Saying that he was somebody—a man of consequence—a great prophet, probably the Messiah. *Joined themselves*:—Adhered as his followers. *Was slain*:—Lit., "Taken off"—destroyed. *As obeyed him*,—As allowed themselves to be persuaded by him. *Scattered*,—Dissolved, dispersed. *Brought to nought*.—Came to nothing.

37. *Rose up*—Arose. *Of Galilee*,—The Galilean. Josephus so calls him: he also styles him "the Gaulonite," as Gaulonitis was commonly reckoned in Galilee. (See on Matt. xi. 21.) He says that in company with Zadok, he tried to raise an insurrection, but was destroyed by Cyrenius (Quirinius), then the procurator of Syria. He caused an *apographe*, or enrollment, to be made, when he was first governing Syria as proprietor, the first time, or as procurator, the associate of Saturninus or Varus, cir. B.C. 4, at the time of the birth of Jesus: this *apographe*, or taxing, went into effect when he was propraetor, or governor, the second time, A.D. 6. (See on Luke ii. 1, 2.) When the payment of the taxes assessed was enforced, Judas raised an insurrection to shake off the Roman yoke, considering the payment of taxes to a heathen government contrary to the theocracy. Jos. Ant., xviii. 1; xx. 5; Wars, ii. 8. *And drew*—And drew away people after him—led them into insurrection. *Much*—Not in A, B, Sin., Vulg. *He also*—As well as Theudas. *As obeyed him*,—As allowed themselves to be persuaded by him—as in ver. 36. *Were dispersed*.—Not as in the previous case, "brought to nought." They rallied afterward under Menahem, son of Judas, but did not succeed.

38. *And now*—And as to the present case, I say to you, Stand off from these men—do not meddle with them. Allow them to proceed. *Counsel*—Project or

design. *Work*—The carrying out of the project. *Come to nought*:—Be destroyed. Gamaliel was right, if he meant, in the long run. But both human and diabolical enterprises in some cases last a good while, and do a vast amount of mischief.

39. *But if it be*—But if it is of God. The change of the mood is remarkable. In ver. 38, it is in the subjunctive; here it is in the indicative. Bengel: "The former expresses merely a condition; the latter, being here contrasted with the former, implies something absolute. Therefore also Gamaliel expresses this second alternative in the second person plural, not in the first." Alf.: "Or perhaps the indicative is used in the second place, because that is the case assumed, and on which the advice is founded." *Ye cannot overthrow it*:—The Jews held that every thing undertaken for God's glory is sure of success. But this maxim must be qualified. In a case like this, Gamaliel was safe in saying that if God was really working miracles in support of the claims of the apostles—as he seems disposed to assume was the case—then God would not suffer the cause for which those miracles were wrought to fail; whereas if the prodigies they wrought in support of their teaching were the result of magic or any human trickery, the imposture would come to nothing, if not persecuted into importance. It would be absurd so to construe the language of Gamaliel as to make it discountenance opposition to error by legitimate measures, as argument, exhortation, and the like. "Overthrow it"—the best MSS. have "them"—the apostles. *Lest haply*—Lest ye be found also fighting against God. The full sense seems to be: Ye cannot destroy these men, and ye ought not to attempt to do so, lest ye be found opposing not only them, but God also.

40. *And to him*—And they were persuaded by him. They would have hardly yielded to such inconclusive reasoning if they had not been in a dilemma: they feared the people, and were ready to avail themselves of an excuse to let the apostles go. So Pilate, who wished to chastise Jesus, and let him go. *And when*—And having called the apostles, and scourged them, they charged them not to speak upon the name of Jesus, and dismissed them. Scourging was a common mode of punishment among the Jews; the stripes were not to exceed forty. Deut. xxv. 2, 3. The Saviour predicted that the apostles would be thus dealt with, and that by Jews. Matt. x. 17. The Sanhedrim followed the counsel of Gamaliel so far as to let the apostles go, but their exasperation against them was so great that they could not refrain from administering this punishment, which was considered then, as now, not only painful, but also disgraceful. After imprisoning them, threatening them, and arraigning them before the highest court of the nation, if they had let them go free, without any punishment, the people would have construed it as a triumph of the apostles, and the authority of the rulers would have been weakened, and perhaps set at nought. But what an infamous business this was! (See on Luke xxiii. 16; John xix. 1.)

41. *And*—They therefore—being released—went from the presence of the Sanhedrim rejoicing because they were counted worthy to be dishonored for the name—that is, by eminence, the name of Jesus. Some MSS. have "his name," "the name of Jesus," "the name of Christ," "of the Lord," etc. What a noble paradox! Their shame was their glory!

And I enjoy the glorious shame,  
The scandal of thy cross!

42. *And daily*—At the stated hours of prayer—in the courts of the temple, in Solomon's porch, etc.: ver. 12. *And in every house*,—And from house to house—in every house to which they had access. (See on ii. 46.) *They ceased not to teach and preach Jesus Christ*.—Or "Christ Jesus," as in some good MSS. and versions. Lit., "Teaching and evangelizing the Christ Jesus"—the latter being the predicate. They proclaimed the good news of salvation through Jesus, the Messiah—hence our word "gospel." (See on viii. 4, 13, 25, 40; Luke ii. 10; iv. 18.) The word occurs very frequently in the N.T. in this sense: it is not the word ren. "preach" in many other places, as in viii. 5; but it is sometimes joined with it, as in Luke viii. 1. *Euangelizo* indicates the character of the preaching—the proclamation of good news; *kerusso*, the manner of proclaiming it, as a herald—a preacher of the gospel being styled a *kerux*, a herald. 1 Tim. ii. 7; 2 Tim. i. 11.

## CHAPTER VI.

1 *The apostles, desirous to have the poor regarded for their bodily sustenance, as also careful themselves to dispense the word of God, the food of the soul, 3 appoint the office of deaconship to seven chosen men. 5 Of whom, Stephen, a man full of faith, and of the Holy Ghost, is one. 12 Who is taken of those, whom he confounded in disputing, 13 and after falsely accused of blasphemy against the law and the temple.*

VI.—1. *And*—But—contrasting with the former prosperity and unity of the disciples—contentions between the Hebrew and Hellenistic elements now beginning. *In those days*,—An indefinite note of time, which might mean a few weeks as in i. 15, or a few years as in Matt. iii. 1. It seems to have been about the time over which the history has proceeded, according to the next clause—when the disciples were becoming numerous—say A.D. 35. *Murmuring*—*Gongusmos* by its sound indicates its sense—the expression of grumbling, or sullen discontent. Phil. ii. 14; 1 Pet. iv. 9. *The Grecians*—The Hellenists—not *Hellenes*, Grecians, or Greeks (see on John vii. 35)—were Jews who spoke Greek—used principally of foreign Jews and proselytes, whether or not they embraced Christianity. *Hebrews*,—Jews who spoke the Hebrew, or Aramaean, language. The division of Hellenists into two classes, proselytes of the gate and proselytes of righteousness, seems to be fictitious, as there does not appear to be but one class of proselytes, those who were circumcised and became Jews by religion. (See on Matt. xxiii. 15.) *Widows*—Who were numerous, so many men being killed in the commotions of the times. *Were neglected*—Not "despised"—as all the old versions—but "overlooked." There appears to have been a daily distribution of food to the needy in the community of disciples, and as widows could not so well look out for their share, and as those who were intrusted by the apostles with this business were naturally Hebrews, with whom they were best acquainted, the Hellenists thought, and perhaps not without some ground, that the Hellenistic widows were overlooked. That this distribution is called in Gr. a *diakonia* does not imply that there were official persons before this time called "deacons"—as the word is of general import, meaning a service—*ministration*—as here rendered. Wic., Gen.: "Ministering;" Rh.: "Ministry."

2. *The twelve*—Called "the eleven" after the fall of Judas; but now "the twelve," as Matthias was elected to take his place. Peter does not appear to have any particular prominence in this transaction. *Called the multitude*—They summoned a general meeting; but it is hardly to be supposed that several thousand actually met in one place: all came who were interested in the matter, and could

conveniently attend. *It is not reason*—Wic.; "Rightful;" Tyn., Cr., Gen.: "Mete"—meet, fit. It means, probably, It is not agreeable—we are not pleased to do so. *That we should*—We neglecting the word of God to serve tables—that is, the preaching of the gospel, ver. 4, called "the word of God" because it is God's message to the world. *Serve*—*Diakonein*, the cognate of *diakonia*, ver. 1. *Trapeza* is used of a money-table, Matt. xxi. 12; here it means an eating-table, or the food put on it, as xvi. 34. The apostles did not want to forego their preaching to deal out rations to the poor—others could do that.

3. *Wherefore*,—For this reason. *Brethren*,—The familiar Christian compellation. *Seven*—This number was perhaps chosen because it was a sacred number among the Jews, and a suitable number for the business. *Of honest report*,—Attested. Wic.: "Of good fame." Rh.: "Of good testimonie." The old word "honest" meant good, fair. It was obviously proper that they should be men of a good reputation. *Full of the Holy Ghost and wisdom*,—Whitby judiciously says: "Of the miraculous gifts of the Holy Ghost and of the gift of wisdom mentioned 1 Cor. xii. 8. So when they had prayed that 'God would stretch forth his hands to heal, and that signs and wonders might be done by the name of Jesus,' iv. 30, it is added ver. 31, 'that they were filled with the Holy Ghost,' and of Barnabas it is said, 'that he was full of the Holy Ghost and of faith,' another of these gifts, 1 Cor. xii. 9, and so by his means 'a great multitude was added to the Lord,' xi. 24; and here, ver. 8, 'that Stephen, being full of the Holy Ghost and of power, did great signs and miracles among the people;' and these gifts of the Holy Ghost being given to them, not for their own use, but to profit the Church with them, 1 Cor. xii. 7, and so being not only qualifications of them for, but as it were pre-elections of them to, some sacred functions. Acts xx. 28. Out of those who were thus endowed, they generally chose Church-officers, and the very deacons and helps had these gifts. Rom. xii. 7, 8. And hence the apostles here say, 'Look ye out men full of the Holy Ghost, and wisdom.'" These extraordinary gifts of the Spirit implied the possession of the ordinary, or non-miraculous, gifts, which are also imparted by the same Spirit. Thus when Simon Magus desired to be endowed with the former, Peter told him that he had "neither part nor lot in this matter, for his heart was not right in the sight of God." (See on viii. 22.) When miraculous endowments subsided, the sanctifying gifts of the Spirit remained, and they still remain in the Church; and it will always be necessary for Church-officers to possess them. Those who hold or disperse the funds of the Church should be men of good reputation, exalted piety, and wisdom. *Whom we may*—The best MSS. have the indicative, "whom we will appoint over this business." It was expedient that after they had been selected by the community of disciples, the apostles themselves should induct them into office, that there might be unity and harmony in the proceedings, and that none might question the authority of those thus appointed.

4. *But we will give ourselves continually to prayer*,—Adhere steadfastly to the worship of God, public and private—as in i. 14. *And to the ministry of the word*.—It is not to be supposed that none besides the apostles conducted religious worship and preached the gospel. Two of these seven deacons are soon found performing what we now call clerical acts, and that without any recorded ordination to the eldership. Philip became an evangelist when his services were no longer needed in the Church at Jerusalem. But the apostles had as much as they could do in conducting public worship and preaching, without superintending the distribution of daily food to the poor. (See on ver. 2.)

5. *And the saying*—The word—the proposition of the apostles—was pleasing in the sight of all the company—a common Hebraism. They all approved of the proposition. *Chose*—Selected. *Stephen*,—*Stephanos* means a crown; and he was the first Christian who received the crown of martyrdom. *Full of faith*—He had a very strong confidence in the Messiahship of Jesus and in the divinity of his cause, so that he devoted himself with great zeal to its support, and was ready to die in its defense—as he did. With such a faith he could perform miracles when occasion required (Matt. xvii. 20; 1 Cor. xiii. 2), hence it is said (ver. 8) that, "full of faith and power, he did great wonders and miracles among the people." Cf. xi. 24. *And of the Holy Ghost*,—One of the qualifications required by the apostles, ver. 3. *Philip*,—A Gr. name, meaning "a lover of horses." After the death of Stephen, he preached and baptized, in Samaria, and also baptized the Ethiopian eunuch. (viii.); and he is spoken of (xxi. 8, 9) as dwelling at Cesarea: he is there called an "evangelist," and he had four daughters who were prophetesses. Nothing more is known of him. *Prochorus*,—Means "one who presides over choirs." *Nicanor*,—"A conqueror." *Timon*,—"Honorable." *Parmenas*,—"Permanent." *Nicolas*—"Conqueror of the people." *A proselyte of Antioch*,—Having been probably converted from paganism to Judaism while residing at Antioch; and having removed to Jerusalem he came under the preaching of the apostles, and embraced Jesus as the Messiah. Others of the seven may have been proselytes, and Nicolas may have been called "a proselyte of Antioch" to note whence he came, rather than what he was, as Antioch—it is presumed in Syria—was afterward so distinguished in Christian history: there, indeed, the disciples were first called Christians. Irenaeus and some others say that he was the founder of the immoral sect of Nicolaitanes, Rev. ii. 6, 15; but it is more likely that they assumed his name—a practice not uncommon with heretics—without deriving from him any of their distinctive doctrines and practices. The names of all seven are Greek, and all may have been Hellenists; but some may have been Hebrews, as were the apostles Philip and Andrew—who, however, seem to have had some associations with Hellenists. (See on John xii. 20-22.) It is obvious that the congregation selected men who would be acceptable to the aggrieved party: ver. 1.

6. *Whom they set*—Presented to the apostles for their approval and confirmation. *And when they had prayed*,—The apostles—joined, of course, by all the rest—invoked the divine approval and ratification of what they were doing. *They laid their hands on them*.—It does not appear that any did this but the apostles. Imposition of hands when praying, or blessing any one, was practiced in early times. Gen. xlvi. 14; Num. xxvii. 18, 23; 2 Kings v. 11; Matt. xix. 13-15; Acts viii. 17-19; xiii. 3; 1 Tim. iv. 14; v. 22; 2 Tim. i. 6; Heb. vi. 2. It was merely a sign indicating the person who was the subject of the prayer, or benediction, or consecration. There does not appear to have been any imposition of hands in setting apart the apostles to their work; though the hands of prophets and teachers were laid on Barnabas and Saul when they were sent forth on a special missionary tour. (See on xiii. 1-3.) It is a decent and expressive rite, and has usually been practiced in the setting apart of men to the ministry, though there is no precept requiring it, and it is not absolutely essential to ordination—which means appointment by whatsoever method. It was proper for the apostles to lay on hands in this instance—it intimated that they were transferring to the seven the authority and responsibility which they themselves had previously borne, of dispensing the charities of the Christian community.

7. *Increased*;—Ren. "grew," xii. 24; xix. 20. The gospel extended its range and multiplied its conquests. *The disciples*—This is, as yet, their common designation (i. 15)—the term occurs some thirty times in The Acts. *And a great company of the priests*—A great multitude. The number of priests who returned from Babylon with Ezra was 4,289, and since then they may have greatly multiplied. They were as a body bitterly opposed to the cause of Jesus; but the gospel was so successful at this culminating period of its history in Jerusalem, that a great many even of the priests "listened to the faith"—that is, obeyed it—submitted to the teachings of the apostles—"faith" being here used in an objective sense for the system of Christianity—that which is the object of faith. Nothing more is said of these believing priests. They, of course, gave up their sacerdotal position, and were absorbed into the Christian community. It is not said that any of them became ministers. The silence concerning them is significant and suggestive. Their conversion is recorded to show how powerful and successful the gospel was at this time in Jerusalem. The apostles had nothing to do but attend to spiritual duties—the deacons, doubtless, rendered them assistance in teaching, etc., as well as attending to the more secular duties, as in after times. 1 Tim. iii. 13. Their office in dispensing charity, etc., gave them opportunities for the exercise of more spiritual functions.

8. *Stephen*,—He was singled out, because of the conspicuous part which he bore in the history of Christianity. *Full of faith*—The best MSS. and versions have "grace"—the miracle-working gift of the Spirit—hence the word *charisma*—the

*charis* developing itself in miracles. (See on ver. 5.) *Wonders and miracles*—Signs. (See on ii. 19.)

9. *Then*—Lit., "But there arose certain of those out of the synagogue, which is called that of Libertines, also of Cyrenians and Alexandrians, also of those from Cilicia and Asia, disputing with Stephen." "Synagogue" means a coming together—a congregation—or the house in which it assembles. Synagogues date from the time of the Babylonish captivity—though "meeting-houses," as the Heb. (Ps. lxxiv. 8) and Gr. words mean, seem to have been in use from a much earlier date. They were erected by the Jews in towns and country-places, especially by rivers, for the sake of water used in their various purifications. Ten men, at least, were to compose the synagogue; which was governed by a presbytery, the president of which was called "the ruler of the synagogue," though the elders were called rulers in common. Mark v. 22, 35-38; Luke viii. 41; xiii. 14, 15. A deacon collected the alms; a messenger carried alms from foreign synagogues to Jerusalem, sometimes read prayers, and performed other duties; a servant took charge of the sacred books, etc. Luke iv. 20. The services which were held morning, afternoon, and evening, on the Sabbath, consisted of singing, prayer, reading and expounding the Scriptures, and collections of alms; but there were no sacrifices. Disputations on religious subjects, catechising children, scourging for minor offences, also took place in the synagogue. Matt. x. 17; Acts xxii. 19; xvii. 1-4. Any competent person was allowed to speak in the synagogue, under the control of the elders. Luke iv. 16-22; Acts xiii. 15. The worship and government of the Church seem to have been modeled after the forms of the synagogue. The Rabbins say—probably with exaggeration—that there were 480 synagogues in Jerusalem about the time of the apostles. Instead of "Libertines" the Arm. has *Libustinon*, Libyans—which is not to be admitted. Suidas thinks Libertines is the name of a nation—Syr. "those of Libertia"—and there was a town in Africa near Carthage so called; but this was so obscure that it is hardly here meant. As Libertines is from the Latin—*Libertinus* being a freedman of Rome—one made free or born of freed parents—these Libertines were probably Jews, who had been carried captive to Rome and set free by their masters and their descendants. Philo says a large part of Rome beyond the Tiber was settled by such freedmen. Tacitus says that under Tiberius 4,000 freedmen who professed Judaism were at one time transported to Sardinia. Many of these Roman freedmen would naturally find their way to Jerusalem. "Therefore," as Bengel says, "instead of Romans they are called Libertines." This is the general and probable opinion. Lightfoot and Whitby think they were free-born citizens of Rome. Whether only one synagogue is here spoken of, or if more, how many synagogues, is a question. Bengel says, "This whole description applies to the same synagogue, which was at Jerusalem in a most flourishing state, attracting the eyes of all, composed of foreign nations, Europeans, Africans, and Asiatics; for instance, it had Saul of Cilicia. Whence,

moreover, it is very probable that Gamaliel, the famous teacher of the law, as he was Saul's teacher, presided over this very synagogue, and that this commotion was excited either without his knowledge or against his will." Whitby: "That the word synagogue is to be repeated before all the places mentioned here, appears from this, that the Jews mention a synagogue of the Alexandrians at Jerusalem, as Dr. Lightfoot here noteth. Moreover, there being men of all these nations living in Jerusalem and speaking their native language, and who yet were proselytes to the Jewish religion (ii. 8-11), it is reasonable to conclude that they had also synagogues for prayer and hearing of the law, and pious exhortations in a tongue they understood." Alf.: "I understand three distinct synagogues to be meant, notwithstanding the somewhat equivocal construction, and *legomenes* ('called') only to apply to the unusual term *Libertinon*." Winer says, "The Cyrenians and Alexandrians combined with the Libertines constitute *one* party (with the general synagogue), as the other synagogue corporation was formed of the Asiatic and Cilician Jews." This seems to imply that there was one synagogue composed of two divisions; but there could not be two *corporations* in one synagogue, unless the word synagogue was used in a generic sense, as the word Church, comprehending several congregations meeting in the same city—or several congregations met at different times in the same edifice. If the synagogue of the Libertines means simply "strangers from Rome," as in ii. 10, then the meaning may simply be, There arose against Stephen some of the Romans and Cyrenians, and Alexandrians, and of those from Cilicia and Asia—all foreign Jews, Stephen being a foreign Jew himself. Luke had no occasion to state whether they all belonged to one synagogue or to several synagogues. Men from "about Cyrene" are spoken of in connection with "strangers of Rome." (See on ii. 10.) Alexandria was the chief maritime city of Egypt, situated at the mouth of the Nile on the Mediterranean. It was founded by Alexander the Great, and was the metropolis of the Ptolemies. Alexander gave the Jews great privileges in this city, hence they flocked to it in large numbers. Philo, the learned Jew, resided there: he says the Jews occupied two of the five districts of the city. Here Ptolemy Soter founded the famous library in which his son Philadelphus placed the Septuagint, a Greek version of the O.T., which he had had translated nearly 300 years B.C. It was the head-quarters of the Hellenists, and became famous as the seat of one of the four great Christian patriarchates. Apollos was born in this city. (See on xviii. 24.) Cilicia was a province of Asia Minor, bounded N. by Cappadocia and Lycaonia; S. by the Mediterranean; E. by Syria; and W. by Pamphylia. Cicero was proconsul of Cilicia, and Paul was born in Tarsus, its chief city. (See on xxii. 3.) Asia here means the Proconsular Asia, comprehending the western provinces of Mysia, Lydia, Caria, and part of Phrygia—the capital was Ephesus. It abounded with Hellenists. (See on ii. 9.) *Disputing*—So all the versions, properly. It is ren. "question," Mark viii. 11; the ancient method of disputation seems to have been by questions. Of course, the disputation was concerning the Messiahship of Jesus.

10. *And they were*—And they had not power to withstand. There was a divine wisdom in what he said, and a divine ardor in the saying of it, which bore down all opposition, as he spoke by the inspiration of the Holy Ghost, according to the promise of Jesus: "I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." Luke xxi. 15; *cf.* Luke i. 17. (See on ver. 3, 5.) Bengel: "Wisdom is a most powerful thing. The epithet 'Holy' is not added to 'Spirit,' as in ver. 3, 5. His adversaries felt that there was a spirit in Stephen: they did not know that the Holy Spirit was in him." Trollope: "*Pneuma*, notwithstanding the article, which is inserted in reference to 'by which he spake,' immediately subjoined, is not to be taken in a personal sense, but signifies spiritual influence or inspiration"—that is, the effect of it in holy, irresistible energy and zeal.

11. *Suborned*—*Hupoballo* is not elsewhere used in the N.T. It is well represented by "suborn"—from the Latin *suborno*, to send a person in an underhand way, with instructions what to do or say. *Which said*,—Saying—implying that they were instructed what to say. Wic.: "Preueli senten men that schulden seye." Rh.: "To say." *Blasphemous words*—Impious and injurious declarations concerning Moses and God. (See on Matt. xxvi. 65.) *Eis* (ren. *against*) is not repeated before *God*. Under the theocracy to speak against Moses was to speak against God; hence Moses and God are united. Because Stephen declared that the Mosaic dispensation was to be fulfilled in the Christian—and the rites of the former being typical were to pass away—they charged him with slandering Moses, who instituted them, and God, by whose authority he did it. Stephen really magnified the old dispensation, as it was instituted by God through Moses for the very purpose of adumbrating and preparing the way for the new dispensation. If it had not this "fulfillment" it would have been a puerile and unmeaning system of rites and ceremonies. From their point of view what Stephen had declared was blasphemy (Deut. xiii. 6-10)—from a Scripture standpoint it was a glorious truth—and Stephen seems to have been the first among the disciples to give it a distinct utterance.

12. *And they*—They also—those spoken of ver. 9. Having suborned "false witnesses" they now excited the populace, that thus they might influence the rulers. *And the elders, and the scribes*,—Members of the Sanhedrim. (See on iv. 5.) *And came upon him*,—Unexpectedly—probably while he was teaching the people. *And caught him*,—Seized him—the act of a mob, led by their instigators. *And brought him*—And led him off to the Sanhedrim, which seems to have been convened for this occasion.

13. *And set up*—Brought forward also before the Sanhedrim those whom they had suborned. *False witnesses*,—Their falsehood consisted in repeating what Stephen may have said, apart from its connection, and with a perversion of its

meaning, like the false witnesses in their testimony against Jesus. Matt. xxvi. 60, 61. *Which said*,—Saying, as in ver. 11. *This man*—The best MSS. and versions give this sense: This man is incessantly speaking against the holy place and the law. "Blasphemous" may have been introduced from ver. 11, and "this," referring to "the holy place," from ver. 14. In Matt. xxiv. 15, "holy place," without the article, seems to mean Jerusalem, as the holy city: in Acts xxi. 28, where it has the article, as here, it refers to the temple. *The law*:—The ceremonial institute.

14. *For we have heard him say*,—They had probably heard him repeat our Lord's predictions concerning the destruction of Jerusalem and the establishment of the new dispensation; but it is not likely that he had used the language here attributed to him. *That this Jesus of Nazareth*—That this Jesus, the Nazarene—spoken in contempt. (See on Matt. ii. 23; xxvi. 71.) *Shall destroy*—Will destroy this place. As *kataluo* is the word used in Matt. xxiv. 2; xxvi. 61; xxvii. 40, they seem to be reproducing the slander of the false witnesses who testified against Jesus. Our Lord, indeed, predicted that the temple would be destroyed, but he did not say that he would destroy it, but that the Romans would do it. *And shall*—Will change. *Which Moses delivered us*.—To us—that is, which Moses, at the command of God, instituted to be handed down from age to age. It is not likely that Stephen said this, as Jesus had not said it. Jesus made no change—and so far as appears, ordered no change—he left the ceremonial institute to find its consummation in the new economy, without any special act of abrogation. All "the customs which Moses delivered" that were of a typical character would naturally subside when the antetype came, and those that were non-typical, but referred to the theocracy, would pass away with the theocracy itself. Hence all that was necessary for the apostles and their associates to do, was to quietly substitute baptism for circumcision, the eucharist for the passover, and cease to offer sacrifices at the altar. When they themselves had received more light on the subject, and circumstances required it, they would be more explicit in setting forth the non-obligation of the ceremonial institute. *Cf.* Acts xv.; Heb., *passim*. Meanwhile they attended the worship of the temple, as well as the synagogue, joining in all the devotions that were not inconsistent with their acceptance of Jesus as the Messiah who had come—observing the great festivals, giving them, of course, a New Testament significance—circumcising when the act was viewed in a simply national light, as in the case of Timothy (xvi. 3), and refusing to do so, when it was viewed as a religious obligation. (See on xv.; xxi. 20-30; Gal. ii. 1-6.) It is not likely, therefore, that Stephen used the precise language here attributed to him; but if he had, he would have shown no disrespect to God, or Moses, or the temple, or the customs—which receive their explanation, vindication, and fulfillment in the gospel, into which they were merged. But the Jews had the sagacity to perceive that, according to the teaching of the apostles and their associates, the Jewish theocracy, with the ceremonial institute, must pass

away; and they had the malice to place this in such a light as to bring down upon Stephen the fury of the populace and the hatred of their rulers.

15. *Looking*—Fixing their eyes on him. (See on i. 10; iii. 4, 12; Luke iv. 20.) *As it had been*—Like an angel's face. How jejune the ren., "As if a face of a messenger"! What messenger? If a celestial messenger, then why not transfer the original word *angelos*, as our translators, in such cases, have properly done? Angels are represented in the Bible as having bright countenances. (See on xii. 7; Luke ii. 9.) The Jews speak of a majestic countenance as like that of an angel. (See the Chaldee Paraphrase on Cant. i. 4, and the Apocryphal Esther, xv. 13, 14.) Some restrict this to the calmness and majesty which were depicted on the countenance of Stephen, resulting from his conscientious integrity, and the joy that he experienced in being counted worthy to suffer shame for the name of Jesus. Doubtless, there was all that; but as he was full of the Holy Ghost, there may have been mingled with that a supernatural brightness, something like that which Moses had when he came down from Mount Sinai, Ex. xxiv. 29-35; and that which beamed forth from the Saviour on the Mount of Transfiguration; Luke ix. 29. This is favored by vii. 55. No wonder they gazed so intently on him; and, as has been suggested, this may account for the mildness of the high-priest's question in vii. 1: "But the high-priest said, Are these things so?"

## CHAPTER VII.

1 *Stephen, permitted to answer to the accusation of blasphemy, 2 sheweth that Abraham worshipped God rightly, and how God chose the fathers 20 before Moses was born, and before the tabernacle and temple were built: 37 that Moses himself witnessed of Christ: 44 and that all outward ceremonies were ordained according to the heavenly pattern, to last but for a time: 51 reprehending their rebellion, and murdering of Christ, the Just One, whom the prophets foretold should come into the world. 54 Whereupon they stone him to death, who commendeth his soul to Jesus, and humbly prayeth for them.*

VII.—1. *Then*—But the high-priest said—breaking the silence which pervaded the Sanhedrim while they were gazing on Stephen's supernaturally illuminated countenance. This may have been Caiaphas, the same who presided in the Sanhedrim at the trial of Jesus, as he held the office till A.D. 35. He appears to address Stephen. *Are these things so?*—Guilty or not guilty? But the question is not so rough as that put to Jesus. Matt. xxvi. 62.

2. *And he said,*—Instead of giving a categorical answer he made an apology, or defense, in which he showed his profound reverence for the Scriptures—noted the providential developments in the history of their nation preparing the way for the coming of the Messiah, whom, in the person of Jesus, they had betrayed and murdered, thus filling up the measure of their fathers' iniquity; and if his speech had not been suddenly closed by their rage and his martyrdom, he would probably have demanded of them to show how he could be guilty of blasphemy against Moses, when he asserted the divinity of his legation and the development of his economy into that higher and more spiritual dispensation which gave it all its significance and value. He could not preach Jesus as the Messiah without exalting Moses as the prophet who spoke of him. In that his defense was like that of Jesus. (See on John v. 45-47.) *Men, brethren,*—Men, brothers, a respectful compellation. (See on i. 16; ii. 14, 22, 29.) *And fathers,*—He may have said "fathers" in reference to the members of the Sanhedrim—"brothers" referring to all others present; but *cf.* xxii. 1. Any considerable number of aged persons present would warrant the use of the compellation "fathers." *Hearken;*—Hear me: a common mode of inviting attention. *The God of glory*—Not merely "the glorious God;" but the God who is possessed of glory, and who dwells in it—light being a symbol of divine excellence. There is probably an allusion to the Shekinah, or luminous symbol of the divine presence—as Stephen says, he *appeared unto our father Abraham*—*Cf.* ver. 55; Ex. xxiv. 16, 17; Isa. vi. 3; Ps. lxxx. 1, *et al.* Stephen spoke like a Jew to Jews; for whether Jews by birth or by proselytism, they all

claimed Abraham as their father. Matt. iii. 9. This language was conciliatory; it shows that he could have no disrespect to a people to whom he thus claimed kindred. *Mesopotamia*,—This word means "between the rivers"—like the Heb. *Aram Naharaim*, "Syria between the rivers," viz., the Euphrates and the Tigris. Ur of the Chaldees was the birth-place of Abraham. It is generally located in the N.W. portion of Mesopotamia, between Nisibis and the Tigris, about 30 miles N. of Haran. It is now called Orfah, which is the ancient Edessa. *Charran*,—Haran, as it is called in Gen. xi. 31, 32, was also in Mesopotamia, on a river of the same name, flowing into the Euphrates. It is now called Harran, and is inhabited by a few Arabs. It is in lat. 36. 52 N., and 39. 5 E. long. Some think it derived its name from Haran, Abraham's brother, and that it was built by him, or by his father Terah, who named it after his son. It was called Carrae by the Greeks and Romans. Abram left Ur at the call of God, as the Lord says, Gen. xv. 7: "I am the Lord who brought thee out of Ur of the Chaldees;" and so it is said Neh. ix. 7. It is probable that Abram told his father of the divine call, as it is said that Terah left with Abram and the rest of the family to go to Canaan; but for some reason they halted at Haran. It is likely that God did not wish Abram to go to Canaan, while his father was living, as Abram was to be the father of the peculiar people; but it was expedient to break up the associations of the place of his birth and early life, as the people of Ur—the kindred of Abram included—had fallen into idolatry.

3. *And said unto him*,—This seems to refer to Gen. xii. 1, as it agrees with the LXX. except that that has the clause, "and from thy father's house," as in the Heb.; but Stephen may have considered that implied in "thy kindred." This omission will hardly prove that there were two calls: one in Ur and one in Haran—though it is likely that there were; and why should they not be made in the same terms? Thus there is no necessity of ren. Gen. xii. 1 in the pluperfect, "Now the Lord *had said*." The Lord said it first in Ur, and then repeated it in Haran, when the occasion occurred which rendered it expedient for him to proceed, without farther delay, to the promised land which he left Ur to seek. *Get thee*—Come out from thy land and from thy kindred, and come to a land whicsoever I will show thee.

4. *Then came he out*—So strong was his faith in God that "he went out not knowing whither he went." Heb. xi. 8. *When his father was dead*,—Terah was 205 years old when he died, Gen. xi. 32; Abram left Haran when he was 75 years old, Gen. xii. 4; and yet Terah is said to have "lived 70 years, and begat Abram, Nahor, and Haran." Gen. xi. 26. If Abram was his first-born, then Terah could have been only 145 years old when he died, as the Samaritan Pentateuch says. But it is not said that Abram was his firstborn son: he may have been named first because he was of the greatest importance, as Shem is named before Ham and Japheth, though he was not the eldest. Haran appears to have been a father when Abram was nine years of age, as he was that much older than Sarai, Haran's daughter, whom he married. Hence Haran who died in Ur may have been 60 years older

than Abram, which would make Terah 205 at his death. Alford objects that Terah could not have been 130 years old when Abram was born, or Abram would not have considered it "incredible that he himself should beget a son at 99; and on the fact of Isaac being out of the course of nature most important scriptural arguments and consequences are founded, *cf.* Rom. iv. 17-21; Heb. xi. 11, 12." It is strange that he should have overlooked the gradual shortening of human life which had been going on after the flood, until it reached nearly its present term in the time of Abraham, as it reached it fully in the time of Moses. Ps. xc. Abraham was apprised of this shortening of the term of life, and he would have been as much astonished to be told that he should live to be as old as Eber—his sixth ancestor in regular ascent—who died at the age of 464. Shem, Ham, and Japheth, the three sons of Noah, were not born till he was 500 years old. Abraham, compared with his ancestors, was prematurely old at 99, though he did not die till he was 175—having as it were renewed his youth by that supernatural strength which was imparted to him; but Moses says "he died in a good old age, an old man, and full of years." Gen. xxv. 7, 8. His grandson Jacob when 135 said his days had been "few," Gen. xlvii. 9—he compared the duration of his life with that of his forefathers: Moses compared the duration of Abraham's life with the 70 or 80 years which constituted the limit in his day, except in extreme cases—he himself being an exception, as he lived till he was 120, and then his eyes were not dim, nor his natural force abated. These considerations being duly weighed, it may be readily seen that Terah might have begotten Abram at 130, and yet Abraham may have considered it wonderful—not "incredible"—that he should be a father at 99, his wife being 90. Abraham's son Isaac married the granddaughter of Nahor, Abram's brother—a fact which favors the foregoing interpretation, as it implies that Abram was the youngest son of Terah. *He removed him*—God called him again to emigrate—to leave Haran for Canaan. This refers to Gen. xii. 1-5. Philo the Jew makes this a second call—the first being in Ur. *Cf.* Judith v. 6-9.

5. *And he gave him none inheritance in it*,—Abraham was only heir-apparent; hence he purchased a burying-site at Hebron. Gen. xxiii. *No, not so much as to set his foot on*:—Not even a footstep—not the breadth of a foot—added for emphasis. Deut. ii. 5; Heb. xi. 8-10. *Yet*—Wic., Tyn.: "But." The *kai*, however, has its proper meaning: and promised to give it to him for a possession, and to his posterity after him, when as yet he had no child. The meaning is, that God gave him no actual possession of any part of Canaan, when he went into it, and the promise of giving it to him in the future to be held as a possession by his posterity was made when he had no child, and no likelihood of ever having one. Because Abraham believed God and obeyed his directions in such circumstances, the apostle so highly commends his faith. Rom. iv. 17-22; Heb. xi. 8-11.

6. *And God spake on this wise*,—And God spoke thus. This is a further development of the subject. Instead of putting him in possession of the land at

once, God told him that his posterity should not settle in it, as their permanent home, until after a long and gloomy period had passed. *That his seed*—Viewed as one people—hence the singular is used: that his posterity will be a sojourner in a foreign land, and that they will enslave it, and maltreat it, four hundred years. The reference is to Gen. xv. 14: "That thy seed shall be a stranger in a land that is not theirs, and shall serve them four hundred years. And also that nation whom they shall serve will I judge; and afterward shall they come out with great substance." In Ex. xii. 40 it is said: "Now the sojourning of the children of Israel who dwelt in Egypt, was four hundred and thirty years." Cf. Gal. iii. 17. Josephus, Ant., iii. 1. 9; Wars, v. 9. 4. Now the Israelites actually sojourned in Egypt only 215 years, yet from the time when Abram first went to Canaan till the time when his descendants came out of Egypt was 430 years. The prediction in Gen. xv. and the statement in Ex. xii. take in all that period: so the Samaritan and LXX.: "Now the sojourning of the children of Israel, and of their fathers, which they sojourned in the land of Canaan, and in the land of Egypt, was four hundred and thirty years." As is common, round numbers are given in Gen. xv. and by Stephen; and the fortunes of Abraham and his descendants before the latter went into Egypt are not particularized, as the bondage in Egypt, with their deliverance, was the principal fact, and marked the close of the period in question. Thus there was no slip either in Stephen's tongue or in Luke's pen. The Hebrews were strangers—not settled dwellers in Canaan—during all that period; and they remained in Egyptian bondage till its expiration, though the bondage did not begin at the commencement of the period. That they did not actually possess Canaan till forty years after their deliverance from Egypt does not affect the question. Their autonomy as a nation began immediately after their redemption from Egypt; and it was their own fault that they were kept so long afterward out of the promised land—as Stephen shows.

7. *And the nation*—Egypt. *To whom*—To which they will render service. *Will I*—Emphatic. *Judge*,—Punish—a frequent use of the word. *Shall they come forth*,—From Egypt. *And serve me in this place*.—In Genesis it is "with great substance;" but that was not necessary to be cited, and Stephen adds a clause found in Ex. iii. 12, LXX.; but as that refers to Horeb, it is likely, he meant it as a free citation of Gen. xv. 16—a part of the prophecy cited—"in the fourth generation they shall come hither again"—that is, to Canaan, where Abram was when God made him this promise.

8. *The covenant*—A covenant which had circumcision for its sign and seal. This was *given*—that is, prescribed or ordained—as God was its author, and it was a matter of prescription, as well as promise. (See on iii. 25; Gen. xvii. 1-9; Gal. iii. 17.) *And so*—Agreeably to the tenor of that covenant, which guaranteed to him a posterity that should possess the land of Canaan, he *begat Isaac, and circumcised him the eighth day*;—God, in fulfillment of his promise, miraculously gave him

a son, and Abraham, in compliance with the terms of the covenant, and to show the interest which he had in it, circumcised him on the day prescribed; and, in further fulfillment of the covenant, *Isaac begat Jacob, and Jacob begat the twelve patriarchs.*—The heads of the twelve tribes, the covenant people. (See on ii. 29.)

9. *And the patriarchs,*—Not "all the eleven patriarchs against one" (Jacobus), for Benjamin was not among them. *Moved with envy,*—Envyng Joseph because of his dreams and his father's partiality to him, sold him that he might be taken to Egypt. Gen. xxxvii. *But—Kai*—and—indicating a continuance of the story, as in the fortunes of Joseph were bound up those of the covenant seed.

10. *Afflictions,*—Tribulations. *And gave him favour and wisdom*—His wisdom in interpreting Pharaoh's dreams and in managing domestic and public affairs, secured the king's favor—of which he made a wise use in respect to his kindred. Cf. Luke ii. 52. *In the sight of*—Lit., "Over against"—with Pharaoh. *King of Egypt;*—A heathen monarch. *And he made him*—Pharaoh constituted him leader, ruler, prime-minister. *And all his house.*—Over all the court. He ruled the palace as well as the country at large: "Only in the throne will I be greater than thou." Gen. xli. 37-45.

11. *A dearth*—A famine. Gen. xli. 51-57. *Overall*—A, B, C, Sin., Syr., Vulg., Copt., read, "Over all Egypt and Canaan." *Affliction;*—Tribulation. *Our fathers*—Identifying himself again with the covenant race. *Sustenance.*—Wic.: "Meat"—meat; Rh.: "Victuals."

12. *But when*—But Jacob, having heard that there was grain in Egypt, sent off our fathers first—the first time, noted to prepare for the second. Gen. xlii. As some MSS. have *eis* instead of *en*, some would ren., "sent our fathers *into* Egypt"—but this is harsh.

13. *Made known to*—Recognized by. Gen. xlv. *Made known unto Pharaoh.*—Not the same word ren. "was made known" in the former clause; but a phrase meaning lit. "was made manifest"—referring to the information given to Pharaoh concerning Joseph's family. Gen. xlv. 16-20.

14. *His kindred,*—The best MSS. and versions have "the kindred"—the relatives—the family connection: a different word from that in ver. 13. *Three-score and fifteen souls.*—Consisting in—or in all—seventy-five persons. (See on ii. 43; iii. 23.) Moses says, Gen. xlvi. 26: "All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were three-score and six." Add to these 66 the 9 wives of his sons—Judah and Simeon having no wives, and Joseph's wife being already in Egypt—the sum will be 75. In Gen. xlvi. 27, it is said, "And the sons of Joseph which were borne him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were three-score and ten." So Ex. i. 5; Deut. x. 22. Jacob, Joseph, and his

two sons, being added to the 66 make 70—to which add the ten wives (Joseph's included), and there will be 80; but the historian had no occasion for this last enumeration—he had for the others. Thus the term "kindred," used by Stephen in this verse, is seen to embrace relatives by marriage, as well as by blood. Stephen, indeed, may have had in view the ren. of the LXX., which in Gen. xlvi. 27 reads, "But the sons of Joseph who were with him in Egypt, were nine souls: all the souls of the house of Jacob which came with Jacob into Egypt, were 75 souls." These 9 added to the 66 make 75. In Gen. xlvi. 20, the LXX. enumerates five descendants of Joseph not mentioned by Moses in that place—(cf. 1 Chron. vii. 14-21)—these added to the 70 of ver. 27 make 75. Thus there are several ways of reconciling the apparent discrepancy—the first may perhaps be considered the most simple and satisfactory.

15. *So—De*, in some MSS.: *kai* in the best—and Jacob went down into Egypt—which was in a region lower than Canaan. *And died, he*,—And he died: the verb is singular. *And our fathers*,—For the third time: he means the twelve patriarchs. The words, "and they died," are implied.

16. *And were carried over into Sychem*,—That is, "our fathers," who are separated from "Jacob" in ver. 15—they were carried thither. Jacob was buried in the sepulcher of his father and grandfather in the cave of Machpelah at Hebron. Gen. 1. 13. Josephus says they were buried in Hebron; but that appears to be a mistake. Jewish tradition says they were buried in Sychem, where we know Joseph was buried. Josh. xxiv. 32. As Joseph's brothers were quite likely buried with him in Egypt, when their descendants left Egypt for Canaan and took the bones of Joseph, according to his charge, which evinced his faith in God's promise, it was natural that they should take along with them the bones of Joseph's brothers, their revered ancestors, and deposit them in the family sepulcher at Sychem. Ex. xiii. 19; Heb. xi. 22. Sychem is so called in Gen. xxxiv. 2, LXX.; Sikima, 2 Kings xii. 1, LXX.; Sychar, John iv. 5. (See note.) Shechem was a city of Ephraim in a valley between Mount Ebal and Mount Gerizim. Gen. xxxvii. 12; Josh. xx. 7. The later inhabitants called it Mabortha, and the Romans Neapolis, and on coins Flavius Neapolis. It was given to the Levites as a city of refuge. Josh. xx. 7; xxi. 21. It was destroyed by Abimelech, Judg. ix. 45; but was rebuilt by Jeroboam, and made the capital of the ten tribes. 1 Kings xii. 1, 25. It afterward became the seat of Samaritan worship. Jos. Ant., xi. 8. 6. It is now a small place called Nablus (Neapolis). It is 34 miles N. of Jerusalem. *And laid in the sepulchre*—And were put in the tomb. *That Abraham bought*—There is a difficulty here which can only be solved by an hypothetical solution: 1. That Stephen, speaking extemporaneously, confounded Abraham's purchase of the cave of Machpelah at Hebron with Jacob's purchase of "a parcel of a field" of the children of Hamor, at Shechem. Gen. xxiii.; xxxiii. 18-20. The inspiration of Luke is not hereby impeached, as he truthfully reported what Stephen said. It is not said

that Stephen was infallible: he was a wise man, full of the Holy Ghost and miracle-working power, but still liable to make mistakes. But could he make so gross a mistake as this? Every Jew knew, and gloried in the fact, that Abraham, Isaac, and Jacob were buried at Hebron, in the field which Abraham purchased of the children of Heth, which is only 17 miles S. of Jerusalem, in the territory of Judah, while Sychem is 34 miles N. of Jerusalem, in Samaria. One would think, too, that the Holy Spirit, of whose influence he was full, would keep Stephen from making such a mistake, thus exposing him to the ridicule and reproach of his enemies. This mode of removing the difficulty does not seem to be so much solving as cutting the knot—a method more summary and convenient, perhaps, than satisfactory. 2. It is thought by some that Stephen said "Jacob," but an early transcriber not familiar with the history of the patriarchs, and having some remembrance of Abraham's purchase, substituted "Abraham" for "Jacob," and following transcribers wrote accordingly. This may have been the case; but no MS. or version has Jacob. 3. Others suggest that Stephen spoke, and Luke wrote, no name, but simply *onesato*, "he bought"—referring to Jacob, whose name had just been mentioned; but some one inconsiderately put "Abraham" in the margin, which was by a copyist put into the text at an early period, and so it found its way into other MSS. and ancient versions. There is a case of the sort, it is thought, in Matt. xxvii. 9. (See note.) It is unnecessary to resort to trajections (Knatchbull), or the blending of two purchases for brevity (Bengel, Biscoe), or other expedients. *A sum of money*—Lit., "A price of silver." Gen. xxxiii. 19: "An hundred pieces of money;" but how much was in the *kesitah* is not known. *Emmor*,—Heb. "Hamor," meaning "an ass." Gen. xxxiii. 19. *The father of Sychem*.—Lit., "Of Sychem." Vulg., Wic., Cr., Gen., Rh.: "Son of Sychem." A, B, C, E, Sin., have "in Sychem." Later Syr. "of Sychem." But it is probably the genitive of kindred, not of place, as Luke xxiv. 10. Hamor was the father of Shechem, who is thus spoken of because he was more distinguished than his father.

17. *But when*—Now as the time of the fulfillment of the promise which God stipulated to Abraham drew near, the people increased and was multiplied in Egypt. The best MSS. have "stipulated," or "promised"—not "swore." The descendants of Jacob are spoken of as "the people"—in the singular. The twelve tribes are about to form a nation.

18. *Another king*—Probably one of a different race, beginning a new dynasty. Wilkinson suggests Amosis, first of the 18th dynasty. Others, the first native prince that reigned after the expulsion of the Hyskos, or shepherd kings. *Which knew not Joseph*.—As he had been a long time dead. This is added because the kingdom was under so much obligation to Joseph that if the king had been acquainted with him—or if he had been familiar with the facts of his history—he would not have so maltreated his kindred. Ex. i. 8 has "king over Egypt"—so here A, B, C, Sin., Syr., Copt. Vulg., Wic., Rh., "in Egypt."

19. *The same*—This one—this strange king. *Dealt subtilly*—Dealing craftily with our race, maltreated our fathers so as to cause their infants to be exposed that they might not be preserved alive. The subtilty of this measure consisted in checking the increase of the male population of the Israelites that they might not outnumber their oppressors. Ex. i. Some think that Pharaoh oppressed the Israelites so much that they killed their own children—or that his object was to induce them to do so—that they might not grow up to share their sufferings. But the history in Ex. i., ii. will not sustain this view. The Hebrews did all they could to save their children alive—the midwives refused to obey the king's orders to put the new-born male infants to death, and their parents tried to conceal their children that they might not be destroyed.

20. *In which time*—During this season of oppression. *Moses was born*,—Eighty years before they left Egypt, and their sufferings continued through all that period. *Exceeding fair*,—Fair to God—divinely fair. Josephus: "A boy divine in form." *Arteios*, here ren. "fair," is ren. "proper" in Heb. xi. 23—old English for "handsome." The name of God in Heb. is frequently added to convey the superlative idea: thus Jonah iii. 2, "a great city to God" is a very great city. So this may be a Hebraism for a very handsome child. But it may denote that he was beautiful in the divine estimation—handsome as God wished him to be, for a reason to be assigned. Winer: "It is nearly equivalent to *beautiful before* (in the judgment of) *God*—*i.e.*, very beautiful—it does not express the superlative degree, but much rather *intensity*." His surpassing beauty enhanced his mother's affection, and she tenderly nursed him at home for three months.

21. *And when he was cast out*,—This is a harsh rendering—being put out, viz., in the ark of bulrushes which his mother had tenderly prepared for him, making it impervious to water, and laying it in the flags of the Nile—not casting it into the river. She put out the child, not to kill him, but to preserve him. So the history: "She hid him three months; and when she could not longer hide him," she adopted this expedient to save him. She lived near the palace, and the wonder is how she contrived to keep him so long, as the king's emissaries were seeking every male child to destroy it. *Pharaoh's daughter*—Josephus says Thermeuthis, the daughter of Rameses. *Took him up*,—This word is used of taking up drowning men from the sea, corpses for burial, and the like—here it is thought to mean "to adopt;" but the taking him up out of the flags seems to be had in view—the adoption follows. *And nourished*—Tenderly nourished him for herself as a son. Ex. ii. 5-10. By a wonderful providence the mother of Moses herself was employed as the nurse!

22. *And Moses was learned*—And Moses was educated in all wisdom of Egyptians. This would follow from his position at court. The Jews enlarge greatly on this in their traditions, with which, of course, Stephen was familiar. (See Philo's Life of Moses.) But he needed not tradition to assure him of this. The

wisdom of the Egyptians was proverbial—1 Kings iv. 30: it consisted largely in their acquaintance with medicine, mathematics, natural philosophy, music, and mythology. Moses, however, did not derive his system from this source, but from divine revelation—as, indeed, it differs very widely from the wisdom of the Egyptians. *And was mighty*—And was powerful in his words and works. So A, B, C, D, E, Sin., p, 36, Syr., Vulg., Copt. He uttered oracles of wisdom which produced powerful results, and he performed astounding miracles. There is no need of referring for proof to Josephus, Ant., ii. 5; iii. 1. By words here is not to be understood simple oratory, in which he says he was deficient; but this deficiency was supplied by God himself, who told him what to say to the people, and to employ his brother to say it. Ex. iv. 10-17. As Moses was brought up in the court of Pharaoh and trained in Egyptian learning, it is likely that he spoke the Egyptian language as his vernacular; and while he remained in Midian for forty years, he spoke the dialect of that country, so that he was not so familiar with the language of the Israelites as was his brother, who seems to have lived all the time among his own people, though, of course, having intercourse with Egyptians. When Moses became the leader of Israel, and the Spirit of inspiration was on him, he seems to have acquired a wonderful degree of fervid eloquence—so that then, at least, he was mighty in words, both as it respects matter and utterance.

23. *And when*—Lit., "Now as there was fulfilled to him forty years' time." When he was forty years old. In Ex. ii. 11, it is simply, "When Moses was grown." Heb. xi. 24: "When he was come to years." This the Jews understood to mean forty years which he had spent at court—then forty years in Midian—then forty in the desert—making the 120 years of his life. Cf. ver. 30, 36. *It came into*—Lit., "It came up on his heart to visit his brethren the sons of Israel." This does not imply that it was exclusively of his own motion—doubtless the Holy Spirit prompted him, as he conceived the idea of his mission to deliver Israel; but a preparatory process was necessary, and this is how it was developed. Moses made his choice—actuated by faith in God's promise to his people, he turned his back on the royal glory of Egypt, and chose to follow the fortunes of Israel, deplorable as was their state, and gloomy their prospect—except to the eye of faith.

24. *And seeing*—Lit., "And seeing some one being wronged, he defended him, and avenged the one being overpowered, smiting the Egyptian." He was probably, as tradition says, a merciless taskmaster abusing an Israelite, which so excited the indignation of Moses that he killed the oppressor—it is added in Ex. ii. 12, "and hid him in the sand." He may not have intended to kill him, but having done so, he concealed his body that no serious consequences might result from it. Grotius thinks if he had intended to kill him, the act was justifiable; but that depends on circumstances concerning which we have no *data*. The law of Egypt allowed of homicide in self-defense. But when a man's life is not in peril he is not justified in taking life—let the law have its course.

25. *For*—Now he was supposing that his brethren understood that God through his hand—*i.e.*, by his agency—is giving to them deliverance; but they did not understand. This reflection is made by Stephen: it is not taken from Exodus, but suggested by the nature of the case. However, it is not to be wondered at that they did not understand the case as Moses did.

26. *And the next day*—On the following day also he appeared to them as they contended, and urged them to peace, saying, Ye are men, brothers, why do ye injure one another? This incident is recorded in Ex. ii. 13, freely cited by Stephen, who knew that his hearers were familiar with the case. It is alluded to as an important link in the chain of the history. "Men, brothers" seems to be used as in i. 16; ii. 29 (see notes); *cf.* Gen. xiii. 8, marg. As they were of the same race, and alike under oppression, it was unseemly in them to be fighting among themselves—an intimation that they should reserve their strength to contend together against the common enemy.

27. *But he*—But he who was injuring his neighbor thrust him away—implying that Moses was trying to separate the combatants, and relieve the injured party. *Who made*—Who constituted thee an *archon* and a *dikastes* over us? *Archon* is a magistrate, or ruler (see on iv. 26)—in Ex. ii. 14, LXX., it stands for the Heb. *sar*, a prince, or chief. *Dikastes* is there used for the Heb. *shaphet*, an umpire, or judge, as the word is ren. Luke xii. 14 (see note). It does not follow that Moses assumed any magisterial authority. It seems to be implied that they knew who he was, and perhaps for that reason were the more jealous and impatient of his interference. As one of their own race, petted at the court of their oppressors, not knowing that he had a nascent design for their deliverance, they could not brook his dictation.

28. *Wilt thou*—Art thou purposing to kill me? *The Egyptian*—Emphasized probably with hatred. The Israelite who was defended by Moses doubtless reported the homicide.

29. *Then fled Moses*—Who heard that Pharaoh sought to slay him for it. Ex. ii. 14, 15. *A stranger*—*Paroikos*, "a by-dweller," a sojourner, a foreigner: he was a citizen in Egypt—he became a sojourner in Midian. *Madian* is the form of the word in Ex. ii. 15, LXX. Midian was a son of Abraham by Keturah, Gen. xxv. 2. His descendants occupied the region extending from the eastern shore of the Gulf of 'Akabah—where Josephus and the Arabian geographers locate a city called *Madyan*—to the borders of Moab on the one side, and to the vicinity of Sinai on the other. They were nomadic in their habits. *Where he begat two sons*.—Having married Zipporah, daughter of Jethro, the priest of Midian. Ex. ii. 16-22.

30. *And when*—And forty years having been fulfilled. *In the wilderness*—In the desert in which the Mount Sinai is situated—the Arabian peninsula between the two gulfs of the Red Sea. It is called Horeb in Ex. iii. 1. So the Law is sometimes

said to have been given *on* Mount Sinai, and sometimes *in* Horeb. Horeb is never spoken of as distinct from Sinai, which is a particular summit of the Horeb range, which is some 40 miles in diameter. *There appeared to him*—Made visible by some natural vehicle, or what seemed so to his senses. *An angel*—This is generally supposed to have been the Second Person of the Trinity. Alf.: "Here, as continually in the O.T., the angel bears the authority and presence of God himself: which angel, since God giveth not his glory to another, must have been the great Angel of the covenant, the Angel of his Presence, the Son of God." Whitby thinks that "God was here present as the chief person speaking to Moses, the angel only as his minister and attendant." *In a flame of fire in a bush*.—Lit., "of a bush." This lambent flame was the symbol of the Divine Presence, like the Shekinah. Cf. Deut. xxxiii. 16. The bush seemed all ablaze, but was not consumed.

31. *The sight*:—The spectacle. *To behold it*,—To observe—"why the bush is not burnt," Ex. iii. 4. *The voice*—A voice. *Unto him*,—Omitted by A, B, Sin., and some versions. In Ex., "God called unto him."

32. *Thy fathers*—Heb. and LXX., "thy father." *The God of Abraham*,—This is quoted by Jesus in his argument against the Sadducees, who denied the future state. There is no verb in the Heb. corresponding with "am"—not acc. to some, "I was"—for where the personal pronoun is immediately joined to what is affirmed, the present tense of the substantive verb must be supplied as a copula in the translation. This implies an existing covenant relation. (See on Mark xii. 26, 27.) *Then Moses*—But Moses becoming terrified, dared not to observe it—as he drew near to do, ver. 31. Men are usually filled with fear at supernatural appearances and communications of whatever character. Cf. 1 Kings xix. 13. (See on Luke ii. 9; v. 8, 9.)

33. *Then*—And—*de*—This was said before what is stated in ver. 32. *Put off*—Lit., "Loose the sandal of thy feet." Stephen follows the LXX. Our translators conform to the Heb. giving the sense. The shoes are taken off by the Orientals when they enter a sacred place, in token of reverence, as we remove our hats. The priests officiated in the temple without any covering to their feet. A desert becomes holy by the presence of God—otherwise there is no more sanctity in one place than another. Eccles. v. 1.

34. *I have seen, I have seen*—Seeing, I saw—a Hebraism—the repetition of emphasis: Truly I saw. In Ex. iii. 7 it is ren., "I have surely seen." *The affliction*—The ill-treatment. *My people*—Alluding to his covenant with Israel. Gen. xvii.; Neh. ix. 9; Ps. cvi. 44, 45; Isa. lxiii. 7-14. *And I have heard*—And I heard their groaning, and came down. God here speaks after the manner of men, as is common in the O.T. Gen. xi. 7. *And now come*,—And now, here, I will send thee to Egypt.

35. *This*—Emphatic—it introduces the next three verses, in the Greek. *Refused*,—Denied—repudiated his authority. (See on ver. 27.) *The same*—This one—the word used before. *Did God send*—Instead of the aorist, A, B, D, E, Sin., c, p, have the perfect, God has sent, which Alford approves, as it "sets forth not only the fact of God's sending Moses *then*, but the endurance of his mission till now—him hath God sent—with a still closer reference than before to Him whom God had now exalted as the true ruler and deliverer." This seems rather refined. Moses is called a *lutrotēs*, "a deliverer," a redeemer, corresponding to the Heb. *goel* (Ps. xix. 14; lxxviii. 35; Job xix. 25)—one who delivers another from bondage by paying a ransom for him—as Christ redeems us with his blood. Matt. xx. 28; 1 Pet. i. 18. Then it means one who delivers in any way, whether by price or power. In the case of Moses it was by power—by a strong hand and out-stretched arm. Isa. lxiii. 8-14. *By the hand*—The best MSS. and versions read "with a hand of an angel, the one who appeared to him in the bush." With help afforded by the angel. (See on ver. 30.)

36. *He*—This man—as ver. 35. *Brought*—Led them out—from Egypt to the borders of Canaan. *After that*—Performing miracles and signs. (See on ii. 19, 22, 23.) *In the land of Egypt*,—The ten plagues. *And in the Red sea*,—Dividing it for the passage of the Israelites, and causing it to destroy the Egyptians. It is called Erythra, the Red Sea, from its hue, derived, it is said, from animalcules, or weeds, or madrapores and corals, of a reddish color, or from all these united; though others derive it from Edomites, Red-men, who lived on its northern coast; or even from Erythros, a king who reigned in the adjacent region. It is now called by the natives, "The Sea of Destruction." *And in the wilderness*—As they were sustained by miraculous supplies of water, manna, etc. These facts are all detailed in Exodus, Leviticus, Numbers, and Deuteronomy.

37. *This is*—As in ver. 35, 36. *That Moses*,—The Moses who said to the sons of Israel, A prophet will the Lord your God raise up for you among your brethren like unto me; him ye will obey. Peter cites this same declaration, and applies it to Jesus. (See on iii. 22.) Some of the best MSS. and versions omit "the Lord your," and "him ye will hear."

38. *This*—As in ver. 35, 36, 37. It is repeated five times for rhetorical effect, as Stephen wished to emphasize these passages in the history of the Israelites in which Moses was the great actor. *That was in the church*—Who was in the congregation in the desert; with the angel who spoke to him in Mount Sinai—alluding to the occurrence recorded, ver. 30-34, not, as some think, to the giving of the Law in Mount Sinai. *And with our fathers*:—The formula which he uses so often, as he wished them to know that by his profession of faith in Jesus as the Messiah, he did not cease to be a descendant of ancient Israel, like themselves. There appear to be four clauses in this verse: Moses was in the

Church—and with the angel—and with our fathers—and he received the law. It is a kind of recapitulation to identify Moses as their great lawgiver. *The lively oracles*—Divine utterances. Rom. iii. 2; Heb. v. 12; 1 Pet. iv. 11. All the communications made by God through Moses. *To give unto us*:—To deliver over to the Israelites for their guidance. They are called "living," because they continue in force, never becoming a dead letter—the moral precepts being of universal and everlasting concernment; and even the ceremonial and political are not a dead letter, as they remain on the statute-book, of permanent value to those who study their spirit and design. *Ekklesia*, ren. church (see on v. 11), is the term used 70 times in the LXX. for the Heb. *kahal*, an assembly, or congregation of the Israelites, especially when convened for some solemn purpose. Deut. xviii. 16; xxxi. 30; Josh. viii. 35; 1 Kings viii. 14, 22, 55, 65. There is no necessity of confining this to the assembly convened when the law was given at Sinai, as Moses was in the assembly whenever or wherever convened in the wilderness—indeed, the term is applied to all the people of Israel, as we use the term for the entire Christian community. Olshausen: "The collective body of the Jews who were in the wilderness, between whom and God Moses acted as mediator." Winer: "Kuhnol, after Krause, a poor authority, supposes that the phrase here, owing to the use of the article, signifies *certa populi concio*—[a particular assembly of the people]. This meaning might, perhaps, be inferred from the context; but considered merely in a grammatical point of view, it may (as Grotius and others maintain) with equal reason be ren. the *church*, and then the article would be employed with strict propriety." Perhaps Stephen used the word to designate the camp of Israel, which was one vast assembly, called out into the wilderness by God himself.

39. *To whom our fathers would not obey*,—This awkward ren. is in Wic., Tyn., Cr., Gen.; but Rh. properly, "would not be obedient." *But thrust*—But rejected him. *And in their hearts*—And turned in their hearts to Egypt—first to the idolatry of Egypt, as in ver. 40; cf. Ezek. xx. 8; and then to a residence there; as Num. xiv. 4; cf. Ex. xvi. 3; xvii. 3; Neh. ix. 17. Stephen may have had both cases in view, though he mentions but one.

40. *Make us gods*—As the Egyptians had a visible symbol of the deity they worshiped, so they wanted the like. The pillar of cloud and of fire went before them as the symbol of the divine presence, Ex. xiii. 21, 22; Num. x. 34, 36; Neh. ix. 12; but they wished a symbolic representation of the Deity more striking to their sensual apprehension, so long accustomed as they had been to the image worship of the Egyptians. Ex. xxxii. *For as for this Moses*,—The language of contempt. For this Moses who led us out of the land of Egypt—we know not what has happened to him. They hardly meant that they felt free to go into idolatry now Moses, "the strong opponent of idolatry" (Meyer, Alf.), was gone; but rather, as Moses had been going before them as the representative of the Deity, they now

wanted an image to take his place. It is very difficult for us to conceive of the degraded and absurd conceptions of a people who have been accustomed to idolatry. *Theoi*== *Elohim*—the plural form of the name of God—only one image being meant.

41. *And they made a calf*—They *calfified*. Bengel: "A mysterious crime is denoted by an extraordinary and newly-coined word." This was done probably in imitation of the bull Apis, which the Egyptians worshiped at Memphis as the living symbol of Osiris, the god of agriculture: so the bull Mnevis—symbol of the sun—was worshiped at Heliopolis. Bull worship was common in the East. Colossal images of bulls have been unearthed at Nineveh, and are now preserved in the British and French museums. Jereboam set up similar idols at Bethel and Dan, using the language of the Israelites (Ex. xxxii. 4, 8): "Behold thy gods, O Israel, which brought thee up out of the land of Egypt." 1 Kings xii. 28. *Idol*,—An image representing the invisible object of worship. In this case Jehovah was the object; for Aaron built an altar before the idol, and said, "To-morrow is a feast to Jehovah;" and accordingly on the morrow the people made their offerings to it. The worship of the true God by an image is idolatry, as well as the worship of a false god with or without an image. *And rejoiced*—They reveled in licentious worship, after the manner of the heathen. They rejoiced in the calf they had made, as if it were Jehovah whom they professed to worship. How senseless is idolatry! Isa. xlv. 9-20.

42. *Then God turned*,—But God turned. Not that at that time he turned away from them, and gave them up to Sabaism; but he did so after they were incorrigibly addicted to the calf-worship. As they would not worship him without an idol to represent him, he would not accept their worship, as he had forbidden the worship of images. Ex. xx. 1-6. *And gave them up*—When they proved incorrigible, he let them follow their own course—the greatest judgment that could befall them. Ps. lxxxi. 11, 12; Rom. i. 21-25. *To worship*—*Latreuo* means to render religious service. *The host of heaven*;—The heavenly bodies are called an army because of their number and orderly motions. *In the book of the prophets*,—In a scroll of the prophets—the volume of the prophetic books: the absence of the article in this case is not material. Some suppose the twelve minor prophets are exclusively meant (but see on Luke xxiv. 44). Stephen cites Amos v. 25, 26, with slight variations from the LXX. *O ye house of Israel*,—This ends the question in the original. In Amos it is in this order: "Victims and sacrifices did ye offer to me, O house of Israel, forty years in the desert"? The negative particle (*me*) with which the question begins in the Greek, implies that they did not. Winer: "You surely do not pretend to say that you have. The speaker, as the question implies, then proceeds: Ye have not done this—and even ye have," ver. 43. The context, preceding and succeeding, shows that a negative is intended, *g.d.*, Ye worshiped the heavenly bodies—ye did not worship me—ye even worshiped,

with diabolical rites, the images of those objects. *Slain beasts*—Any animals slaughtered for sacrifice. *Sacrifice*—Properly victims, like the foregoing; but it may here comprehend all kinds of offerings presented in worship, such as were required by the Levitical law. Tyn., Cr., "Gave ye to me sacrifices and meat offerings?" But *thusias* can hardly be so limited; yet see Ex. xxxii. 6. But did not the Israelites worship Jehovah, without the intervention of images, while they were in the wilderness? They sometimes may have done so—at least some of them; but it is to be feared the great body of them clung to the idolatry of Egypt, and were ready to fall in with the idolatry of all the heathen with whom they came in contact. It was thus in the desert—so in Canaan under the Judges—so under the Kings, till they were sent into captivity. Thus the psalmist says: "They made a calf in Horeb, and worshiped the molten image. Thus they changed their glory into the similitude of an ox that eateth grass. They forgot God their Saviour. They joined themselves also unto Baal-peor, and ate the sacrifices of the dead. Thus they provoked God to anger with their inventions." All this in the desert—in Canaan it is said, "They were mingled among the heathen, and learned their works. And they served their idols, which were a snare unto them. Yea, they sacrificed their sons and their daughters unto devils, and shed innocent blood, even the blood of their sons and their daughters, whom they sacrificed unto the idols of Canaan," etc. Ps. cvi. 19-43. It is evident that the strong language of the prophet and of Stephen is justified. The house of Israel—that is, the people at large—were incorrigibly addicted to idolatry, and God would not consider them as his real worshipers, as they provoked him forty years, and their carcasses fell in the wilderness. Ps. xcv.; Heb. iii.

43. *Yea*,—Ye even took up. (See on ver. 42.) *The tabernacle*—Heb. *sikkuth*—Gr. *skene*—says Gesenius, was "a booth or tabernacle, which the idolatrous Israelites constructed in the desert in honor of an idol, like the tabernacle of the covenant in honor of Jehovah. Comp. the *skene hiera*—sacred tabernacle—of the Carthaginians, Diod. Sic. xx. 65." It was probably a small shrine in which they placed the image of the god, which they bore about in the desert to worship. Comp. the silver shrines, or models of the temple of Diana, xix. 24—also the portable sanctuaries of the Kalmucks and other nomadic tribes. *Moloch*,—Heb. *Molek*, Jer. xxxii. 35; *Milkom*, 1 Kings xi. 5; *Malkam*, Jer. xlix. 1, 3—from *melek*, "a king," and *malak*, "to reign." Hence some ren. *malken* in Amos, "your king," meaning, however, "your god." So the word *Baal* means "lord," and some think that *Moloch* is only another name for *Baal*, and that the sun-god is meant; but *Baal* is generally considered the sun-god, and *Moloch*, Saturn—who was worshiped by the Carthaginians and others as one of the evil demons, by the sacrifice of human beings, especially children; he is therefore identified with Moloch; but Baal was worshiped in the same way; cf. Jer. xix. 5; xxxii. 35. *And the star of your god Remphan*,—In Amos it reads, "and Chiun your

images, the star of your god"—or, as others, after the Vulg., "statues, or images, of your idols, the star of your god." Amos does not name him, but Stephen calls him *Remphan*, or *Rephan*, a variation of the LXX. *Raiphan*, which Jerome thinks was Lucifer, or Venus. Kincher says *Rephan* is a Coptic word meaning "light-bringer," and so may refer to the sun or any of the planets. *Figures*—Lit., "Types"—representations of these sidereal deities—images in which a star was prominent—such were common among the heathen nations. Thus the *teraphim* were little models of deities which they carried about with them as amulets and objects of trust and adoration. Gen. xxxi. 19, 30, 32; Judg. xvii. 5; 1 Sam. xix. 13; Hos. iii. 4. *Babylon*.—Amos says Damascus—so the LXX. Stephen changed the word probably, as in the fulfillment of the prophecy the Israelites had been carried not only east of Damascus, but also of Babylon, into the land of the Medes. 2 Kings xvii. 6—the name, too, of Babylon had become associated with the captivity.

44. *Our fathers*—The tabernacle of the testimony was with our fathers in the desert. It is contrasted with that which they idolatrously made for themselves: ver. 43. "The tabernacle of the testimony" is the ren. of the LXX. for "the tabernacle of the congregation," Num. xvi. 18, 19. The LXX. may have derived the word from *ud*, to testify, instead of *yad*, to constitute, or convene. It may have been so called because the two tables of the law, which testify the will of God, were kept in the ark in the tabernacle. This was the sacred tent, elaborately constructed, where the Israelites assembled for the worship of God. *As he had appointed*,—Which was constructed as he who conversed with Moses (Jehovah) had ordered him to make it, according to the model which he had seen. Ex. xxv. 40; Heb. viii. 5. *Fashion*—Lit., "Type"—ren. "figures," ver. 43—another suggestive contrast. The Jews have a tradition that a fiery model of the tabernacle descended from heaven; but, as Trollope says, "it is sufficient that a mental impression was communicated to Moses from above."

45. *Which also*—Which also, having received it by succession, our fathers, with Joshua, brought into the land which was possessed by the heathen, whom God expelled before the face of our fathers, where it was kept till the days of David. The generation that followed those whose carcasses fell in the wilderness, succeeded to the custody of the tabernacle, and under the lead of Joshua carried it into Canaan. Some translate the words ren. "into the possession of the Gentiles," "at their taking possession of the Gentiles," or "at the conquest of the Gentiles"—because *en* is a preposition of rest, not of motion; but it is sometimes used for *eis*, the preposition of motion, where in addition to the going to a place, the idea of continuance there is comprehended. Cf. Luke v. 16; Matt. xiv. 3; and Rob. Lex. under *en* and *kataschesis*—which word is rendered "possession," ver. 5—something possessed, and not the taking or holding in possession: so it is used in the LXX.; Gen. xvii. 8; Ps. ii. 8, *et al.* The meaning therefore is, that the

tabernacle which for nearly forty years was carried about in the wilderness was brought into Canaan and kept there by the Israelites till the time of David—after whose death nothing more is heard of it, as it was substituted by the temple, as Stephen goes on to relate. Observe how careful he is to note that God expelled the heathen before "our fathers." The translators ought not to have retained the Greek form of the name of Joshua here and in Heb. iv. 8, as ignorant persons confound him with *Jesus* our Lord. They usually give the Greek form of Hebrew names, as in the LXX., Apocrypha, Josephus, and the Greek Testament.

46. *Who found favour*—David was favored by God, who raised him to the throne of Israel, and established his kingdom—as in 1 Sam. xiii. 14: "The Lord hath sought him a man after his own heart"—that is, one who was true to the theocracy, and therefore suitable to fill the throne. Cf. Ps. lxxxix. 20, ff. (See on xiii. 22.) *And desired to find*—And asked leave to construct a habitation for the God of Jacob. God had sojourned, as it were, in a tabernacle—a *skene*, ver. 44, 45—which had been moved about from place to place even after the Israelites resided in Canaan, down to the time of David, and now he wanted to build for him a *skenoma*—a fixed habitation, a temple. Stephen had his eye upon Ps. cxxxii. 1-5, where the LXX. has *skenoma* for the Heb. word *ren*. in our version "habitation." Cf. 2 Sam. vii. *The God of Jacob*.—A common designation of Jehovah—Jacob being the father of the covenant race.

47. *But Solomon built him an house*.—David wanted to do it, but God would not permit him—he however allowed his son to build it. The *oikos*, "house," is not to be contrasted with the *skenoma*, "tabernacle," ver. 46—both mean the "temple," ver. 48—house being Stephen's own word, the other being taken from the Psalms. (See on ver. 46.)

48. *Howbeit*—Though Solomon built a magnificent house, yet he did not suppose that the Deity could be circumscribed within the walls of a temple. Both David and Solomon knew better than that. 1 Chron. xxix. 10-19; 1 Kings viii. 27, *The Most High*—God is thus designated, as he dwells in the highest heavens, and is infinitely exalted above all other beings. It is frequently found in Scripture. Deut. xxxii. 8; Micah vi. 6. (See on Luke i. 32; viii. 28.) *Temples*—This word is not found in A, B, C, D, E, Sin., and the principal versions: if not genuine, but interpolated from xvii. 4, it is implied. *Made with hands*;—Places of human construction. *As saith the prophet*,—Isa. lxvi. 1, 2. The quotation agrees in sense with the Heb. and LXX., but there is a slight variation in language.

49. *Heaven is my throne*,—This metaphor is taken from the court of a monarch, who is seated on his throne, and whose feet are placed on a footstool. Thus God's "temple is all space;" and in it is the heaven—that peculiar place in the universe where he more fully displays his majesty—and the earth is like a footstool for his feet. Matt. v. 34, 35. *What house*—What building will be large and magnificent

enough for me, seeing I have made the universe? *My rest?*—My fixed habitation—a permanent abode—like that of the Israelites in Canaan, after their wanderings in the desert. Cf. Ps. cxxxii. 6, 14; Heb. iii.; iv. David wanted Jehovah to rest in the tabernacle when he removed it to Zion, and permanently located it there. Solomon wanted him to make the temple his rest. But they both knew that God was not confined to buildings made with hands—though the superstitious Jews spoke of the temple as if God were present in it in the same way as an idol abides in a heathen temple.

50. *Hath not my hand*—If the universe which I have made with my hand cannot contain me, how much less this house which ye have made with your hands! This is what Solomon said in his prayer at the dedication of the temple. 2 Chron. vi. 18.

51. *Stiff-necked*—An allusion to refractory oxen. *In heart and ears*,—In the heart and the ears. Circumcision was a pledge of fealty, being a seal of the covenant, and it was a sign of sanctification and obedience to the law. By calling them "uncircumcised in the heart" he virtually characterizes them as heathens inwardly, though they were Israelites outwardly; and by saying that they were "uncircumcised in the ears," he meant that they were as regardless of the law as the heathen who knew it not. They probably had writhed under his discourse while he was portraying the rebellions and defections of their race, with an evident intention to inculcate them with their fathers. Cf. Ex. xxxii. 9; xxxiii. 3, 5; Deut. x. 16; Jer. iv. 4; Rom. ii. 23-29. *Ye do always resist*—They strove against the Holy Spirit by refusing to yield to his strivings with them, and by rejecting the testimony of those who spoke by his inspiration. They were doing this all the time. *As your fathers did*—Throughout the discourse it was "our fathers," but when he wanted to charge upon them an identity with the ancient Israelites in contumacy, he changes the style to "your fathers." *So do ye*.—Emphatic—"also ye." There seems to be an allusion to Isa. lxiii. 10: "They rebelled and vexed his Holy Spirit."

52. *Which of the prophets*—A strong assertion that they had persecuted the prophets, and that so uniformly that he asks them to produce an exception. 2 Chron. xxxvi. 15, 16; Jer. ii. 30. (See on Matt. xxi. 33-46; xxiii. 34-36.) *Them which shewed before*—Those who pre-announced. (See on x. 43.) *The Just One*;—The Messiah was called "the Just One" by the ancient Jews. Peter so styles him, iii. 14; and Ananias, xxii. 14; cf. Luke xxiii. 47; 1 John ii. 2. Stephen so speaks of him here as to give point to his invective. *Of whom ye have been now*—The very men whom he was addressing but a short time before had been the betrayers of the Messiah through Judas (a Jew), and through the agency of the Romans had been his murderers. For though he voluntarily laid down his life—and so no man took it from him in such a sense as that he could not have prevented it—yet they were none the less his murderers. (See on iii. 15; John x.

18.) Your fathers murdered the prophets—you have murdered the Messiah whom they predicted.

53. *Who have received*—Ye who received the law—identifying them still with their fathers. (See on John vii. 19; Rom. iii. 2.) *By the disposition of angels*,—Lit., "By injunctions of angels." So in Gal. iii. 19 the law is said to have been "ordained by angels"—where the verb is used corresponding to this noun. So Heb. ii. 2: "The word spoken by angels." Angels attended the Most High when he delivered the law on Sinai. Ps. lxxviii. 17; Deut. xxxiii. 2, 3, LXX. Many of the phenomena which accompanied the giving of the law appear to have been produced by angels, whose symbols perhaps were lightnings and thunderings. Philo says, "There were present at the giving of the law voices visible, flames of fire, spirits, trumpets, and divine men, running hither and thither to publish the law." Josephus exaggerates less: "Our best and holiest laws have been learned from God through angels." The truth contained in these traditions is brought out by Stephen and Paul, and is agreeable to the angelology of the Scriptures. The supreme Lawgiver, of course, was God himself; but the impressiveness of the occasion was heightened by the ministration of angels, which is thus mentioned by Stephen to aggravate the guilt of those who in a manner so solemn received the law, as a special deposit, of which they were the favored depositaries, "and yet kept it not"—that is, they shamefully violated all its precepts.

54. *When*—And hearing these things—as Rh.—the discourse and the invective which applied it. *They were cut*—Lit., "Sawed through to their hearts." They were maddened with rage. (See on v. 33.) *And they gnashed*—And gnashed the teeth on him. Like bloodhounds they ground their teeth at him with rage, ready to tear him in pieces.

55. *But he, being full of the Holy Ghost*,—He seemed to realize a special divine inspiration attracting his mind upward. (See on vi. 3, 5.) *Looked up*—Gazing steadily toward heaven (see on i. 10), he saw God's glory—perhaps a vision of splendor like the Shekinah, the symbol of the Divine Majesty. *And Jesus standing on the right hand of God*,—He is usually represented as *sitting* there in majesty as a Sovereign and Judge (see on ii. 33, 34), but here, *standing*, ready to succor his persecuted servant, and to receive him with warm embraces when chased out of the world by his ferocious persecutors. As no one else saw the vision, it may have been a subjective mental phenomenon—not the less real for being spiritual. It is a refinement to literalize the metaphor of God's right hand, the standing of Jesus, and the like. The visions of the prophets, Isaiah (vi.), Ezekiel (i.), Daniel (vii.), Micaiah (1 Kings xxii. 19), were of a similar character. The impression produced by a mental vision like this was more vivid than that which would have been produced by vocal utterance.

56. *Behold*,—An exclamation of wonder, exciting attention. *I see*—I am viewing the opened heavens. In his vision the firmament seemed to have been opened to let him have a "sight of our Almighty Father's throne." It was like the phenomena which occurred at the baptism of John, though those seem to have been perceptible to the bodily senses, and indeed Stephen's eyes may have seen a supernatural brightness accompanying the spiritual manifestation. *And the Son of man*—Stephen is the only one in the N.T., besides Jesus himself, who thus speaks of the Saviour (unless Rev. i. 13; xiv. 14, are exceptions). It here denotes his glorified humanity. It is a title taken apparently from Dan. vii. 13, and applied, says Robinson, 84 times in the Gospels by Christ to himself. The Jews understood it as a designation of the Messiah (John xii. 34), the same person as the Son of God. Luke xxii. 69, 70. The former title presents him from a human, the latter from a divine, stand-point. As Neander says, "He called himself the Son of man, because he had appeared as a man; because he belonged to mankind; because he had done such great things even for human nature, Matt. ix. 8; because he was to glorify that nature; because he was himself the realized ideal of humanity, Matt. xii. 8; John i. 51; iii. 13; v. 27; vi. 53." How appropriate was this title as used by Stephen on this occasion!

57. *Then they cried*—But having cried out with a loud voice, they stopped their ears, and rushed with one accord upon him. They did this to show their abhorrence of what they considered his blasphemy, of which they would not hear another syllable. What this same Sanhedrim did in the trial of Jesus, it did in this case—the rulers leading the people, as before. Matt. xxvi. 64-68; xxvii. 39-44.

58. *And cast*—Lit., "And casting outside of the city stoned." Some MSS. have "him" after "casting"—others have "him" after "stoned"—it is of course implied. Though this was the work of an infuriated mob, and not a legal trial and execution—the Jews not having the power to inflict capital punishment—yet they so far acted within purview of the Mosaic law as to inflict the punishment prescribed for blasphemy—and to stone him outside the city walls. Lev. xxiv. 14; Num. xv. 35, 36; 1 Kings xxi. 13; *cf.* Heb. xiii. 12. The absence of the Roman governor, or his unconcern about cases when Jews alone were the sufferers, and there was no pretension to an invasion of his prerogative, may account for his ignoring this zealous explosion of rage. (See on John xviii. 31.) *And the witnesses*—Those mentioned vi. 11-14. The Mosaic law required that they should throw the first stone (Deut. xvii. 7), as they were the cause of procuring the sentence. This was a wise provision, as it was calculated to make men more cautious in bringing charges and bearing witness against any one. *Laid down their clothes*—Their *himatia* were their upper garments—mantles, or cloaks—which would interfere with their freedom in throwing heavy stones, such as they used in stoning. *At a young man's feet*,—They called a man young till he was forty—Saul was probably about thirty. How intensely interesting is this first mention of one

who became the great Doctor of the Gentiles! In what an affecting manner does he allude to it himself! (See on xxii. 19, 20.) If Luke wrote The Acts under the direction of Paul, what feelings he must have had when Luke made this inspired record! Saul, as the disciple of the great Gamaliel—in high favor with the Sanhedrim—would not perform the plebeian work of stoning—the mob could do that—but he could take care of the mantles of the witnesses who began the horrible tragedy!

59. *Calling upon God*,—"God" is not in the text—not in any MS. Lit., "And they stoned Stephen, invoking, and saying, Lord Jesus, receive my spirit." While they were stoning him, he was invoking Jesus, whom he saw in his vision, calling him "Lord." How any one, not having a dogmatic turn to serve, can say that "Lord" here means the Father, and that *Iesou* is a genitive—*q.d.*, "Lord of Jesus, receive my spirit"—is unaccountable. "Lord Jesus"—the vocative—is the correct ren. The language is a direct prayer offered to Jesus, like that in Rev. xxii. 20; and it corresponds to the prayer of Jesus when on the cross, addressed to his Heavenly Father: "Father, into thy hands I commend my spirit." Luke xxiii. 46. This same Saul, when Paul the apostle, 2 Tim. i. 12, committed himself to the care of the same Jesus, whom he now persecutes!

60. *And he kneeled down*—Lit., "And bending the knees he cried out with a loud voice"—indicative of his earnestness of spirit when praying for his murderers. What calmness and deliberation under the shower of stones they cast upon him! *Lord*,—Meaning the same Jesus before addressed—whom he must have considered divine in his higher nature, as prayer to a creature would be idolatry. *Lay not this sin to their charge*.—Set it not down to them. So Jesus prayed for his murderers, "Father, forgive them," Luke xxiii. 34—though Stephen does not add, "for they know not what they do"—albeit they seem to have done it "ignorantly in unbelief," as one of them expresses it. 1 Tim. i. 13. Stephen, of course, did not want the Lord to set aside any of the principles of his government to exonerate them from punishment; nor did he suppose that the Lord could force them to sue for pardon—but the prayer expresses a forgiving spirit, and shows a singularly benevolent disposition. Augustin thinks Saul would never have been converted if Stephen had not thus prayed. But cases of this sort must be understood in a more general sense: we are to pray for our enemies, leaving the issue with them and God. *He fell asleep*.—This is a beautiful euphemism for death. The ancients made Sleep the brother of Death. The heathen poets frequently speak of death as a sleep; but with them it is a sleep which knows no waking. With Christians death is a sleep, as it is a termination of all labor and care, and all concern about the affairs of earth and time; but especially because the end of the believer is peace, and he has hope in his death—hope of rest for the soul in heaven, and of a glorious resurrection of the body at the last day. Hence the primitive Christians called their grave-yard a cemetery—that is, a dormitory—not

a place of eternal sleep, but of temporary repose till the morning of the resurrection. 1 Cor. xv.; 1 Thess. iv. 14-18; v. 10: *cf.* Isa. lvii. 1, 2.

So Jesus slept: God's dying Son  
Passed through the grave, and blessed the bed:  
Rest here, blest saint, till from his throne  
The morning break, and pierce the shade.

## CHAPTER VIII.

1 *By occasion of the persecution in Jerusalem, the church being planted in Samaria, 5 by Philip the deacon, who preached, did miracles, and baptized many, among the rest Simon the sorcerer, a great seducer of the people: 14 Peter and John come to confirm and enlarge the church: where, by prayer and imposition of hands giving the Holy Ghost, 18 when Simon would have bought the like power of them, 20 Peter sharply reproving his hypocrisy, and covetousness, and exhorting him to repentance, together with John preaching the word of the Lord, return to Jerusalem. 26 But the angel sendeth Philip to teach, and baptize the Ethiopian eunuch.*

VIII.—1. *And Saul was consenting unto his death.*—This clause should have closed the last chapter. (See on vii. 58.) Lit., "But Saul was taking pleasure with (them) in his putting away." He would not have held the raiment of those who stoned Stephen, if the murderous act had not afforded him pleasure. Cf. xxii. 20. This remark prepares for the narrative of persecution which follows. *And at that time*—Lit., "Now there came in that day a great persecution upon the Church in Jerusalem." In xi. 19 it is said, "the persecution arose about Stephen." The tigers tasted his blood, and became the more ferocious. The phrase may mean simply "at that time," yet it is quite likely the persecution went on continuously from the murder of Stephen—the Roman authorities conniving at it, or caring but little about it so long as it was confined to Jews. Cf. xviii. 14-16. *Diogmos* means "pursuit," and here with evil intent—"persecution," which has a similar etymology. (See on Matt. v. 10-12.) *And they were all scattered abroad*—The Church was broken up, so that the members could not meet for worship as before. They were driven into country places, even as far as Samaria. Some would naturally secrete themselves in and near the city, and those who were driven away would return as soon as they could, though many of them were imprisoned in consequence. Thus has it been in all times of severe persecution. The nucleus of the Church, however, was preserved. Cf. ver. 3; ix. 26-30. *Except the apostles.*—Jesus had told them, "When they persecute you in this city, flee ye to that;" and so the apostles did on other occasions (xiv. 6); though, as Whitby says, "it follows not that a pastor may fly from his congregation in times of persecution, that case not being the same as that of the apostles, whose commission was to go through all the cities of Judea, so that they only fled from one part of their jurisdiction to another." But they did not flee from Jerusalem because there the mother Church was situated—it was in its infancy—it needed careful nursing—and it had no other pastors but the apostles, with their assistants, the deacons, who themselves needed the care of the apostles, and indeed they appear

to have been dispersed with the other disciples, ver. 4, 5. The tradition found in the apocryphal "Preaching of Peter"—that Jesus had told the apostles to remain twelve years at Jerusalem before they went on their foreign mission is worthy of no regard. They were under special divine guidance, and were doubtless directed to remain there under special divine protection, and therefore they were unhurt, until God saw proper to allow one of them to be beheaded and another to be imprisoned. Acts xii.

2. *And devout men*—Pious men. (See on ii. 5; Luke ii. 25.) Perhaps they were Jews who had not yet espoused the cause of Jesus, yet were not of those who persecuted his followers. So Joseph and Nicodemus—not avowed disciples—buried Jesus. Olshausen thinks that if they had been believers they would have been called "brethren;" but this compellation, so used, does not occur thus early in the narrative. *Cf.* ix. 30. It cannot be argued simply from the use of the word *ren.* "devout" that Christians cannot be meant, for it is applied to Ananias in the best MSS., xxii. 12. If they had been Christians they would have been probably called "disciples," or "believers." The Jews considered it meritorious to bury the bodies of those who were unjustly put to death. 2 Sam. ii. 5; Tobit i. 20, etc. The maddened Jews would hardly have permitted the avowed disciples of Jesus to bury the body. *Carried Stephen to his burial*,—Buried him. So *Wic. Lit.*, "bore away together"—that is, to bury him: *cf.* v. 6, 9, 10. The body is called "Stephen"—being the "outward man." *And made great lamentation*—The corresponding verb means to smite one's self in token of sorrow. (See on Matt. xi. 17.) Such was the custom of the Jews: *cf.* ix. 39. This of itself does not prove that they were not Christians; for though Christianity inculcates moderation in sorrow for the dead, yet there may be sore grief, and the expression of it, for those who are of great worth or are dearly beloved.

3. *As for*—But Saul laid waste the Church. Gal. i. 13. *Entering into*—Going from house to house; where he suspected there were believers in Jesus. *And haling*—This is how he laid waste the Church—entering the houses of believers, dragging them out, and delivering them up into prison. The madness of the persecution is shown in that he did not spare the women.

4. *Therefore*—They therefore who were dispersed passed through—viz., the regions named ver. 1. *Preaching the word*.—*Lit.*, "evangelizing the word"—proclaiming the good news of the word of God—preaching the gospel. (See on Luke iv. 43; viii. 1.) Every believer not only felt at liberty, but considered it his duty, to proclaim the good news. It does not follow that men must not preach because they do not bear office in the Church.

5. *Then*—And Philip—"one of the seven" (vi. 5), called "the evangelist" (xxi. 8), because of the very work which he was now performing, and for which he was specially qualified, being a deacon of the Church at Jerusalem. It is probable that

he continued to do the work of an evangelist (never resuming his diaconate in Jerusalem) till he settled in Cesarea, and after, as that may have been the place of his family residence, while he went about preaching the word. *Went down*—Jerusalem being the metropolis, and on an eminence. *To the city*—Some MSS. have the article, but it is probably an addition; without it, the city of Samaria may be meant—viz., Sebaste, as the reconstructed city was called, though it appears to have also retained its original name. But it is generally thought that Luke meant "a city" in the canton of Samaria, so called from the name of its capital. 1 Kings xvi. 24. The Samaritans were a mongrel race—partly of Cuthean and partly of Israelitish extraction; but they had abandoned idolatry, and conformed to the law of Moses, circumcising their children, and offering sacrifices on Mount Gerizim. A wretched remnant of about 160 are still found at Naplous, the ancient Shechem, or Sychar, which was probably the city that Philip visited. The inhabitants of that place had been visited by Jesus himself, and they recognized his Messiahship; but as they had no dealings with the Jews, and no apostle had visited them, they knew but little about the Saviour. John iv. *And preached Christ unto them.*—And proclaimed to them the Christ—showed them that Jesus whom they had recognized as the Messiah was really such—detailing to them, of course, the facts of his death, resurrection, ascension, and outpouring of the Spirit—confirming his testimony by miracles. This was the order in which the gospel was to be preached—first in Jerusalem and Judea, Samaria not being included, Matt. x. 5—then to Samaria, as being a kind of connecting link between Judea and heathendom—and then to the uttermost parts of the earth. *Cf.* i. 8.

6. *And the people*—Lit., "And the multitudes attended with one accord to the things being spoken by Philip, when they were hearing and seeing the signs which he did." They heard his preaching, and witnessed his miracles. If this was Sychar the inhabitants were prepared to listen to his preaching by what had taken place as recorded in John iv.

7. *For unclean spirits*,—Alford, following the best MSS., ren.: "For in the case of many who had unclean spirits, they, crying with a loud voice came out." These demons were terrified by the power of Jesus displayed through the evangelist. (See on v. 16; Mark i. 23-26; v. 1-13.) *And many taken with palsies*,—And many paralyzed and lame persons were cured. The diseases, as in other cases, are distinguished from the demoniacal possessions.

8. *Great joy*—Resulting from their belief in the Messiah and the miraculous blessings bestowed on them: *cf.* ver. 39; John iv. 28-42.

9. *But there was*—But a certain man, by name Simon, was before in the city, practicing magic. He was there before Philip arrived. Justin Martyr says he was born in Samaria—that he studied philosophy at Alexandria—and practiced magic—hence he is called Simon Magus. There were many in those days who

pretended to work miracles by communication with supernatural powers—indeed, there have been such in all ages—there are such in our own country, in this enlightened, scientific age; and there are always persons ready to be deceived by them. Ex. vii.; viii.; Acts xiii. 6-12; xix. 13-19; 2 Thess. ii. 8-12; Rev. xiii.; *et al.* The Fathers say a great deal about this Simon which is not worth repeating. Some identify him with the Simon mentioned by Josephus, Ant. xx. 7. 2; but this is improbable. *Bewitched*—Astonishing—the same word is ren. "wondered," ver. 13, and "amazed," ii. 7, 12. (See notes.) *The people*—The nation of Samaria. He was an itinerant juggler, astounding the Samaritans with his feats. *Giving out*—Lit., "Saying himself to be some great one"—proclaiming himself to be a great personage.

10. *Gave heed*,—The same word as in ver. 6. *From the least to the greatest*,—So among the Romans of that age, philosophers, emperors, and other great men, as well as the ignorant rabble, listened to augurs, necromancers, and the like—just as many of the higher, as well as of the lower ranks, give heed in our day to spirit-rapping impostors, and the like. *This man*—The reading of the best MSS., Vulg., and other versions, is, "This man is the power of God, which is called great." That is, the power which is recognized as great, being a manifestation of divine energy, in the performance of miracles. He is the impersonation of miracle-working power. It does not mean an incarnation of Deity.

11. *And to him*—And they attended to him (the same word as in ver. 10) because for a long time he had astonished them with magic arts.

12. *Preaching the things*—Lit., "Evangelizing the things concerning the kingdom of God and of the name." They had to be made acquainted with the constitution and laws of the realm and what was comprehended in the name of Jesus Christ into which they were baptized, and to profess faith in the same, before they could be admitted to baptism. (See on Matt. xxviii. 19, 20; Mark xvi. 16; Acts i. 3; ii. 38; iv 10-12; v. 42.) *Both men and women*. —This is added because only males were subjected to the ancient rite of initiation—circumcision. Gal. iii. 27-29.

13. *Then*—And Simon also himself believed. He acknowledged that all his own feats were sheer jugglery, and that the works wrought by Philip were performed by the name of Jesus, and were therefore divine. *And when*—And having been baptized (on the profession of his faith in Jesus), he was attending closely (the same word as in i. 14; ii. 42; x. 7) to Philip, and beholding great wonders and signs coming to pass, he was astonished. This is the word used of the people whom he had astonished with his jugglery. He was as much astounded as were the magicians of Egypt when they beheld the miracles wrought through Moses, and exclaimed, "This is the finger of God." That Simon had not true faith in Jesus

seems clear, though Philip, who had not the power of discerning spirits, did not detect his hypocrisy.

14. *Now when the apostles which were at Jerusalem*—Perhaps secreted and providentially protected, that by their united counsels they might take care of the Church in this time of persecution: ver. 1. *Samaria*—The people of Samaria, ver. 5. *Had received*—Had cordially embraced the gospel as preached by Philip. *They sent unto them Peter and John*:—Peter did not go without the sanction of the rest, so that he was no pope; yet it was proper that he should be employed in this work, as he had opened the kingdom of heaven to Jewish believers (ii.), and was to do so to Gentile believers (x.), so now he was employed in the same work for Samaritan believers. The Samaritans were circumcised, and after a fashion observed the law of Moses; but as the apostles had been forbidden to preach in Samaria (Matt. x. 5, 6), it was proper now to let it be known by the highest authority that the restriction had been removed, and that Philip had not gone beyond the charter. John, as usual, accompanied Peter. Jesus had sent out the apostles by two and two (Mark vi. 7), and so afterward, Paul and Barnabas, and Paul and Silas, traveled together for company, mutual support, and the confirmation of each other's testimony. It does not appear that John accompanied Peter because the impetuosity of Peter would be modified and checked by the gentleness of John. John himself was one of "the sons of thunder," and was as bold and stern as any of the apostles. He does not appear again on the scene in The Acts. His name is mentioned only once in the Epistles—Gal. ii. 9. He never speaks of himself by name except in the Revelation.

15. *Who, when they were come down,*—(See on ver. 5). *Prayed for them*—The laying on of hands was always preceded or accompanied by prayer. (See on vi. 6; xiii. 3.) The apostles never pretended that there was any virtue in their imposition of hands—it was merely a symbolical rite.

16. *For as yet*—For he had not yet descended on any one of them. The Spirit—that is, his miraculous influence—is represented as coming down upon any one, as on the believers on the day of Pentecost and in the house of Cornelius: cf. ii.; x. The Samaritan believers had received the Spirit in his ordinary converting power, but not in the impartation of miraculous gifts as he came down upon the apostles on the day of Pentecost; and this was necessary for the due establishment of the kingdom of God among the Samaritans as before among Jews and afterward among Gentiles. *Only*—But only they were baptized into the name of the Lord Jesus—in token of their faith in him and consecration to his service. (See on Matt. xxviii. 19.) Philip, as a deacon or evangelist, was not empowered to do more for them.

17. *Then laid they their hands on them,*—By this act it was shown that the Samaritan believers were united in one body with Jewish believers,

notwithstanding the inveterate grudge between the Jews and Samaritans. John iv. It was proper for the apostles to be the ministers of the Spirit in this miraculous sense, as they were commissioned to establish the new dispensation—especially was the work committed to Peter, as the first among equals. (See on Matt. xvi. 18, 19.) It is absurd for papists and others to refer to this as a precedent for their sacrament, or rite, of Confirmation! Are prelates apostles? Do they impart the Spirit in any sense by the imposition of their hands? Does any man speak with new tongues, or perform miracles, as a result of such imposition? The rite of Confirmation is nowhere alluded to in the Scriptures. The effects of the laying on of the hands of the apostles were palpable, visible, audible. Simon *saw* them, ver. 18: *cf.* xix. 6.

18. *And when*—Now Simon, seeing that through the laying on of the apostles' hands the Holy Spirit is being given, offered them money. He judged the apostles by himself; as he would do any thing for money, he thought they would, too! He had no conception of the spiritual nature of the gift in question—he confined his view to the thaumaturgical phenomena.

19. *Give me also*—That I may have it as well as you: the apostles had not conferred it on any one—it was an apostolic prerogative. *Power*,—*Authority*.

20. *Thy money perish with thee*,—The language is very forcible—lit., "Thy silver, with thee may it be unto destruction!" It is an expression of horror and detestation. It is not a prayer that Simon might be damned; but as he was on his way to perdition let him take his money along with him. Peter was shocked at the idea of a bribe for such a purpose. *Cf.* 1 Cor. vi. 13; 1 Pet. i. 7, 18. *Because thou hast thought*—Because thou thoughtest to procure the gift of God with money. It was absurd and impious to suppose that this divine prerogative imparted to the apostles could be purchased with money! The word "Simony"—unlawful dealing in Church preferment—originated in this infamous proposal—though the cases are different.

21. *Neither part nor lot*—A proverbial expression. Deut. xviii. 1; 2 Sam. xx. 1; 1 Kings xii. 16; Ps. xvi. 5; Isa. lvii. 6. It seems to have originated in the division of Canaan—each tribe having a portion granted by lot. Hence "lot" expresses figuratively the same as "part," or portion. There is no necessity of distinguishing like Bengel: "Part by purchase; lot gratuitously." *In this matter*:—Lit., "In this word"—the gospel, as ver. 4, 14, 25. Simon professed to "receive the word of God," ver. 14, with the other Samaritans; but it was a sham: his profession was for by-ends: he had no real interest in the gospel; though he was ready enough to make gain by it. *Thy heart*—Heart here, as is usual in Scripture, means the soul, the inner man, as distinguished from the body, or outward profession: it includes the intellect and will, as well as the affections. In Simon's case the whole soul was wrong—the word *ren.* "right" means straight, level, true—the opposite is crooked,

false: *cf.* ver. 22. *In the sight of God.*—Before God—such as will bear divine inspection. (See on iv. 19; Luke i. 6.)

22. *Repent therefore*—Lit., "Repent then from this thy wickedness"—as repentance is a turning away from evil to good. *And pray God,*—And entreat of the Lord. A, B, C, D, E, Sin., 13, and others, have "Lord," instead of "God"—the meaning is the same. The apostles never arrogated to themselves the prerogative of forgiving sins—God alone forgives sins. *If perhaps*—Some think the doubt here implied refers to Simon's repentance: can it be expected that so heinous a sinner would repent so as to obtain forgiveness? Others refer the doubt to the forgiveness itself: can God pardon so great a sinner, even if he does repent? They think Peter may have had a tacit reference to the unpardonable sin against the Holy Ghost: had not Simon committed that sin? But if he had, could he repent and pray for pardon, as Peter exhorted him to do? Barnes thinks that sinners should repent and seek pardon, hoping they may get it, but as "that is to be left to the sovereign mercy of God," they can have no "certainty that God will forgive." It is amazing that learned men will say things so absurd and so derogatory to the character of God! The language of Peter has the form of a doubt, by which he expressed his sense of the heinousness of Simon's sin, to excite him to instant and thorough repentance and earnest prayer—not to discourage him with the suggestion that there was a possibility of failure in case he did thus seek forgiveness. Such language is frequently used when it is designed to express the greatness of a sinner's crime and danger, without intending to convey the slightest hint that God will not pardon him if he really repents, and seeks forgiveness: *Cf.* 2 Tim. ii. 25. *The thought of thine heart*—Purpose—sacrilegious design: ver. 19, 20. *May be*—Shall be.

23. *For I perceive*—Lit., "For unto a gall of bitterness and a bond of unrighteousness, I see thee being." Wic., Gen., Rh., like A.V., only Wic. has "wickedness" for "iniquity," and Rh. "obligation" for "bond"—having the same sense. Tyn., Cr.: For "I perceive that thou art full of bitter gall, and wrapped in iniquity." Gall means bile, which is a bitter fluid. The poison of serpents was supposed to be in their gall, hence it stands for venom. It also denotes a bitter herb. (See on Matt. xxvii. 34.) "A gall of bitterness" is perhaps a Hebraism for a bitter gall—*i.e.*, intense bitterness—utter depravity, malignant evil. Sin is called bitter because of the ruin and misery which it entails upon the sinner himself and all over whom he has any influence. Jer. ii, 19; iv. 18; Rom. iii. 13, 14; Eph. iv. 31. *Cf.* Deut. xxix. 18; Heb. xii. 15—where the sinner himself is called a root of bitterness—"a root that beareth gall and wormwood." Simon is represented as utterly abandoned to sin, which seems to be the force of the preposition *eis*—ren. "in." He was bound as a slave, "holden with the cords of his sins." Prov. v. 22: *cf.* Rom. vii. 23, 24; 2 Tim. ii. 26. Peter saw by the conduct of Simon that he was in

that awful state. The power of "discerning spirits" was not needed to make that discovery. His infamous proposal showed what manner of man he was.

24. *Then*—Lit., "But Simon answering, said, Do ye make entreaty for me to the Lord, that nothing may come upon me of what things ye have spoken." He was not disposed to pray himself to be saved from his sins, but was willing for the apostles to pray for him that he might be saved from their consequences. What a notion he had of prayer! But are there not in our days men who entertain similar views? This is the last authentic record there is of Simon. It is to be feared that he never followed the counsel of the apostles, but perished in his sinful course, whether or not he was the heresiarch that the Fathers say he became. Cf. Ex. viii. 28; ix. 28; x. 17.

25. *And they*,—Lit., "They thus having fully borne witness and spoken the word of the Lord, returned to Jerusalem, and evangelized many villages of the Samaritans." That is, Peter and John (not including Philip), after they had fully performed their mission in Sychar (if that was the city), returned to Jerusalem, preaching the gospel in the villages of Samaria which lay in their route—of which there were many. Cf. Luke ix. 51-56. (See on ver. 4, 12, 35, 40.)

26. *And the angel*—And an angel of the Lord spoke to Philip. Some ren. *de* "but," to correspond with the untranslated *men* in ver. 25. *Arise*,—Leave the city. *And go toward*—And go down south, upon the way leading down from Jerusalem to Gaza: the same is a wilderness. Jerusalem is about 30 miles S. of Sychar, and Gaza is about 50 S.W. of Jerusalem. It is not far from the Mediterranean. It was the key between Egypt and Syria. It was a city of Canaan, mentioned Gen. x. 19, and was allotted by Joshua to the tribe of Judah. Josh. xv. 47; Judg. i. 18. It was the scene of some of Samson's exploits. Judg. xvi. The port of Gaza three miles from the city was that from which the eunuch would take ship to Alexandria. It appears to have been in a flourishing state at this time—not deserted, as some suppose. Philip may have left Jerusalem on the east, and struck the road leading from Jerusalem to Gaza, somewhere about Eleutheropolis, as that was less inhabited than the tracts through which the other roads passed. Gaza, at present, is a mean town, built of stone, having about 5,000 inhabitants. The angel may have said, "The same is a wilderness," or it may be a parenthetic remark of Luke, giving the reader an idea of the character of the region which was the scene of an event so memorable—which is favored by the use of the word ren. "which"—or, the same.

27. *And he arose*,—He was satisfied with the divine origin of the message, and he instantly obeyed the command. *And behold*,—An expression of surprise that he should meet with such a traveler in such a place. *A man of Ethiopia*,—Lit., "A man Ethiopian." The Ethiopia of the N.T. is S. of Egypt on the Nile, including the isle of Meroe. It corresponds to the modern Nubia, and the adjacent parts of

Abyssinia. It did not, like the Cush, or Ethiopia, of the O.T., include any part of Arabia. It was a kingdom governed by a succession of queens, all called *Candace*. *An eunuch*—As a literal eunuch was not allowed to enter into the congregation of the Lord—and as this man *had come to Jerusalem for to worship*—and must have been a Jew or a proselyte (*i.e.*, one circumcised), or Philip would not at that time have baptized him—and as this officer was a treasurer, and not a keeper of the harem (if there could have been one in the court of Candace)—it is not improbably thought that he was not a literal eunuch. Gesenius and others say that the Heb. *saris*, and also the Greek *eunouchos*, are frequently used to denote an officer of high rank, though not mutilated. He may, indeed, have been first circumcised and subsequently mutilated; and so, though not admitted into the court of the Israelites, he may have worshiped the God of Israel in the court of the Gentiles; and Philip would not have scrupled to baptize him, the bar to eunuchs being taken away under the gospel. *Of great authority*—*Dunastes*—an officer invested with great power—the lord treasurer. *Who had the charge*—Who was over all her royal treasure. The word *gaza*, here used, denotes the treasure or treasury of a sovereign or state. Ezra v. 17; Esth. iv. 7, LXX.

28. *Was returning*;—And was returning, and sitting on his chariot—not *in* it, as in a close coach—and was reading the prophet Isaiah—*i.e.*, his prophecies.

29. *Then the Spirit*—And the Spirit—the Holy Ghost by his secret suggestion—not the angel (ver. 26). *Go near*—Go to and accompany this chariot. Not "Go and sit with him" (Barnes)—but walk by its side. He would wait to be invited by the eunuch to sit with him: ver. 31.

30. *And Philip*—And running near, Philip heard him reading Isaiah the prophet. The Orientals frequently read aloud when alone; but the eunuch probably had servants who listened to him. *Understandest thou*—Lit., "Yea, but dost thou know what thou readest?" The question implies that he did not. The original has great elegance and force, *Ara ge ginoukeis ha anaginoskeis*—a paranomasia, designed or undesigned, as in 2 Cor. iii. 2. So Cato: *Legere, et non intelligere nec legere est*. Julian has a similar paranomasia in his epistle to Basil, which Basil returns with equal wit.

31. *How can I*,—Lit., "For how would I be able, unless some one should guide me?" It is an emphatic negative. It does not follow that because the eunuch could not see the evangelical import of that prophecy, without instruction by the evangelist, that therefore no one can profit by the reading of the Bible without a priest to explain what he reads! *And he desired Philip*—He inferred from Philip's question that he could teach him; and the Spirit who prompted Philip to go to the eunuch prompted the eunuch to solicit his instruction.

32. *The place*—Now the section of the Scripture which he read was this. It is not necessary to suppose that there is any reference here to the *Haphtaroth* into which the prophets were divided for reading in the synagogue—though it is likely that copies of the LXX., as well as of the Hebrew text used by the Jews, were thus divided. The section which the eunuch was reading is Isa. liii. 7, 8. It differs slightly from the Heb., but nearly agrees with the LXX., out of which doubtless he read. *He was led*—He went unresisting to be killed, like a sheep, which is proverbial for its meekness—licking the hand that sheds its blood. In the Heb., the sheep goes to the shearer, and the lamb to the slaughter—why the LXX. reversed it, does not appear. Lambs, however, were shorn, their wool being used for fine fabrics. *So opened*—The verb is in the present tense "openeth," in the Heb., LXX., and here in the original: it is more life-like. This well sets forth the uncomplaining spirit of Jesus in his last sufferings.

33. *In his humiliation his judgment was taken away*:—So the LXX.; but the Heb. has, "He was taken from prison and from judgment." But *otzer*, according to Gesenius, means not only "prison," but also "oppression," "vexation," as in Ps. cvii. 39, and the Greek *tapeinosis* means "depression," which is substantially the same. He was taken away to death after his arrest and mock trial. The Greek represents his judgment taken away—which probably means that he was not allowed a just trial: he was hurried away to death from Pilate's bar, though the governor pronounced him not guilty—yielding to the clamor of the Jews, he passed sentence of death on a man whom he pronounced innocent. *And who shall*—But who will set forth his generation? But who can describe the wickedness of those men among whom he lived, that they should deal so barbarously with one so innocent? In Gen. vi. 9, Noah's generation means his contemporaries. Cf. ii. 40; Matt. xii. 34, 39, 45; Luke iii. 7. *For his life is taken from the earth*.—Their malice and cruelty were so great that they put him to death.

34. *Answered*—Philip may have asked him how he understood the passage, or the word may be understood in the sense of addressing, no question having been asked, though one may be implied. *I pray thee*,—Pray tell me whether the prophet alludes to himself or to some one else. The ancient Jews referred it to the Messiah; but when the Christians so referred it, and pointed to Jesus for the fulfillment, then the Jews said it referred to Isaiah himself or to the Jewish nation! The eunuch may have heard it so construed.

35. *Then*—Lit., as Rh., "And Philip opening his mouth, and beginning from this scripture, evangelized unto him Jesus." To open the mouth means to begin a formal speech. Matt. v. 2. Philip, doubtless, showed that all which the prophet here predicted was fulfilled in Jesus. The language implies that he discoursed at some length on this subject. Luke xxiv. 27.

36. *And as they went*—And as they were journeying along the way, they came upon a certain water. Tradition says it was a fountain near Bethsur, 20 miles S. of Jerusalem, on the road to Hebron. But could the road from Jerusalem to Hebron be called "desert?" This water, spoken of so indefinitely, was more likely a spring near the road. Robinson speaks of water in the valley of *Tell-el-Hasy*, on the most direct route from *Beit Jibrin* to Gaza, on the most southern route from Jerusalem—which is now uninhabited. The eunuch seemed surprised to find water on the road he was traveling, for he exclaimed, *See, here is water;*—Lit., "Behold, water!" *What doth hinder me to be baptized?*—In the section of Isaiah which he had been reading he found it stated that the Messiah should "sprinkle many nations" (Isa. lii. 15), which Philip may have referred to baptism; and he had learned at Jerusalem that that was the initiating ordinance of Christianity, in which the Messiahship of Jesus was professed; and as he believed on Jesus, he wanted to confess him in the appointed rite, and to do it at once, as he would soon be parted from his guide, and he might not readily find another to perform the rite.

37. *With all thine heart*,—This does not merely mean with the affections: it means with the whole soul—the entire inward man, including the intellect and will, as well as the sensibilities. So Rom. x. 10: "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Here the heart, as the inward man, is contrasted with the mouth, as the outward man. If the eunuch was fully persuaded that Jesus was the Messiah, the Son of God, and embraced him as such, then it was both his privilege and duty to profess the same in the baptismal rite. *Thou mayest.*—It is right—it is proper. Cf. Acts x. 47. *I believe that Jesus Christ is the Son of God.*—This comprehends the entire Christian system. (See on Matt. xvi. 16; John i. 49; 1 John iv. 15; v. 1, 10.) It implies the renunciation of all other claims, and involves subjection to his authority. This is the essence of the baptismal covenant. It is the nucleus of the formal stipulations subsequently required in baptism. The article is not used before Christ, as it is not in Mark ix. 41. Philip had doubtless spoken of Jesus as the Messiah, and the eunuch uses the term "Christ" in a titular sense, as it is commonly used in the Epistles—*q.d.*: "This Jesus, whom you call Christ, I recognize as the Son of God, and I wish to profess him as such in baptism." This verse is not found in A, B, C, H, L, P, Sin., 13, and many other MSS., two old Lat. and Syr., Copt., AEthiopic versions, and is canceled by many editors. But it is found in the Codex Laudianus, which Michaelis says is a MS. of the utmost importance, having Greek on one side and Latin on the other, and in very many cursive MSS., in the Vulg., in another Latin version (of the 12th century), the Armenian of the fifth century. Irenaus cites it A.D. 178, long before any MS. or version now extant was made; Cyprian, A.D. 248; Jerome, A.D. 378; Augustin, about A.D. 400. If it is not genuine it is difficult to imagine how it could have been cited by Irenaeus and inserted in so many MSS, and versions. It is not like

the doxology appended to the Lord's Prayer, which may have been very readily inserted from a liturgical note in the margin; but this contains an historical statement; and if not genuine must be a pure fabrication. But there seems to have been no motive for a "pious fraud" occasioning its insertion or its omission—for or against due formality and deliberation in the administration of baptism; for the narrative shows that the baptism was administered without delay, and none would suppose that Philip would have baptized the eunuch without such a confession as this, whether or not recorded. No point, either of doctrine or discipline, could seem to have any bearing on the question. Its omission, indeed, is not so easily accounted for as that of Mark xvi. 9-20 (see note); but it may have been overlooked by an ancient transcriber, and from his copy the Peshito Syriac—the oldest version—may have been made, and other copyists would, of course, omit it—while that which Irenaeus used had it, and those who copied that would have it also; and so the Vulg. and other versions made from those copies. The question of the eunuch in ver. 36 requires an answer, and just such a one as Philip gives, followed by just such a rejoinder as that made by the eunuch. He would hardly have commanded the chariot to stand still that Philip might baptize him, if Philip had not signified to him his readiness to do so. There are no more various readings in this verse than in many other undisputed genuine passages. While no one should be charged with temerity in obelizing this verse, no one should be charged with want of critical acumen in admitting its genuineness.

38. *And he commanded*—He ordered the driver to stop. *And they went down both into the water,*—And they both went down to the water. If *eis*, a preposition of motion, here meant "into," it would have been naturally prefixed also to the verb; but it simply means "to." They alighted from the chariot, and went down to the water—spring, stream, or whatever it was—as that was the most convenient way of doing it. Philip would hardly have baptized him sitting in the chariot! It is likely they went down to the water, and Philip took up some of it in a vessel, or in his hands, and poured it, or sprinkled it, on the eunuch—just as in the ancient pictures found in the catacombs at Rome, John is represented pouring water out of a shell on the head of Jesus, who is standing in the margin of the river. It can hardly be supposed that Philip baptized him in a state of nudity, and nothing is intimated of any change of apparel—which must have been necessary for Philip as well as the eunuch, if he immersed him; for if the latter went into the water, so did the former. The word *eis* has nothing to do with the baptismal act, as that took place after they had gone down to (*eis*) the water. As the apostles appear to have baptized by affusion—the baptism of the Spirit being so performed—Philip would naturally conform to their mode. (See on ii.)

39. *Out of the water,*—If *eis* means "to," then *ek* means "from"—as it frequently does. *The Spirit of the Lord caught away Philip,*—The various reading, "The Spirit of the Lord fell on the eunuch, and an angel of the Lord caught away

Philip," seems entitled to no consideration. Some think the Holy Spirit miraculously transported Philip through the air—as in the Apocryphal History of Bel and the Dragon, an angel is said to have transported the prophet Habakkuk—"by the hair of his head!" But all that is meant is probably that the Spirit impelled him by forcible internal suggestions. (See on Matt. iv. 1.) Philip would probably have continued to travel on with his neophyte, if the Spirit had not powerfully influenced him to leave his company. *That the eunuch saw him no more:*—Philip's mission to him being completed by his baptism. *And*—For he went on his way rejoicing. This is added as a reason why the eunuch saw Philip no more. He continued his journey to Ethiopia, *via* Gaza—while Philip went in another direction. The tradition that the eunuch's name was Indich, and that he founded the Abyssinian Church, is of doubtful authority. It is however quite likely that he did become the nucleus of a Church in Ethiopia. When persons were baptized they were initiated into the Church of the place where they resided; but as the eunuch was baptized where there was no Church, he would naturally be the nucleus of a new organization when he reached his place of residence. He was doubtless soon after visited by one of the apostles or some of their assistants. He would, of course, rejoice in the great things which had been done for him; for if the miraculous gifts of the Spirit were not imparted to him (see on ver. 14-16), still he must have received "the Spirit of adoption" whereby he was enabled "to cry Abba, Father," and was filled with "all joy and peace in believing."

40. *But Philip was found at Azotus:*—He was next heard from at that place—which was about 30 miles N.E. of Gaza, on the Mediterranean. Ashdod (the Heb. name) is spoken of 1 Sam. v. 2, 3; 2 Chron. xxvi. 6. It was once a seaport, but the sea is now separated from it by a desert of sand. The prediction (Amos. i. 8), "I will cut off the inhabitant from Ashdod," has been verified, for the old city has disappeared, and the modern village of *Esdud*, which partly perpetuates the name and site, is a place of no consequence. *He preached in all the cities,*—Lit., "He evangelized all the cities—perhaps Arimathea, Lydda, Joppa, etc., on or near the Mediterranean, between Azotus and Cesarea. Cesarea of Palestine was on the Mediterranean south of Mt. Carmel. It was originally called Strato's Tower. Jos. Ant. xv. 9. 6; Pliny, Nat. His. v. 14. Herod the Great rebuilt it with great splendor, made an artificial harbor, and called it Cesarea and *Sebaste*, the Greek word for Augustus—in honor of Augustus Cesar. It was one of the largest cities in Palestine, and was mostly inhabited by Greeks. The Roman procurator resided here, and after the destruction of Jerusalem it became the capital of Palestine. This is the Cesarea which is spoken of so frequently in the Acts. There was a dispute between the Jewish and Gentile inhabitants, as to which of them the city belonged. The Jews claimed it, as it was built by Herod, King of the Jews; and the Gentiles claimed it, because Herod filled it with heathen temples for their use. Nero decided in favor of the Gentiles, whose bearing toward the

Jews greatly offended them, and led to the war with the Romans. Early in that war all the Jews of Cesarea were massacred. Vespasian made it a Roman colony. Abulfeda, A.D. 1300, says it was then in ruins. The site is now marked by a few ruins and some fishermen's huts. It is likely that Philip resided in Cesarea, and had a family; for a little over 20 years from this time he lived there and had four daughters, who were prophetesses. (See on xxi. 8, 9.)

## CHAPTER IX.

1 *Saul, going towards Damascus, 4 is stricken down to the earth, 10 is called to the apostleship, 18 and is baptized by Ananias. 20 He preacheth Christ boldly. 23 The Jews lay wait to kill him: 29 so do the Grecians, but he escapeth both. 31 The church having rest, Peter healeth Eneas of the palsy, 36 and restoreth Tabitha to life.*

IX.—1. *And*—But Saul yet. This connects with viii. 3. Whether the events narrated in that chapter took place before what follows or after cannot be determined—probably before. Saul persecuted the disciples in and about Jerusalem, and then pursued them "to strange cities:" *cf.* xxvi. 11. *Breathing out*—Not inhaling, nor exhaling—but breathing menace and murder. He was filled with the spirit of ferocity. Thus Milton's devils, "Deliberate valor breathed." *Against the disciples of the Lord*,—The followers of Jesus, who is familiarly and significantly spoken of as "the Lord." *The high priest*,—Caiaphas—unless, as some think, this occurred A.D. 37, when it might have been Jonathan, son of Annas, and brother-in-law of Caiaphas, who succeeded him at the Passover, or Theophilus, Jonathan's brother, who succeeded him at the Pentecost, A.D. 37. The authority of the high-priest, as president of the Sanhedrim, extended to every place where there were Jews.

2. *And desired*—Asked of him letters—written by the high-priest in the name of the Sanhedrim, authorizing him to persecute the disciples: *cf.* xxii. 5. *Damascus*—Heb. *Dammasek*, mentioned Gen. xiv. 15. It is probably the oldest city on the globe. It is called by the Arabs *Dimeshk* and *esh-Sham*. It is a city of Syria, situated on the Abana (2 Kings v. 12), the Chrysorrhoeas, called by the Arabs *eg-Barada*—in a plain on the E. and S.E. of Anti-Lebanon. In the times of the apostles, according to Josephus, there were many Jews there, most of the females being Jewish proselytes—10,000 Jews were put to death there at one time under Nero. It is about 130 miles N.E. of Jerusalem. It is built principally of stone stuccoed. It has now about 250,000 inhabitants—70,000 being Greek and Syrian Christians. The rest are Mohammedans and Jews. It is likely that many of the persecuted disciples fled to Damascus when driven from Jerusalem. Hence Saul obtained a commission to pursue them thither. *Synagogues*,—The Jews had probably many of these assemblies in Damascus, and their officers would recognize the authority of the Sanhedrim, and obey its orders. The governor of the city would not interfere with their religious matters, so long as they did not rebel against the imperial government. *Of this way*,—Of the way, viz., of the gospel—the way of the Lord—an idiom common among the Christians to denote

the course of life followed by the disciples of Christ: *cf.* xix. 9, 23; xxii. 4—where "this way" means those who followed this course. *Men or women*,—This shows how relentless was this persecution. (See on viii. 3.) *He might bring them bound*—The emperor allowed the Jews to bring offenders against their religion to Jerusalem to be tried by the Sanhedrim.

3. *And as*—Now as he was going, he came near Damascus, and suddenly there flashed around him a light from heaven. He says it was at noon, that the light was so great that it was "above the brightness of the sun," and that it blinded him. (See on xxii. 6, 11; xxvi. 13.) This seems to have been a flash of that glory which surrounds the Lord. Luke ii. 9.

4. *And he fell*—And having fallen to the ground, he heard a voice saying to him, Saul, Saul, why me dost thou persecute? It is generally supposed that he was on horseback, which is not unlikely as he would hardly walk 130 miles. In xxvi. 14, Paul says that the voice was in the Heb. tongue—that is, the Aramaic, then spoken in Palestine; and it is remarkable that there, here, and in xxii. 7, the Aramaic form *Saoul* is used, not the Greek *Saulos*. The repetition of the name expresses an emphatic earnestness. *Cf.* Luke x. 41; xiii. 34; xxii. 31. Jesus considers what is done to his members as done to himself. *Cf.* Isa. lxiii. 9; Zech. ii. 8; Matt. xxv. 40, 45.

5. *Who art thou, Lord?*—Saul did not know the celestial personage who addressed him. *Kurios* was the usual respectful compellation, ren. "Sir," in John iv. 11; xii. 21; xx. 15. *And the Lord said*,—*Kurios*, of course, is here used in the sense in which it is commonly used when referring to the Saviour. Some MSS. and the Vulg. have simply, "But he." *I am Jesus*—In xxii. 8, "I am Jesus of Nazareth." Saul had doubtless often spoken of him as the contemptible Nazarene. (See on ii. 22.) How this must have affected the proud persecutor! *It is hard*—It is grievous—hurtful—to kick against goads. *Kentra* were goads, rods with iron points, used to urge on oxen, etc. Refractory oxen sometimes kicked against the goads, but they only injured themselves by the act. The proverb is common in Greek and Latin writers, to express fruitless and painful resistance to lawful authority. Thus Euripides (Bacch. 794): "I will rather offer sacrifice to him, than, being a mortal man, be angry with God, and kick against the goads." Pindar says, "We must not contend against God, but mildly bear the yoke he puts on our neck, and not kick against the goads." *Cf.* Terence, Phorm. i. 2. 28; Deut. xxxii. 15; 1 Sam. ii. 29; Judg. iii. 31. This clause, with all of the next verse clown to "him," is not found in any Greek MS. It was probably introduced into the Vulg. and some other old versions (with variations) from xxvi. 14; xxii. 10. Erasmus had great temerity in translating the Lat. into Gr., and inserting it in his edition.

6. *And he trembling, and astonished*,—He was, no doubt, overwhelmed with terror and astonishment. But this clause seems to have been a Latin gloss: it is not

found in the Gr. here or in xxii.; xxvi. *Lord, what wilt thou have me to do?*—Taken probably from xxii. 10, where Paul himself says, "And I said, What shall I do, Lord?"—a very natural inquiry. It does not seem to have reference to the course of life which he should follow, but what he should do at that time. How completely is the furious persecutor subdued and tamed! *And the Lord said unto him,*—Apparently taken from xxii. 10, changing "me" to "him." *Arise,*—All the MSS. have "But arise"—thus connecting with the clause, "whom thou persecutest," ver. 5. *The city,*—Damascus. *It shall be told thee what thou must do.*—Jesus himself told him at that time with what commission he was going to invest him (xxvi. 16-18), but he was to receive instructions from Ananias in regard to his present movements. This was to bring him into immediate fellowship with the disciples, and at the same time to test the reality of his conversion. He who had sat at the feet of Gamaliel is now to be taught by an humble follower of that Jesus whom he had persecuted.

7. *And the men which journeyed with him stood speechless,*—Dumb with amazement. In xxvi. 14, Paul says when they were all fallen to the earth he heard the voice. They probably fell when he fell, but then rose up and stood stupefied; though Bloom. suggests that they "at first stood fixed, and mute with astonishment, and then struck with awe fell to the ground as Saul had done." They were fixed to the spot—whether prostrate or on their feet. *Hearing*—Hearing indeed the voice. The word "indeed"—omitted in the A.V.—implies that they simply heard the voice of Jesus, though they did not understand the language addressed to him. Thus in one sense they did hear it, and in another sense they did not hear it. This reconciles the present passage with xxii. 9—where Paul says, "But they heard not the voice of him that spake to me." They heard not so as to understand what Jesus said. They doubtless reported that they saw the light and heard the sound; but they may have thought it was thunder which they heard. Thus in John xii. 28, 29, it is said, "The people that stood by, and heard the voice from heaven, said that it thundered." Paul's companions may not have been familiar with the Aramaic tongue in which Jesus spoke to Saul—hence they heard, and yet did not hear. This apparent contradiction, but real harmony, between Luke's concise account and the apostle's more extended narrative, is an evidence of the truthfulness of the record. *But seeing no man.*—The Christophany was for Saul alone—as that in vii. was for Stephen alone. Saul did not see Jesus on that occasion, as his companions did not see him on this. The sight of the Saviour in his glory—probably revealed to his upturned gaze, as he listened to this address—dazzled him into blindness. They were not struck blind as Saul was.

8. *And Saul arose*—Lit., "And Saul being raised from the ground, and his eyes being opened, saw no one, and leading him by the hand, they conducted him into Damascus." The shock was so great that he had to be lifted from the ground, and

the effect of the vision was so great as to make him blind. So Zacharias was struck dumb. Luke i.

9. *And he was three days*—That is, probably, as the Jews reckoned, parts of two days and one whole day intervening. (See on Matt. xii. 40.) *Without sight*,—Not seeing. He was perfectly blind, and would probably have remained so, but for his miraculous cure. *And neither did eat nor drink*.—The astounding effect of the supernatural phenomena—a sense of his sin, the pardon of which was not yet sealed on his conscience—and the loss of his sight, would naturally indispose him to partake of food.

10. *A certain disciple*—One who received Jesus as the Messiah. *Ananias*;—Heb. *Hananiah* ("Jehovah hath bestowed")—a common name among the Jews: *cf.* v. 1; xxiii. 2. He was a Jew of good repute (xxii. 12)—a proper man for this business. *The Lord*—Jesus. *In a vision*,—Jesus appeared to him, whether objectively or subjectively, does not appear, nor is it material: the transaction was real in either case—but perhaps it was the latter: *cf.* ver. 12. Saul had a responsive vision: so Peter and Cornelius: *cf.* x. *Ananias*.—His name is called to arrest his attention, as is usual in such cases: *cf.* x. 3, 13. *Behold, I am here, Lord*.—Lit., as in Wic.: "Lo, I Lord." Ananias knew who was speaking to him. If he had never seen Jesus on earth—though he might have seen him—he would know him in heaven—or in whatever way he might reveal himself to his apprehension.

11. *And the Lord said unto him*,—Lit., "And the Lord to him." *Straight*,—Gr. *Eutheia*; Vulg. and Wic., *Rectus*. Straight street in Damascus is about three miles long, extending from the east to the west gate; and through the suburbs, in a direct line. The English Hotel is on it. Tradition points to *the house of Judas*—Near the east gate. *Saul of Tarsus*:—Saul the Tarsean. Tarsus was the metropolis of Cilicia, in Asia Minor, on both sides of the River Cydnus. It was eminent for Greek philosophy and literature, and took rank with Athens and Alexandria. It was made free by Antony, and subsequently appears as a Roman *colonia*. It now contains about 20,000 inhabitants, who dwell among ruins and filth. *For behold, he prayeth*,—This is the testimony of Jesus, to whom Saul probably addressed his prayer. Prayer always accompanies repentance; and the spiritual life ceases without prayer—just as the physical life ceases without respiration. Some make this clause the beginning of ver. 12, from which it should not be separated.

12. *In a vision*—Omitted in some MSS. and versions; but it may be genuine: if not, it is implied. *A man named Ananias*,—The sound of the name, as well as the sight of the person, was given him at the same time. This vision was granted to him in answer to his penitent prayer. *Coming in*,—A graphic touch. *Putting his hand*—As usual in performing miracles. Mark vii. 32. Some good MSS. have "hands"—others "the hands," as in ver. 17: so all the old English translations. *That he might receive his sight*.—Ananias might have heard that Saul was struck blind.

13. *Then*—But—implying hesitation. *Lord*,—Ananias knew who was addressing him. *I have heard*—I have heard from many concerning this man, how many evil things he did to thy saints in Jerusalem. Saul's furious persecutions of the disciples would be naturally talked about by both friends and enemies in Damascus. The disciples are here first called *saints*—consecrated, or holy, persons. Paul frequently so styles them in his Epistles. The title was given to all who professed to be disciples, though many of them were defective in their moral character. "The holy catholic Church" is called "the communion of saints"—as all its members are pledged to holiness, and have the means of acquiring it, and all who faithfully use the means are holy. Eph. i. 1; v. 3.

14. *And here he hath authority*—(See on ver. 1; v. 24). *To bind*—As prisoners. *All that call on thy name*.—A suggestive description of disciples—they pray to Jesus. Would they have done so if they had not believed him to be God as well as man?

15. *Go thy way*:—Go—depart—the Lord allows no arguing. *For*—Lit., "Because a vessel of election to me is this one." This is a Hebraism for a chosen instrument to accomplish the divine purpose. Paul frequently uses this word "vessel" in a similar manner. *To bear my name*—This carries out the metaphor of the vessel—that which bears or conveys. John xv. 16; 2 Cor. iv. 7. Paul was specially chosen to communicate the knowledge of Christ to the world. *Before*—Lit., acc. to the best MSS., "In presence both of Gentiles, and kings, and Israel's sons." This was literally fulfilled, as Saul became Paul, "the apostle of the Gentiles," by eminence. Rom. xi. 13; xv. 16; Gal. ii. 8; 2 Tim. iv. 14-16. He pleaded the cause of Christ before Felix, Festus, Agrippa, and Cesar: cf. xxiv.-xxvii. He commenced at once to preach to the Jews, ver. 20-22; and in every place he opened his commission among the Jews: cf. xiii. 46: xxviii. 17.

16. *For*—As a proof that he is my chosen instrument. *I will shew him*—Intimate to him in advance: cf. xx. 22-24. Meyer, and others: "Cause him to learn by experience." *How great things*—What great things he has to suffer in support of my cause. The Acts and Epistles show how this was fulfilled. How the enemy is to be changed into the friend! Suffering, as well as service, is a test of friendship—frequently much the greater.

17. *And Ananias went his way*,—He went away—without further parleying—and entered into the house of Judas, and laying hands on him—as directed ver. 12—though he does not appear to have been a minister. *Said, Brother Saul*,—Lit., Saul, Brother! The Heb. form *Saoul* is here used as in ver. 4. How strangely this expression of brotherly regard by a disciple of Jesus must have sounded to Saul! *The Lord*—Lit., "The Lord has sent me—Jesus, who appeared to thee on the way by which thou camest—that thou mightest receive sight, and be filled with the Holy Spirit." (See on ii. 4; viii. 15-19.) The miraculous

endowments of the Spirit were only imparted by the instrumentality of apostles; but as Paul was called to be an apostle himself, he received his authority and qualifications directly from Christ, and not through their medium—a point on which he lays great stress. Gal. i. 11, 12. Ananias was employed as an instrument to restore his sight, and to introduce him to the disciples—not to impart to him the miraculous gifts of the Spirit, which followed the restoration of sight and baptism. It appears from xxii. 12-16 that after the restoration of his sight, and before his baptism, Ananias informed him of the divine intention in thus calling him—as Jesus had told him on the way to Damascus, xxvi. 16-19.

18. *And immediately*—Showing that the cure was miraculous, as blindness, especially such as that of Saul's, can be removed by natural means only gradually, if at all. *Scales*:—*Lepis* means a scale, or flake, and is used of the scales of fishes and the *laminae* of metals. Lev. xi. 9-12; Num. xvi. 38, LXX. Tobit speaks of a white film which covered his eyes, and which "pilled away from the corners of his eyes," when he was cured. Tob. ii. 9; xi. 13—where the word "pilled" is *elepisthe*—the substance, whatever it was, *scaled* off. Luke, who was a physician, and spoke accurately, does not say that real scales fell off, but *as it had been scales*. But then he does not say, as Olsh. and others seem to understand, that it was as if there fell scales from his eyes. Something did fall, and that something is compared to scales. Why may there not have been such a formation? and why may it not have been miraculously removed? *Forthwith*,—Instantly—a different word from that ren. "immediately." At the very instant that the scales fell off, he recovered his sight. *And arose*,—And having risen up, he was baptized. This seems to imply that it was done on the spot; consequently, not by immersion. Cf. xxii. 16. He did not receive pardon, regeneration, or the Holy Ghost, by virtue of his baptism. His baptism took place at once, as was the case with all primitive converts. (See on ii. 41.) There was no middle ground between his old and his new position: when he abandoned his old associates, he instantly associated with his new friends; and he had to be initiated into their society by baptism—God's ordinance was not to be ignored even in the case of an apostle.

19. *Meat*,—Food. He was doubtless very weak in consequence of the shock he had experienced and the fasting which had lasted so long: ver. 9. His mind was now composed, his sight recovered, and food would naturally restore his strength. *Then*—And he was with the disciples in Damascus certain days. "Saul" was perhaps inserted in some MSS. from the beginning of a Church lesson. Saul remained some time in Damascus, then went into Arabia, and returned to Damascus, and at the end of three years went to Jerusalem. Cf. ver. 23-27; Gal. i. 15-18. During those three years Damascus may have been his head-quarters, from which he went forth on preaching tours into the adjacent parts of Arabia, or to prepare for his great mission, in the solitudes of that region. Cf. Luke i. 80.

20. *And straightway*—Immediately—waiting for no ordination, as he received not his apostleship from men. *Christ*—The best MSS. and versions have "Jesus," which is probably correct. The Jews, of course, believed that the Christ—the Messiah—was the Son of God: the point in debate was, Is Jesus the Son of God? Is Jesus the Messiah? Saul proclaimed the affirmative: *cf.* ver. 21, 22. *In the synagogues*,—Where he had access to the Jews, to whom he always first opened his commission.

21. *Amazed*,—Astonished. *Destroyed*—Harassed, laid waste: so Gal. i. 13. *Called on this name*—Jesus: ver. 14, 20. *For that intent*,—In order that he might lead them bound to the chief priests.

22. *But Saul*—But Saul was more strengthened: his convictions of the truth grew stronger, and his preaching became more powerful. *Confounded*—Confuted. (See on ii. 6.) *Proving*—Demonstrating—by putting together all the points of the argument. *That this*—That this one (Jesus) is the Christ.

23. *And after*—Now when days were elapsed—about three years. (See on ver. 19.) On his return from Arabia, with increased moral power, he so confuted and enraged the Jews that they plotted together to kill him.

24. *But their laying wait*—But their plot was known to Saul. *And they watched the gates*—From 2 Cor. xi. 32, 33, it seems the soldiers of Aretas watched with them. Aretas had come into possession of Damascus about this time, either by conquest or the grant of Caligula; and the Jews were accustomed to call on the kings or governors of provinces to assist them when they needed aid. *Cf.* Matt. xxviii. 14. No one could go in or out of a walled city but by the gates.

25. *Then*—But the disciples taking him by night, let him down through the wall, lowering him in a basket. It appears from 2 Cor. xi. 33 that he was put out of a window. Houses were built over the walls, and through a window of a house, projecting over the wall, Saul appears to have been let down. *Cf.* Josh. ii. 15. The *spuris* here is called *sargane* 2 Cor. xi. 33—a large basket, or hamper, made of ropes or withes interwoven. (See on Mark viii. 8.)

26. *And when Saul*—And when he—as in ver. 19. *Was come to Jerusalem*,—His first visit after his conversion, A.D. 40. Gal. i. 18. *Assayed*—The word in all the old versions, from Wic.—it means "tried." *To join himself to the disciples*:—To associate with them, as a fellow-disciple. *But*—Lit., "And all feared him, not believing that he is a disciple." This implies that the three years after his conversion had been spent in comparative retirement. As he had been so furious a persecutor, and had not come to Jerusalem to report himself to the apostles after the wonderful transaction on his way to Damascus, they not unnaturally entertained some suspicions concerning the reality of his conversion.

27. *But Barnabas took him*,—Barnabas was from Cyprus, near Tarsus, and may have known Saul personally. He was a disciple of prominent position: iv. 36; xi. 32—the very man to introduce the new apostle to his colleagues. *The apostles*,—Not to the disciples at large. It seems that Saul at that time saw only two of the apostles, Peter and James. Gal. i. 18, 19. *Declared*—Narrated—gave a detailed account—in what manner, in the way, Saul saw the Lord, and that he (the Lord) spoke to him; and in what manner, in Damascus, he (Saul) spoke openly in the name of Jesus—in support of his cause.

28. *Them*—The apostles and other disciples—who were now satisfied as to his conversion. *Coming in*—Going in and going out at Jerusalem—a Hebraism. During the fifteen days, which he spent at Jerusalem, (Gal. i. 18), he had familiar intercourse with the disciples. Though *eis* (not *en*) may be the true reading, yet it is not to be supposed that he was going *into* and out of Jerusalem during this period.

29. *And*—Omitted in some of the best MSS., and this clause is joined to the preceding thus: He was going in and going out at Jerusalem, speaking openly in the name of the Lord. (See on ver. 27.) *Jesus*,—Omitted in many of the best MSS. and versions, including the Vulg. *And disputed against*—Tyn., correctly: "And he spake, and disputed with" *the Grecians*:—The Hellenists—Jews who spoke Greek. He probably went to the Hellenistic synagogues, and debated with them, as Stephen had done. (See on vi. 1, 9.) *But they went about*—Lit., "took in hand"—attempted to kill him.

30. *Which*—But the brethren having discovered it, *brought him down to Cesarea*,—Which was a seaport on the Mediterranean; and so down from Jerusalem. (See on viii. 40.) *And sent him forth*—And sent him away to Tarsus—his native place. Gal. i. 21. (See on ver. 11.) The Jews called one another "brethren," because they were of the same stock and religion—the appellation was adopted by Christians because they all belong to the same spiritual family. The style, here first used, became common afterward, and still remains so.

31. *Then*—Then the Churches throughout all Judea, and Galilee, and Samaria, had peace. "The Church" is spoken of v. 11; viii. 1, 3 (see notes); but here the plural is used. In the N.T. all the Christians of a city are spoken of as comprising the Church of that place; but it never speaks of the Church of a province or country: in this case the plural is always used. The persecution spoken of viii. 1 caused a dispersion of the disciples throughout these three countries, and Churches were organized by their instrumentality. These were all, of course, of "the circumcision." Some MSS. and versions, followed by Alford and others, have "Church," but "Churches" is probably genuine. The peace which the Churches enjoyed was an exemption from persecution, which may be accounted for by the conversion of the prime persecutor, the dispersion of the believers, and the

distraction among the Jews occasioned by the movement of Caligula toward setting up his statue in the temple. They had no disposition to persecute the Christians when such a calamity threatened them. *And were edified*:—Being built up. The word is thus figuratively used in Matt. xvi. 18. It is frequently so used in the Epistles. It is an architectural metaphor, which sets forth believers under the idea of stones built upon Christ the foundation, and upon the apostles, as first laid upon him, so as to constitute a spiritual temple. 1 Cor. iii. 9, 10; Eph. ii. 20, 21; 1 Pet. ii. 5—in which passages the reference seems to be to the Church externally considered. In an internal sense, it refers to the spiritual development of believers. 1 Cor. viii. 1, *et al.* Both senses may be here intended, though perhaps the latter is specially meant. *Walking*—*Poreuo* is frequently used in this sense. (See on iv. 16; Luke i. 6; 1 Pet. iv. 3—though *peripateo* is generally used.) The metaphor is common in the O.T., implying a course of life. Gen. xvii. 1. *The fear of the Lord*,—Piety, or religion, which is based on a reverential feeling toward God. Ps. xix. 9; Prov. i. 7. They persevered in a religious course. *And in the comfort of the Holy Ghost*,—They realized also the comfortable assistance of the Holy Spirit. *Paraklesis* is the work of the Paraclete. (See on John xiv. 16.) It is not merely "consolation," but "the Spirit's cheering and supporting influence." *Were multiplied*.—This seems to refer to number, as in vi. 1, 7 (see notes). As this relates to all the Churches in Palestine, it seems to imply that the scattered believers were organized into societies, and additions were made to their number by the baptism of others—the converts being as yet confined to Jews and proselytes. They had peace (no disturbance from without)—spiritual prosperity—and numerical increase. Whitby: "Their shining piety above others, and their great joy in the Holy Ghost, attracting others to the faith."

32. *As Peter*—The narrative now reverts to Peter—who goes out of notice after xv. Peter passing through all the Churches, went down also to the saints who were residing in Lydda. This may have taken place before Saul's visit to Jerusalem. Lydda was the Heb. *Lod* (1 Chron. viii. 12)—a village ten or twelve miles S.E. of Joppa. Jos. Ant. xx. 6. 2. It was called by the Greeks *Diospolis*—the city of Jupiter. It is now a miserable place called *Ludd*, but remarkable for the ruins of a church dedicated to St. George, the patron saint of England, who is said to have been born and buried here in the third century.

33. *A certain man*—From this indefinite way of speaking of him, some infer that he was not a disciple. *Eneas*,—A Greek name meaning "laudable." He was probably a Hellenistic Jew. *Which had*—Lit., "From eight years laid down on a bed, who was paralyzed." He had lost the use of his limbs. (See on viii. 7; Luke v. 18, 24.) *Bed*—*Krabbatos*—pallet. (See on v. 15.)

34. *Eneas*,—He called his name to secure his attention, and perhaps to excite his faith. *Jesus Christ*—Jesus the Christ cures thee. The miracle working power

accompanied the word. Peter claimed no power of his own to do it. Some MSS., the Vulg. and some other versions, have, "the Lord Jesus Christ." *Arise, and make thy bed.*—Not as Wic.: "Rise, thou, and araye thee." Lit., "Arise, and spread for thyself." By rising up, and arranging his couch himself, he would give proof of his cure. (See on Mark ii. 9-12.) *And he arose immediately.*—This proved the miraculousness of the cure.

35. *Saron*—The Saron. The plain of Sharon extended along the seacoast between Cesarea and Joppa. It was celebrated for its fertility. 1 Chron. xxvii. 29; Isa. xxxiii. 9; lxv. 10. Lasharon (Josh. xii. 18) was perhaps represented by Saron on the S.E. of the plain—now called *Yazur*, also *Saron*. As Luke says "the Saron," he may allude to the region, and not to the town. Doubtless, the great mass of the people in all the country around Lydda, which was situated in the plain of Saron, went to see the man who was thus miraculously cured. *Turned to the Lord.*—A general conversion resulted—that is, the people seeing the miracle performed through Jesus, recognized him as the true Messiah, and probably received baptism.

36. *Joppa*—The ancient *Japho* ("beautiful"), Josh. xix. 46; Jonah i. 3—now *Jaffa*. It is the port of Jerusalem, about 45 miles to the N.W. It has belonged at different times to the Philistines, Israelites, Syrians, Romans, Saracens, and Turks. It was attached to Syria in the time of The Acts. It contains, at present, says Lynch, about 13,000 inhabitants—8,000 Turks, 4,700 Christians, and 300 Jews. Others say it contains about 5,000 inhabitants, of whom 1,000 are Christians, 150 Jews, and the rest Moslems—which is probably a fair estimate of the number actually residing in the city. The houses are generally mean—the streets narrow, crooked, and filthy. There are three mosques in Joppa, and Latin, Greek, and Armenian convents. European pilgrims and travelers usually lodge in the Latin convent. *A certain disciple*—Female disciple. *Tabitha*,—A Syriac word, derived from the Heb. *Tsebi*, a gazelle. Among the Jews this animal was considered the emblem of elegance and beauty—hence it was a pet name for a daughter. Cant. ii. 7, 9. *Dorcas*;—Greek for Tabitha. She was probably a Hellenist. *This woman*—The same. *Was full of good works*—Abounded in such benevolent actions as those mentioned 1 Tim. v. 10. *Alms-deeds*—So all the old versions. *Eleemosyne* occurs 12 times in the N.T., and is always ren. "alms," except here—deeds of mercy, especially giving money to the poor: cf. iii. 2, 3, 10; x. 2, 4, 31; xxiv. 17.

37. *She was sick*,—Lit., "She having taken sick, died; and having washed her they placed her in an upper room"—that set apart for devotion, festivals, etc. (See on i. 13; xx. 8.) Washing the corpse before burial has been a custom among most people.

38. *And forasmuch*—Lit., "Now Lydda being near to Joppa (see on ver. 32) the disciples having heard that Peter is in it, sent off two men, entreating, Do not delay to come to us."

39. *The upper chamber*:—(See on ver. 37). *The widows*—Whom she had relieved—not the deaconesses who had charge of the clothes: there is no proof that there were any deaconesses at that time. *Coats*—Tunics, under-clothes—not "the coats." *Garments*—Cloaks, outer clothes. (See on Matt, v. 40; Luke vi. 29.) It is likely that these widows were then wearing clothes Dorcas made for them. *Which*—Lit., "Which all."

40. *But Peter*—But having put all out, Peter kneeled down and prayed, and turning to the body said, Tabitha, arise. How graphic is this account! As the widows were making a noise in their excessive lamentations, Peter caused them to leave the room. He had seen Jesus do this. (See on Luke viii. 51-54.) Cf. 2 Kings iv. 33. He addressed the corpse as if it were a living person. So Jesus, in the case of Lazarus. The miracle-working power accompanied the call. *And she opened her eyes*:—Naturally the first token of re-animation. She does not seem to be agitated or surprised. When she saw Peter, she could readily account for the miracle.

41. *And he gave her his hand*,—And giving her a hand, he raised her up. This was no part of the miracle. (See on Matt. ix. 25.) *The saints and widows*,—The widows: those mentioned ver. 39—they are distinguished from the main body of the disciples, here called "saints," because they, as the beneficiaries of Dorcas, were so grieved at her death. *Alive*.—Living.

42. *Many believed in the Lord*.—Upon the Lord—that is, embraced Jesus as the Messiah. It is not said "all," as in the case of Lydda and Saron, as Joppa was a large place, and all the inhabitants did not flock to witness the miracle, as in the former case—though, as a matter of course, the news of the miracle flew in all directions.

43. *And it came to pass*,—The usual formula, noting an occurrence. *Many days*—A considerable time, as ver. 23; viii. 11. *One Simon*—Implying that he was of no note. *A tanner*.—The Jews held tanners in but little repute: they considered their calling as half unclean. Peter was gradually getting clear of his Jewish *puritanism*. This prepares for the next chapter. It is likely that "not many noble" persons were enrolled among the disciples at Joppa. Skins, prepared by tanners, were used for bottles, and many other purposes, in the East—they are still.

## CHAPTER X.

1 *Cornelius, a devout man, 5 being commanded by an angel, sendeth for Peter: 11 who by a vision 15, 20 is taught not to despise the Gentiles. 34 As he preacheth Christ to Cornelius and his company, 44 the Holy Ghost falleth on them, 48 and they are baptized.*

X.—1. *There was*—The *de* should not be overlooked in translation, as it indicates a new section: "Now there was a certain man." Gen.: "Forthermore there was a certayne man." Hebrews, Samaritans, Hellenists, proselytes—all circumcised—had been admitted to the Church by baptism; but the apostles did not understand that their commission to disciple all nations embraced Gentiles who had never been circumcised. They are now to have their views enlarged; and Peter, who, according to our Lord's promise (Matt. xvi. 18, 19), was foremost in admitting Jews into the new dispensation, was now to be foremost in admitting uncircumcised Gentiles. *Cesarea*,—This was Cesarea Stratonis, on the Mediterranean—75 Roman miles from Jerusalem, according to Josephus, and 30 from Joppa. It was at that time the political capital of Palestine. It is frequently alluded to in The Acts—but not elsewhere in the N.T. (See on viii. 40; ix. 30.) *Cornelius*,—A distinguished Roman name—of an ancient and noble lineage. *A centurion*—A captain over a hundred men. (See on Matt. viii. 5.) *Of the band*—Of a band called the Italian. The *speira* was a cohort, the tenth of a legion, from four to six hundred. (See on Mark v. 9; John xviii. 3.) This cohort was composed of Italians, and was not a part of a legion, but probably the body-guard of the procurator, who would naturally want Romans for his guard. An ancient inscription speaks of a voluntary Italian cohort which served in Syria.

2. *A devout man*,—This should not be separated from ver. 1: A certain man—devout and fearing God, with all his family. He was a pious, or religious, and God-fearing man. His family, too, were religious, like himself. *Which gave much alms*—Lit., "Doing many alms to the people"—that is, to the Jews and others residing in Cesarea. Cf. Luke vii. 5. *And prayed to God always*.—Lit., "And supplicating God continually." He attended punctually to the stated seasons of prayer. He was not a Jew, nor a proselyte; but he was a monotheist, sincerely pious and charitable—in striking contrast with Roman officers in general, who were wicked, avaricious, and cruel. He had learned from the Jews the great principles of religion: "to do justly, love mercy, and walk humbly with his God." He had followed the drawings of the Father, and concurred with the preventing grace of the Spirit—he was in a state of gracious acceptance with God, and is now to be rewarded with "more grace," being chosen as the first-fruits of the

uncircumcision—the first uncircumcised Gentile to be incorporated into the Church by baptism, with the accompanying gifts of the Holy Ghost. (See on ver. 34; iii. 12; xvii. 23.) There were many good men among the Gentiles, who did not consider themselves bound to submit to circumcision, nor was there any positive command requiring them to do so; yet there never was a time when they were not at liberty so to do. Cornelius may have heard Philip and others preach the gospel at Cesarea—or, at least, he heard of their doing so—and he was very likely concerned to know in what way he might become a disciple. He and his family and attendants (ver. 7) were "a people prepared for the Lord."

3. *He saw in a vision evidently*,—This should be joined closely with the preceding: "A certain man, devout, etc., saw in a vision manifestly." (See on ix. 10.) He was awake, and saw the angel as plainly as he saw men with his bodily eyes. The vision was real—no dream, no illusion; but whether it was objective or subjective does not appear. (See on ix. 10.) *About the ninth hour of the day*,—The ninth hour closed at 3 P.M. This was one of the Jewish canonical hours—which it is likely Cornelius observed. He had been fasting, as well as praying, ver. 30. *An angel of God*—Cornelius speaks of him as "a man in bright clothing." He so appeared to him; but Peter and Luke knew that he was an angel, as angels generally so appeared. (See on ver. 30.) The angel called him by name, *Cornelius*, to engage his attention. (See on Luke i. 11-13.)

4. *And when he looked*—And he looking steadfastly on him, and becoming terrified, said, What is it, sir?—the deferential language addressed to a superior by an inferior when his name is called. It imports attention to what may be said. Cf. Esth. v. 1, LXX. Terror is usually excited by the appearance of a supernatural being. (See on Luke i. 12, 29, 30; xxiv. 5.) *Thy prayers*—A different word from that in ver. 2; but here meaning the same. *Are come up*—Came up. Cf. Rev. viii. 4. *For a memorial before God*.—So as to be a memorial—a reminder in God's book of remembrance. Mal. iii. 16. Though there is no merit in such acts, yet they are rewardable; and, speaking after the manner of men, God notes them down, as rewardable. Sacrifices are so styled, Lev. ii. 2, 16.

5. *And now*—This being the case. *Call for*—Send for: so ver. 22, 29; xi. 13. *One Simon*,—*Tini* ("one," a certain) is not in the rec. text, nor in the Sin. and some other MSS., nor in the Syr. and some other versions. Alf. thinks it was omitted out of respect to the apostle; but it may have been inserted in other copies to conform to *tini* ("one") in the next verse, as Meyer suggests—or by mere accident. It is not needed, as Simon's surname is given—*Peter*—to distinguish him from Simon the tanner, and other Simons—the name being very common.

6. *He lodgeth*—Is entertained as a guest. *With one Simon a tanner*,—(See on ix. 43). *Whose house is by the sea-side*:—On account of filth, bad odors, etc., the Jews had a rule that tombs and tanneries should be fifty cubits from the city. The

house of Simon is pointed out by the monks at the sea-side, where hides and oil are bought and sold. Thomson remarks: "It is certainly by the seaside, and that is something, but then so is all Jaffa. If Simon lived near his business his house was probably on the shore south of the city, where the tanneries now are located, and most likely were in Peter's day." *He shall tell thee what thou oughtest to do.*—These words are probably an interpolation. Cf. ver. 32; ix. 6; xi. 14. They are found in no MSS. or versions of consequence.

7. *Unto Cornelius*—Most MSS. and versions have "to him." Some copyist may have inserted "Cornelius," for the sake of definiteness. *Two of his household servants*,—"His," of course, though this word is not in many of the best MSS.—two of the domestics. They were probably slaves. *Oiketes* is so used in Luke xvi. 13. (See note.) *And a devout soldier*—(See on ver. 2). *Of them that waited on him continually*;—Of those soldiers who attended on him. (See on Matt. viii. 9.)

8. *And when he had declared*—And narrating all things to them—that is, all that had just occurred in the vision.

9. *On the morrow*,—Now on the next day, as they were pursuing their journey. As the vision took place in the afternoon, they probably did not leave for Joppa until the next morning—though they may have performed part of the journey the previous evening. *And drew nigh unto the city*,—And coming nigh to the city. They had only 30 Roman (about 27½ English) miles to go. *The house-top*—The *doma* (whence our word "dome") was the flat roof of the house, being a place of resort for retirement, etc. (See on Luke xvii. 31.) *About the sixth hour*:—This ended at midday. It was the second canonical time of prayer.

10. *And would have eaten*:—Desired to eat. It was dinner-time; and he had probably been fasting all the morning. *But while they made ready*,—Were making ready—while the family of Simon were preparing the meal. *He fell into a trance*,—An ecstasy fell on him. Some copies have "came" for "fell." In Gen. xv. 12, in the LXX., it is said, "An ecstasy fell on Abram"—where our version is, "A deep sleep fell upon Abram." *Ekstasis* is properly a displacement—it is used for "transport," a word of similar etymology—when a man is said to be "out of his senses" from some excitement of the emotions—then it means a removal, as it were, of the soul out of the body. In this condition a man may be awake, and yet his mind may be so absorbed in the contemplation of internal representations as to be unconscious of external objects. Thus mental images, which have no objective reality, appear as if they had. Alf., Bloom., and others, thus distinguish between "a vision" (*orama*) and "a trance" (*ekstasis*): In an *orama*, the thing seen actually happens, and is beheld by the person, as an ordinary spectator; in an *ekstasis*, what is seen is a revelation shown to the eye of the beholder when rapt into a supernatural state, having, as in a dream, no objective reality. But the

*ekstasis* rather designates the *state* of the person, and the *orama* that which he sees in that state. Cornelius may have been therefore in a trance (*ekstasis*) when he saw the vision (*orama*) of the angel, and heard his speech. So Peter says he saw a vision (an *orama*) in his trance (*ekstasis*), and heard a supernatural voice. The representation of the vessel with the beasts was, of course, subjective—as no such things really existed—the voice accompanying it was a supernatural impression on his mind, as real as that which was produced on the mind of Cornelius by the voice of the angel. As an angel has a real objective existence, doubtless one was present conversing with Cornelius, but whether he appeared to his bodily eyes in an assumed human form, or simply made an impression on his mind like that which would have been thus produced, there is no way of deciding. (See on ver. 3.)

11. *And saw heaven opened*,—And he beholds the heaven opened. So it seemed to him in his vision. (See on John i. 51; Acts vii. 56.) *Vessel*—A utensil for containing things. Luke viii. 16; Acts ix. 15. *Unto him*,—This is not in the best MSS. and versions. *As it had been a great sheet*—Like a large linen cloth. *Knit*—Tied—*at the four corners*,—So as to make it somewhat hollow. *And let down to the earth*:—By cords attached to the four corners. (See on xi. 5.) Peter, being on the housetop, could thus see the structure of the vessel, and what was in it.

12. *Wherein*—There are several various readings here. Some read and render: "In which were all the quadrupeds and reptiles of the earth, and birds of heaven." But as tame beasts and wild beasts are distinguished, Gen. i. 24, and elsewhere, the words "and wild beasts" (*ta theria*) may be genuine here, as they are in xi. 6; and the *four-footed beasts of the earth* (*ta tetrapoda*) may mean tame beasts. The language is designed to convey the idea that all kinds of beasts, tame and wild, reptiles and birds—clean and unclean—were promiscuously placed together in this vessel. It was a kind of panoramic display to the mind of Peter.

13. *And there came a voice to him*,—An impression was made on the mind of Peter like that produced by the human voice, though no supernatural being is represented as visibly present. It may have come directly from the Holy Spirit, as in ver. 19. *Rise, Peter; kill, and eat*.—The word ren. "kill" is *thuson*, sacrifice; but it here simply means slaughter, as in Luke xv. 23, *et al.* There seems to be no reference to the offering of sacrifice. But Peter is told to kill any of the animals indiscriminately, paying no regard to the Levitical distinction of clean and unclean. Lev. xi.

14. *Not so*,—By no means! The language expresses surprise and horror. *Lord*;—Peter uses the compellation common when addressing a superior. (See on ver. 4.) He may have supposed that an angel spoke to him, as in v. 19, 20. *Common*—Not set apart from other things, unlawful, profane—explained by the

other word, *unclean*—in a ceremonial sense. Lev. v. 2; Deut. xiv. 7, *sq.*; 1 Cor. vii. 14; 2 Cor. vi. 17. Luke may have added the word "unclean" by way of explanation, as he does not profess to give the precise words used by Peter. Cf. xi. 8, where "or" is used as well as here, though some MSS. have "and" in this place. Peter had strictly observed the ceremonial law respecting clean and unclean things, and also the lesson which it taught, viz., separation from all other than the holy people—the Jews.

15. *And the voice spake*—Lit., "And a voice again, a second time, to him, What things God has purified, do not thou make common." What God has declared clean, lawful to be used, do not thou declare unclean, unlawful to be used. This abrogates all distinction between clean and unclean animals—the Jews being no longer bound by the Levitical law in the premises, and that which it symbolized, the distinction between Jews and Gentiles—all are alike to God—all should be to us. Col. ii. 13-16; Rom. xiv. 14.

16. *This was done thrice*:—As "this" is neuter, and cannot stand for "voice," which is feminine, some think it refers to the vision, which is neuter—as if the vessel were let down three times. But that does not agree with the next clause, which says *the vessel was received up again into heaven*—or, as some of the best MSS. and versions read, "immediately was received up into heaven"—after "this was done thrice." The neuter is used in the sense, "this thing occurred three times"—that is, the speaking was done three times. The word ren. "was done" is the same as that ren. "there came," ver. 13—referring to the voice. The repetition was for full confirmation of the important revelation. Cf. Gen. xli. 32.

17. *Now, while Peter doubted in himself*—Was wondering what the vision which he had seen might be—what it might import. *Had made inquiry*—Having inquired out—inquired till they had found the house of the tanner, who was not a conspicuous person. *Stood before the gate*,—Which led from the street to the court.

18. *And called*,—Lit., "And having called, they inquired if Simon, he who is surnamed Peter, is lodged here"—entertained here as a guest. It is the custom in the East to knock at the gate, call to those in the house, and ask who resides there. They were particular in naming the apostle, as Simon was a very common name.

19. *While Peter thought on the vision*,—Lit., "Now, as Peter was pondering concerning the vision." *The Spirit said unto him*,—Bloom.: "This was said by the inner prompting of the Holy Spirit." (See on ver. 13; viii. 29; xi. 12.) *Behold, three men seek thee*.—Some MSS. omit "three," but it is probably genuine.

20. *Arise therefore*,—But arise. The *alla* is a word of incitement, calling off Peter from his perplexity—hence it is joined to the imperative. But arising, go down—from the housetop—and go with them, nothing doubting, because I have

sent them. They were the messengers of Cornelius; but the whole matter was under the direction of the Holy Spirit, who so ordered all the circumstances as to make them conducive to the important result.

21. *Then*—And Peter, having gone down to the men. *Which were sent unto him from Cornelius*;—This clause is not in the MSS. and versions generally: it was probably interpolated from a Church lesson, in which it was inserted as explanatory. *Ye are come?*—Lit., "Ye are present?"

22. *The centurion*,—A centurion. (See on ver, 1.) *A just man*,—A man righteous and fearing God—one who did his duty toward both God and man. They meant, of course, the true God, the God of Israel. *And of good report*—Lit., "Witnessed of by all the nation of the Jews." All the Jews who knew him testified to his excellent character. (See on vi. 3; xvi. 2: cf. Luke vii. 4, 5.) *Was warned from God*—Was divinely directed by a holy angel. (See on Matt. ii. 12, 22.) *To send for thee*—Ren. "call for," ver. 5. *Into his house*,—To his house. *To hear words of thee*.—(See on ver. 6). These messengers repeat their message with great fidelity. Addressing a Jew, they are careful to note the high esteem in which Cornelius was held by the Jews.

23. *Then called he them in*,—They were still standing at the gate, as they would not enter the house till they were invited, especially as they were Gentiles, and those who dwelt in the house were Jews. *And lodged them*.—Entertained them as guests. Cf. ver. 6. This is the first time Peter ever was found consorting with men uncircumcised, and eating with them. Acts xi. 3. Instead of "Peter went away," the best MSS. and versions read, "Arising, he went away." *Certain brethren*—Six of them. Acts xi. 12. They went to bear Peter company and to see what would be the result of so peculiar a mission. But this, too, seems to have been ordered by the Spirit, that they might testify to what was done, as well as take a part in it. Ver. 44-48. Wic.: "That thei be witnessis to Petir." He wrote this perhaps as a gloss, and it slipped into his text.

24. *And the morrow after*—And on the morrow—as in ver. 23. Tyn. and Cr. render, "And the thyrd daye"—which gives the sense. The messengers were one day going to Joppa—another returning with Peter and his friends—and the next day, *they entered into Cesarea*.—They could have reached it in one day; but probably some, if not all of them, were afoot, and so they spent a night on the journey. (See on ver. 9.) *Waited for them*,—Was expecting them—on the ground of his vision. *And had called together*—Having called together his relations and intimate friends. This was in keeping with his character. He wished all around him to share in his religious privileges. His servants probably apprised him of Peter's arrival, some time before the apostle went to his house.

25. *And as Peter was coming in,*—Apparently at the door—in the instant of his entering. *Cornelius met him,*—Lit., "Cornelius meeting him, falling at the feet, worshiped." The Romans did not give the *salaam* to any man, like the Orientals. Civil reverence was thus paid to monarchs and other great men, but religious homage was also so rendered. Cornelius, as a man who feared God, did not intend to give divine honors to Peter—as divine honors were thus paid to the emperor—he was no idolater; but he considered Peter as a special messenger and representative of God, and he considered that this expression of reverence was due to him. John, for the same reason, fell down at the feet of the angel to render him the same kind of respect. Rev. xix. 10; xxii. 8, 9. The angel would not allow it, because though not intended to be divine worship, it might give countenance to idolatry. Peter declined it for the same reason. Our Lord never declined it, because he was entitled to all kinds of reverence. Phil. ii.

26. *But Peter took him up,*—Raised him up—probably by taking hold of his hands. *Stand up:*—Stand up! I, too, myself, am a man. I am only a man, like thyself. As such homage would not be paid to Peter, in the way of civil respect—for the centurion was Peter's superior—Peter could not receive it, in the way of religious reverence, as it would countenance the man-worship common among the Romans. People would never recognize God as the ultimate object of worship, and man as the immediate object, representing God, if the worship were offered to man. Yet the pope, who professes to be the successor of Peter, not only allows men to worship him in this way, but requires them to do so! Peter, in the first lesson which he gives to Cornelius, instructs him in the equality of all men before God.

27. *And as he talked with him,*—Lit., "And conversing with him, he went in, and finds many come together."

28. *Ye know*—Ye know how unlawful it is for a man, Jew—that is, a Jew (see on ii. 14)—to unite with, or to come to, a foreigner. *Keep company,*—Associate with. *Come unto*—Enter into his house, eat with him, and the like. The Jews transacted business with Gentiles. *One of another nation;*—*Allophulos* means one of another race or religion—not a Jew. God intended to keep the Jews distinct from other nations till the coming of the Messiah; but the Rabbins were more rigorous in this respect than the law required. *But God hath showed me—Kai*—And yet God has pointed out to me. (See on ver. 14, 15.)

29. *Therefore*—And on this account—because God has showed me this—without objecting, I came when sent for: I ask therefore for what reason ye have sent for me.

30. *Four days ago I was fasting until this hour;*—Rightly translated. (See on ver. 24.) "Fasting" is omitted in some MSS. and versions, perhaps because it is not

in ver. 3. As *mechri* notes the terminus *ad quem*, and as the fasting lasted probably to the close of the ninth hour (3 P.M.), this may be the time meant. His fast may have closed with the sixth hour (12 M.); but it seems more probable that it lasted till the hour when he was praying and had the vision, 3 P.M. (See on ver. 3.) *Mechri* may be used to denote continuance to a specified time, without limiting it; so here, Cornelius may have meant that he was fasting four days ago until the hour of the day in which he was then speaking—say at noon—but that he prolonged it till 3 P.M. The Greek will bear either construction. Webster and Wilkinson: "Four days ago he had fasted up to the same hour at which he was then speaking, which was clearly an earlier hour than the ninth, probably about the same time that his messengers had arrived at Joppa, the sixth hour or noon." *And at the ninth hour I prayed in my house*,—At 3 P.M. I was praying in my house. He was fasting until the end of the ninth hour, which was one of the appointed hours of prayer, and Cornelius so speaks of it, showing that in this respect he conformed to the Jewish usage. *And behold*,—This expresses the astonishment which he felt. *A man*—(See on ver. 3.) *Bright*—Splendid, brilliant. (See on Luke xxiii. 11.)

31. *And said*,—Cornelius reports it in his own language—the same in substance with Luke's report, ver. 3-6. The verbal variations are suggestive. *Thy prayer is heard*,—So all the old English versions, though the verbs here and in the next clause are aorists—thy prayer was heard, or has been heard—not restricting it to the prayer offered at that time, as the alms were not then given; but all his praying and almsgiving is meant. (See on ver. 4.)

32. *Call hither*—Call for—invite—ver. 5, "send for." *He is lodged*—The Greek is the same as in ver. 6. *Who, when he cometh*,—Who, having come, shall speak to thee. This clause is not in the Vatican, Alex., and Sin. MSS., nor in the Vulg., and some other versions, but it was probably omitted to conform to ver. 6. The angel quite likely said this, and Cornelius would naturally repeat it.

33. *Immediately*—At once—without delay—showing his earnestness. *Therefore*—For the reason stated. *Cf.* ver. 7. *And thou*—Emphatic—thou, for thy part, didst well in coming. *Now therefore*—All things turning out according to God's direction. *Are we all*—His friends being as much interested in the matter as he himself. *Before God*,—What a sense of the divine presence for a Gentile! The Vulg., Syr., and some other versions, have "before thee"—occasioned, perhaps, by an error of the copyist in the Cod. Bezae—which was, however, corrected in that MS. Did the copyist make the change, supposing that "before God" could hardly be used by a Gentile? *To hear all things*—The intention to obey is implied. They had the docile spirit of those who yield to the drawings of the Father—they were disposed to do his will. John vii. 17. This is the good and honest heart, ready to receive the seed of the kingdom. *That are commanded thee of God*.—All that God has ordered thee to make known to us. Here is a distinct recognition of the

exclusive authority of God in religious matters—Peter was only God's messenger: like a military officer, he had to obey orders—as the term imports. "By the Lord," in A, B, C, E, Sin., and some cursives, the Vulg., and some other versions, may have been, as Alford suggests, a "correction to avoid repetition of 'God.'"

34. *Then Peter*—And Peter, opening his mouth, said. This formula prefaces a weighty utterance. (See on Matt. v. 2; Acts viii. 35.) *Of a truth*—Truly, as in Luke xxii. 59; Acts iv. 27. *I perceive*—I lay hold of—I comprehend *that God is no respecter of persons*:—Lit., "No lifter up of the face"—a Hebraism—spoken of a judge or king who admits the visits of those who approach him with salutations and presents, to secure a favorable judgment. Lev. xix. 15; Deut. x. 17; Job xiii. 10; 2 Chron. xix. 7; Prov. xviii. 5; James ii. 1-9. (See on Luke xx. 21.) It seems strange that Peter for the first time clearly discovered this truth, which is so plainly set forth in the O.T.

35. *But in every nation*,—On the contrary, among all people, Gentiles as well as Jews. *He that feareth him*—Does his duty to God. *And worketh righteousness*,—Does his duty to man. *Is accepted with him*.—Is acceptable to him—is favorably regarded by him. It is marvelous that any Jew could have restricted the divine favor to Jews and proselytes to Judaism; seeing that the O.T. shows that Job and his friends, and the penitent Ninevites and others, who were non-Israelites, were regarded with favor by God. Peter could hardly have been so ignorant or prejudiced as that. His views seem to have been vague—he had no clear conception before of the impartiality of God in his dealings with men. He now sees clearly that it is not on account of a man's nation or ancestry, but of his personal character, that he is accepted. If a man lives up to the light which he has received, whether or not he has heard of Moses or Christ, he shall be saved. So Paul says: "Glory, honor, and peace, to every man that worketh good; to the Jew first, and also to the Gentile; for there is no respect of persons with God. For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves," etc. Rom. ii. 8-16. They are not, of course, saved by the merit of their good works; but by the merit of Christ, who died for all men, and whose Spirit is given to all men, to enable them to fear God and work righteousness. In the judgment God will take into consideration the invincible ignorance in which the heathen live, and will not require the profit of five or of two talents of those who have received only one. Cornelius lived up to his light, and made a good use of the grace given to him, hence he was accepted before he saw Peter. If after the gospel was preached to him he had rejected it, he would have forfeited the divine favor; but by complying with its requisitions he was brought into a higher state of religion than that to which it was possible for him to attain without the knowledge of Christ. Peter learned this lesson by his vision, that all the temporary distinctions recognized between Jew and Gentile in the Mosaic institute, and which had been multiplied and magnified by Jewish

prejudice, were now removed; and that it was not necessary for a Gentile to become a Jew before he should be admitted into the Church of Christ—as all, Jews and Gentiles, were eligible if they possessed the proper personal qualifications. Piety and virtue are here specified, because Cornelius was a good man (ver. 2, 4); but all who evince a disposition to reform their lives and to do the will of God, are accepted with him. John vii. 17; Acts xiii. 48; xv. 7-11; xvii. 30, 31; Titus iii. 3-7, *et al.* So strong and inveterate were Jewish prejudices against the Gentiles that they showed themselves again in Peter; and Paul rebuked him on this account (Gal. ii.); but that appears to have been only a temporary prevarication, as Peter showed himself afterward as free from this Jewish leaven as his brethren, though he was specially "the apostle of the circumcision." 1 Pet. i. 17.

36. *The word*—As this is an accusative in the Greek there is some difficulty in the construction; but the common version seems to be correct. So Whitby: "Ye know the word which God sent," etc. Winer: "*Ton logon* ('the word') is probably to be connected with ver. 37, and the words *outos*, etc. ('he is Lord of all'), which, as an independent clause, express a leading thought, that Peter could not well connect by a relative, form a parenthesis; and in ver. 37 the speaker, after this interruption, proceeds by an extension of the thought." "The word which he sent to the sons of Israel" is the gospel message. *Preaching peace by Jesus Christ*:—Lit., "Evangelizing peace through Jesus Christ"—proclaiming reconciliation with God through Christ—the great burden of the gospel. Rom. v. 1; Eph. ii. 14-17; Col. i. 20. *He is Lord of all*:—On the first mention of the name of Jesus Christ, Peter pertinently says that "he is Lord of all"—Gentiles as well as Jews. Rom. i. 16; iii. 29, 30; x. 12.

37. *That word*,—The term here is not *logos*, as in ver. 36, but *rhema*—it means, however, the same—"the thing said"—the subject-matter of the gospel message. *I say*,—Supplied by the translators. *Ye know, which was published throughout all Judea*,—Cornelius and his friends could not but know that the gospel had been preached all through Judea. *And began*—Beginning from Galilee. Christ and his apostles entered upon their ministry in Galilee. Matt. iv. 12-17; Luke iv. 14. *After the baptism which John preached*;—John's ministry is called his baptism, because that was a distinguishing feature of it. (See on Mark i. 4; xi. 30.) John heralded and inaugurated Jesus. John i. 19-34; iii. 22-iv. 3.

38. *How God anointed*—This depends on the foregoing: "Ye know Jesus—him from Nazareth—how God anointed him." As prophets, priests, and kings, were anointed when they were inaugurated or set apart to their respective offices, so Jesus was anointed, as the word Christ, or Messiah, implies. (See on Matt. i. 1.) *With the Holy Ghost*—Who descended on him at his baptism, and dwelt in him, during all his ministry. Luke iii. 21, 22; iv. 16-22. *And with power*:—The miracle-working power which he developed by the Holy Spirit, and which

authenticated his mission. *Who went about*—Lit., "Who went through"—that is, throughout all the country—rendered "everywhere." Acts viii. 4. *Doing good*,—His ministry was one of benevolence—his miracles were all acts of mercy. *And healing*—And curing all who were subjugated by the devil. Those who were possessed by demons, who are under the direction of the devil. (See on Matt. iv. 23-25.) *For God was with him*.—Nicodemus argued thus—and so would every unprejudiced person argue—as God alone can work, or enable any one to work, a miracle. The miracles of Jesus proved his divine legation—not the divinity of his person, of which Cornelius and his friends were not supposed to know any thing. Peter deals with well-known and acknowledged facts.

39. *And we*—Emphatic. *Ye* know those things occurred, and *we* are the appointed witnesses to testify of them to the world. (See on Luke xxiv. 48; Acts i. 8; Heb. ii. 3, 4.) The apostles had been with Jesus all through his ministry, and therefore were qualified to testify concerning all that he had done and said, especially when they were endued with the Holy Ghost for this purpose. *In the land of the Jews*,—In Judea—the country, as distinguished from the metropolis, as in Matt. iv. 25. *Jerusalem*;—The metropolis itself. Christ's ministry in Jerusalem is principally detailed in the Gospel of John—though all the evangelists record his death and resurrection, which took place at Jerusalem. *Whom they slew*—Lit., "Whom also they slew, hanging him on a tree." This is an additional and an important fact—hence the word "also." The Romans nailed the Saviour to the cross, but the Jews caused it to be done, hence they are charged with the crime. (See on ii. 23; iii. 14; v. 30.)

40. *Him God*—Lit., "This one God raised on the third day, and gave him to become manifest." Cornelius and his friends had heard of Christ's resurrection, but now Peter officially bears witness of it to them.

41. *Not to all the people*,—Jerome says, "They who had rejected him were not entitled to see him after his resurrection." But he did not appear to the people promiscuously, as they would not be proper witnesses to testify of the fact—their statements would be attributed to popular frenzy and the like. Hardly, as W. and W.: "Not to the people generally, lest they should be only hardened in their sin and unbelief." *But unto witnesses chosen before of God*,—Forechosen by God. The apostles were chosen before Christ's death and resurrection to be witnesses thereof. Paley remarks that no impostors would have made this statement. *Even to us*,—As is recorded by all the evangelists, and by Peter and Paul repeatedly. *Who did eat and drink with him after he rose from the dead*.—Luke xxiv. 41-43; John xxi. 13. It is idle to object that the evangelists say nothing about his drinking, but only his eating; and that he said at the Last Supper that he would no more drink of the fruit of the vine until the kingdom of God should come. His eating and drinking with his disciples is here mentioned to show how intimate he was

with them after his resurrection, so that they could not be mistaken as to his identity.

42. *And he commanded us to preach*—To publish as heralds. Matt. xxviii. 19, 20; Mark xvi. 14-16. *Unto the people*,—The Jews—as this formula usually denotes. (See on Luke ii. 10, 32; John xi. 50.) The apostles were instructed to preach first at Jerusalem, then in Judea and Samaria, and in the uttermost parts of the earth. Acts i. 8. But they restricted the commission to the circumcised, till they were taught, as by Peter's vision, to extend it to Jews and Gentiles alike. *And to testify*—The word is compound and intensive—to testify fully—to declare openly and thoroughly all the facts in the case. *That it is he*—Lit., "That he it is who has been appointed by God, Judge of living and dead." As he is Lord of all, he is Judge of all—hence the universality of the gospel. Thus Paul, when preaching to Gentiles, xvii. 31. Jesus was designated, or "marked out," for this office as a part of his mediatorial work. *Quick—Zonton*, living, is ren. "quick" in a similar passage, 2 Tim. iv. 1. Cf. Heb. iv. 12. It refers to those who shall be living when Christ comes to judgment. 1 Thess. iv. 15-17. To make "living and dead"="righteous and sinners," is a strange conceit of the Augsburg Catechism and Olshausen.

43. *To him give all the prophets witness*,—Lit., "To him all the prophets testify—remission of sins, every one believing on him, was to receive, through his name." This is the subject of prophetic testimony. The types of the Jewish law, and the whole scope of the prophetic record, referred to Christ as the Saviour from sin—the universal Saviour. Isa. liii.; lv. "Through his name" means through him as he is set forth in the gospel and received by faith—through his mediation. (See on Luke xxiv. 24-27, 44-48; Acts iii. 16, 24-26; iv. 30; xiii. 38, 39.)

44. *While Peter yet spake these words*,—As he is still speaking. From xi. 15, it appears that in his intention this was only the beginning of his discourse. He intended probably to apply what he had advanced to the case in hand, but the Holy Spirit made a more effectual application. *The Holy Ghost fell on all them*—On all who were hearing the word. Thus the Gentiles had their Pentecost, as well as the Jews. (See on ii.)

45. *And they of the circumcision which believed*,—All the Jewish believers, who accompanied Peter to the house of Cornelius—being "six brethren," xi. 12—were transported with wonder, because that even upon the Gentiles—as at Pentecost on the Jews—the gift of the Holy Ghost has been poured out. It is not said that Peter was astonished at it—he had been prepared for it by his vision, and perhaps by the special inspiration of the Holy Ghost.

46. *For they heard them*—They knew that they had received that gift because they heard them speaking with tongues and magnifying God, just as the Jewish

disciples had done on the day of Pentecost. (See on ii.) *Then answered Peter*,—He spoke to the unexpressed doubts which some may have entertained as to the propriety of baptizing these Gentiles without first subjecting them to circumcision.

47. *Can any man forbid water*,—Lit., "Can any one forbid the water"—the water for baptism to be brought—to baptize those *which have received the Holy Ghost as well as we?*—Even as we—without requiring them to be first circumcised. Alf.: "The article should here certainly be expressed: Can any forbid the water to those who have received the Spirit? The expression 'forbid' used with 'the water' is interesting as showing that the practice was to bring 'the water' to the candidates, not the candidates to the water. This, which would be implied by the word under any circumstances, is rendered certain, when we remember that they were assembled in the house."

48. *And he commanded them to be baptized*—Peter, it seems, directed the "six brethren" who accompanied him to apply the water. They were not probably ministers, but that was of no consequence, as they performed the rite on the authority of Peter, or rather, *in the name of the Lord*.—On the authority of Christ. The administrator is not of the essence of the ordinance. Ananias, who was a disciple, but not probably a minister, baptized Saul. Christ seldom baptized himself—he ordered his disciples to do it. So Paul, 1 Cor. i. 17. (See on John iv. 2.) The apostles did not want undue importance to be given to ritual observances—and especially guarded the point that none should think they baptized in their own name, or that baptism administered by them was better than that administered by any one else. On the day of Pentecost, and in the case of the believers spoken of in viii., xix., baptism preceded the gift of the Holy Ghost; but here the latter precedes the former. This shows that though the baptism of water symbolizes the baptism of the Spirit, the one is not tied to the other—either may exist apart from the other. This case shows, too, that the baptism of the Spirit does not supersede the baptism of water. The latter is necessary to introduce us into the kingdom of God—visibly considered—as the former (at least, the ordinary influence of the Spirit, which may be called his baptism) is necessary to introduce us into the kingdom of God, in the invisible sense. (See on John iii. 5; Acts ii. 38.) *Then prayed they*—Then they desired him to remain some days. They wanted to receive more instruction from him. He doubtless did so, and by thus being a willing guest of Gentiles, declared by his example that the middle wall of partition between Jew and Gentile was broken down.

## CHAPTER XI.

1 *Peter, being accused for going in to the Gentiles, 5 maketh his defence, 18 which is accepted. 19 The gospel being spread into Phenice, and Cyprus, and Antioch, Barnabas is sent to confirm them. 26 The disciples there are first called Christians. 27 They send relief to the brethren in Judea in time of famine.*

XI.—1. *And the apostles*—Most of whom were quite likely still at Jerusalem. Acts viii. 1; xii. 2. *And brethren*—And the brethren who were throughout Judea. *Gentiles*—As well as the Jews. *Had also received*—Had had the gospel preached to them, and had embraced it. They had heard the report, and special prominence had been given to that which shocked their Jewish prejudices.

2. *And when Peter was come up*—Went up to Jerusalem from Cesarea, which was down on the coast. *They that were of the circumcision*—The Jewish believers. This formula came into use after Gentiles were in considerable numbers brought into the Church. Luke uses it as an historian. All the believers at the time in question were Jews, except the party of Cornelius at Cesarea. *Contended with him*,—Disputed with him—took exception to his course.

3. *Thou wentest in to men uncircumcised*,—Hadst social intercourse with Gentiles. *And didst eat with them*.—This was a shocking scandal to a Jew. Peter had never dreamed of doing such a thing before; and indeed subsequently he yielded for a short time to the Jewish prejudice, and was rebuked for it by Paul. Gal. ii. 11-14.

4. *But Peter rehearsed*—Lit., "But Peter beginning, set forth in order to them." He simply stated the facts in the case, and left them to make their own decision.

5. *I was in the city of Joppa*—Peter narrates the case, as Luke records it—condensing the account, but adding an occasional remark not given by Luke. (See on x. 9-48.)

6. *Upon the which*—Into which looking attentively, I observed and saw. This carefully-worded statement is made to show that he could not be deceived. There was no mistake about it.

7. *And I heard a voice*—Some MSS. add "also." *Slay*,—The same word ren. "kill," x. 13.

8. *But I said*,—Peter probably repeats the very words he uttered—stronger than Luke's statement, though in substance the same. It was not necessary for Peter to

say this to his accusers to prove to them that he had before his vision as great a repugnance to ceremonial defilement as they had.

9. *But the voice*—But a voice answered a second time out of heaven.

10. *And all were drawn up*—The animals. Luke says "the vessel"—but the animals were in it.

11. *And behold*,—An exclamation calling attention to the singular coincidence. *Immediately*—At the very moment three men stood before the house in which I was. Some MSS. have "we were"—but the singular is preferred. *Sent*—Having been sent. Peter does not mention the name of Cornelius.

12. *And the Spirit*—They knew that Peter had been endowed with the gift of the Holy Ghost, and now he informs them that in this important matter he acted under his special direction. *Bade me go with them*,—Luke reports the words used. *Nothing doubting*.—These words are supposed to be interpolated from x. 20, as they are not here in the best MSS. It seems natural, however, for Peter to repeat them, as they would suggest to the brethren, that if he was not allowed to doubt the propriety of going, they ought not to do so. *Moreover*,—And there went with me also these six brethren. Peter may have taken them with him, at the Spirit's suggestion, to witness what was done, and to take a part in it. (See on x. 23.) *The man's house*:—Peter makes no boast of the high grade of his convert—neither calls him "Cornelius" nor "the centurion!"

13. *And he shewed us*—Told us. *How he had seen an angel*—That he saw the angel. Perhaps they had heard—Peter indeed may have told them—about the angel; hence the article. *Which stood*—Standing, and saying. The language is precise, showing that there could be no mistake. *Men*—Omitted in many of the best MSS. and versions—supposed by some to be interpolated from x. 5. *Call for*—Send for.

14. *Who shall tell*—Who will speak words to thee by which thou shall be saved and all thy family. Wesley: "With the full Christian salvation, in this world and the world to come." The grace he had already received and improved had brought him into a state of salvation in a lower sense; but now he is to be raised to a higher state by the gospel. If he had rejected this, he would have forfeited all the grace he had previously received. The family is not mentioned in x. 6; but it is said that Cornelius "feared God with all his family" (ver. 2), and his family were baptized when he was (ver. 48).

15. *And as I began to speak*,—The "words" referred to ver. 14. *As on us*—As also on us in the beginning—at Pentecost, when the Holy Ghost was first given in this manner.

16. *Then*—And I was reminded of the declaration of the Lord. (See on i. 5.)

17. *Forasmuch then*—If therefore God gave the like gift to them, as also to us. *Who believed*—Having believed on the Lord Jesus Christ. It is implied that Cornelius and his company believed in like manner as the Jews. Cf. xv. 7-9. They of course were entitled to equal privileges. *What was I*,—The language is terse and abrupt. The *de* omitted in some MSS. is probably genuine, and maybe ren. "then" or "but." Winer: "Two interrogatory clauses immediately following each other as predicates of one and the same subject, are blended: 'But I, who was I? had I power to withstand God?'" The word ren. "withstand" is the same ren. "forbid," x. 47.

18. *When they heard*—And hearing these things they were silent—that is, they no longer objected to Peter's course. *And glorified God*,—They praised God for this manifestation of his grace. *Then*—So then—strange as it may seem. *Hath God also to the Gentiles granted repentance unto life*.—Lit., "The repentance unto life." Repentance is turning from evil to good—in this case, from heathenism to Christianity. In v. 31, Christ is represented as "giving repentance to Israel and forgiveness of sins:" here the same grace is said to be imparted to the Gentiles. This puts men into the way of life—the course which leads to eternal life—of which the spiritual life which accompanies the forgiveness of sins, and follows repentance, is the inchoation. They rightly considered this a warrant to preach "the word of life" to all men, Gentiles as well as Jews—as the grace of repentance is vouchsafed alike to all. The course pursued by the apostles shows that they so understood the matter. They not only offered the gospel to Gentiles like Cornelius and his friends, who were already in a state of acceptance with God, and whose repentance was but a development of grace already received and improved, but also to sinners of the greatest turpitude, like those specified, 1 Cor. vi. 9-11. "The brethren" did not scruple before to call the vilest sinners to repentance, provided they were Jews; but now they felt at liberty to preach to Gentile sinners, as they comprehended the great truth that "the gospel is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Rom. i. 16.

19. *Now they*—They therefore. *Men own* is resumptive, reverting, as Bloom. says (second London ed.), to what was said viii. 1. It has no connection with the *de* in ver. 20, which is simply continuative—Vulg. *autem*, "and" in E.V. *Which were scattered abroad*—Those who were dispersed. (See on viii. 1, 4.) *Upon the persecution*—By reason of the tribulation. Winer: "Owing to the persecution, the persecution being the occasion or incidental cause." *That arose about Stephen*,—Which occurred on account of Stephen. Winer: "Some say 'after,' but *epi* is much rather over, on account of, or in reference to." Hardly, as W. and W., "over his body, as it were, after his death." *Travelled as far as*—Lit., "Went through as far as." *Phenice*,—Phenicia—from *Phoinix*, a palm-tree—as palm-trees abounded in that region—was a narrow tract on the eastern shore of the Mediterranean, north of Palestine. In it were Tyre, Sidon, Byblus, Orthosias,

Berytus (Beirut). (See on Matt. xi. 22; Mark vii. 24, 26.) *And Cyprus*,—(See on iv. 36). *And Antioch*,—There were many Antiochs, but only two are mentioned in the N.T.: Antioch of Pisidia and Antioch of Syria—that here specified. It was situated on the southern bank of the Orontes, about 15 miles above its entrance into the Mediterranean. It was the royal metropolis of Syria. It was founded by Seleucus Nicanor, 301 years before Christ, and named by him after his father Antiochus. It was rich, and abounded with men of letters. As Seleucus conferred the rights of citizenship on Jews residing there, it was a place of great resort for them—as it was afterward for Christians, who were at first considered merely a sect of the Jews. It became a seat of one of the five great patriarchates of the Church. It is now called Antakia—but it is chiefly in ruins: earthquakes—of which one occurred a few years since—wars, etc., have reduced it to a low state. *Preaching the word*—Lit., "To no one speaking the word, save only to Jews"—that is, those who were circumcised, whether Hebrews or proselytes.

20. *And*—The *de* is rightly ren. as a continuative—(see on ver. 19). *Some of them*—Of those who were scattered abroad, ver. 19. *Men of Cyprus and Cyrene*,—Lit., "Men, Cyprians and Cyrenians"—the "men" is pleonastic. (See on ii. 10, 14; iv. 36.) These Cyprians and Cyrenians, it is likely, were converted proselytes, Hellenists, residing at Jerusalem. Acts vi. 9. *Which when they were come to Antioch*,—Who coming to Antioch. *Spake unto the Grecians*,—The Hellenistic Jews: These are not contrasted with the Jews spoken of in ver. 19, but particularized. These Cyprians and Cyrenians, being Hellenists, would naturally address Hellenists. *Preaching*—Lit., "Evangelizing the Lord Jesus." The reading of a few MSS. (not "many," as Barnes says), "Spake even unto the Greeks"—though countenanced by many critics—seems to be spurious. It is found decidedly in only one uncial MS., the Alex., and one cursive of the fifteenth century! What authority for so important a reading! Alf. thinks these disciples preached to the uncircumcised, and admitted them to the Church, before Peter opened the kingdom of heaven to uncircumcised Gentiles in the house of Cornelius—and that Barnabas was sent to Antioch to look into such an unheard-of affair! Others think that it occurred after the admission of Cornelius. The transaction noted in these verses may have taken place at any time after the death of Stephen, as it was not Greeks, but Hellenists, to whom these Cyprian and Cyrenian disciples spoke. It is admitted that Hellenists are not usually contrasted with Jews, but with Hebrews—but there is here no contrast. These Hellenists were Jews, as to their religion; but they are here particularized, because the Hellenistic disciples, as was very natural, preached especially to them.

21. *And the hand of the Lord was with them*:—The power of God assisted them—the Spirit applied their preaching with power. Cf. Luke i. 66. *And a great number believed*,—Lit., "And a great number believing, turned to the Lord." Wic.:

"And much number of men believing was converted to the Lord." Rh.: "Converted to our Lord"—meaning, as usual, Christ—who is probably meant.

22. *Then tidings*—A Hebraism. Lit., "And the word was reported into the ears of the Church in Jerusalem concerning them." This was the mother Church, and it now had rest from persecution. *And they sent forth Barnabas*,—A proper man, though not an apostle. He was a Hellenist and a Cyprian. He went not to censure, but to sympathize with the movement. It was not necessary for an apostle to go, as in the case mentioned viii., for Saul (afterward Paul) was to be their apostle, and Barnabas was to introduce him to them. (See on ver. 25-30; iv. 36; ix. 27.)

23. *Who, when he came*,—Who having come and seen the grace of God rejoiced. The divine favor evinced in sending them the gospel, and in the happy effects which it produced upon them, could not fail to make the "good man" glad. *And exhorted them all*,—"Them" is not in the Greek; but it is, of course, implied. He *paraleted* all—according to his name. (See on iv. 36.) He encouraged them by his singular powers of persuasion. *That with purpose of heart*—Lit., "With the purpose of the heart to abide by the Lord." As they had turned to the Lord, he encouraged them to adhere to him with a firm resolution.

24. *For he was a good man*,—Of an eminently benevolent disposition—as appears from iv. 36, 37—and would therefore rejoice in the happiness of these converts. So angels, who are benevolent beings, and God himself, who is Love, rejoice at the conversion of sinners. Luke xv. *And full of the Holy Ghost, and of faith*:—The same was said of Stephen. (See on vi. 3, 5, 8.) He was thoroughly under the influence of the Holy Spirit—who endued him with all spiritual gifts, a perfect knowledge of the gospel, the power of prophesying, and working miracles—hence "faith" is added—a perfect confidence in Jesus as the true Messiah, and in the gospel system. This gave so great effect to his ministry. *And much people was added unto the Lord*.—That is, a great multitude were baptized. (See on v. 14.) This benevolent disposition inclined him to rejoice in the conversion of these Hellenists at Antioch, and by the exercise of his rare qualifications for the ministry there was a great addition to their number.

25. *Then*—And, or but—it does not appear at what time he went, but it is likely that he did not stay long at Antioch before he went to Tarsus to seek for Saul. W. and W.: "A.D. 42 is to be preferred to a later period. Saul had gone to Tarsus about A.D. 39-40 (see ix. 30; Gal. i. 21); he had probably preached in Syria and Cilicia (xv. 41), and had perhaps undergone some of the sufferings enumerated by himself in 2 Cor. xi. 24-26. If he came to Antioch in 42, the year after the accession of Claudius, the prophecy of Agabus, evidently a full year later, would be delivered in 43, and Barnabas and Saul would be in Jerusalem in 44, the year of the death of Herod, as the order and tenor of the narrative seem to imply. The famine was in the year after his death." (See on ver. 28.) Barnabas had introduced

Saul to the apostles, and vouched for him—he knew that he was called especially to labor among the Gentiles—that he had labored zealously among them, that is, among the Hellenists—and that he had gone to Tarsus, his native city. Now, as Barnabas needed help in the growing work at the Syrian metropolis, nothing was more natural than that he should go in quest of his friend Saul. It does not appear that the apostles sent him, but he was doubtless incited to go by the Holy Spirit.

26. *And when he had found him,*—Implying a search for him. *And it came to pass,*—Lit., "And it befell them even for a whole year to be assembled with the Church, and to teach a great multitude." They were present at all the assemblies for worship—doubtless, stately on the Lord's-day; and sought every opportunity to teach the people the principles of the gospel. If the conversion of Cornelius took place about this time, and the information of the fact reached Antioch, as would probably be the case, in a few days, then Barnabas and Saul would have a great accession to their labors and to their converts among the uncircumcised Gentiles. But it is impossible to determine the chronological order of these events. *And the disciples*—This clause is in regimen with the preceding—it befel the disciples also to be called Christians first at Antioch. As the word *ren.* "to be called" sometimes means "divinely directed" (see on x. 22), some suppose that the name was given by divine direction; but in the later Greek usage, as Robinson says, it means "to do business as any one, under any name"—hence to take or bear a name, to be named or called any thing—as here, "Christians." The word occurs but in two other places in the N.T.; once in xxvi. 28, where Agrippa says, "Almost thou persuadest me to be a Christian;" and in 1 Pet. iv. 16: "If any suffer as a Christian"—this being the name under which the primitive disciples were persecuted. Though they do not call themselves by this name in the N.T., yet in after times they gloried in the name, and rejoiced that they suffered for it. "Christian is my name," says Patianus the martyr, "and Catholic is my surname." The followers of Jesus first called themselves disciples, believers, men of the way, saints, the Church, those who call on the name of Christ, and the like. The Jews called them in contempt Galileans and Nazarenes. They would not call them Christians, as they denied that Jesus was the Christ. The name was probably given by the Antiochian Gentiles. As they were remarkable for their scurrilous jesting, some suppose that they called the disciples Christians by way of contempt. But as their numbers multiplied so greatly, some descriptive title was found necessary, and as "Christ" began to be used as an appellative, nothing was more natural than to call his followers "Christians." Thus the disciples of Apollonius were called by the Greeks (it is not said by themselves, though they would be likely to adopt the title) Apollonians. So Platonists, for Plato, etc. Julian the apostate, to please the Jews, ordered that they should not be called "Christians," but "Galileans." The name, however, as well as those bearing it, survived his persecutions; and it is still their glory, as "Christian is the highest style of man"—it implies an adoption of

the principles of Christ's religion, obedience to his precepts, and imitation of his example. W. and W.: "Its Latin termination seems to imply that it originated with the Romans at Antioch (comp. Pompeiani, etc.). So Tacitus, Ann. xv. 44: *Quos vulgus Christianos appellabat.*"

27. *And in these days*—While Barnabas and Saul were at Antioch. *Came*—Came down. *Prophets*—A class of extraordinary ministers in the Apostolic Church next to apostles (1 Cor. xii. 28; Eph. iv. 11), who spoke under immediate divine impulse, giving the mind of the Holy Spirit on any subject referring to the past, present, or future, which was necessary for the edification of the Church. All the apostles were prophets, but all the prophets were not apostles. These prophets may be the same as those spoken of in xiii. 1. What was the special object of their mission to Antioch at this time does not appear—it may have had reference to the admission of uncircumcised believers into the Church, if it was subsequent to the conversion of Cornelius. The mother Church at Jerusalem manifested a kind regard for his rising society of believers.

28. *And there stood up*—Lit., "And one of them, by name Agabus, standing up"—in the congregation, probably. Agabus seems to have resided in Jerusalem, but to have traveled among the Churches as occasion required. He is found at Cesarea (xxi. 10, 11), where he predicted Paul's imprisonment. *Signified by the Spirit*,—Declared by the suggestion of the Holy Ghost. *That there should be great dearth*—A great famine was about to be upon all the world. *Oikoumene* means the inhabited earth. (See on Luke ii. 1.) The language is perhaps idiomatic and hyperbolic, meaning all that part of the world. *Claudius Cesar*.—Many of the best MSS. and versions omit "Cesar." Tiberius Claudius Nero Drusus Germanicus was the fourth Roman emperor—he succeeded Caligula A.D. 41-54. In the second and tenth years of his reign there were famines at Rome (Dio Cassius, lx. 11; Suetonius, Claud. xviii.; Tacitus, Ann. xii. 43); in the ninth year there was a famine in Greece (Euseb. Chron. i. 79); in the fourth to the seventh year of his reign (A.D. 44-47) there was a severe famine in Judea. Josephus (Ant. xx. 2, 5, and 5. 2) calls it "the great famine," as here. He says: "A famine oppressed them at the time (of Claudius), and many died for want of food. Queen Helena sent some of her servants to Alexandria with money to buy a great quantity of corn, and others of them to Cypress to bring a cargo of dried figs." This was while Tiberius Alexander and Cassius Fadus were procurators of Judea. Fadus was sent to Judea about the fourth year of Claudius.

29. *Then*—This does not determine any thing as to the time. And the disciples, each one of them, according to his ability, determined to send relief to the brethren dwelling in Judea. The Jews in foreign parts were accustomed to send money to their poor brethren in Judea. The Christians would not be less liberal than the Jews. Those in Antioch had received spiritual things from their brethren in

Judea—they now determined to minister to them of their temporal things. This came with a good grace from Gentile believers to their Jewish brethren. They thus showed that they were all one in Christ Jesus. Rom. xv. 27; 1 Cor. xvi. 1-4; 2 Cor. ix.; Gal. ii. 10.

30. *Which also they did*,—They determined to do so, it is likely, when Agabus made the prophecy, and began to lay aside all they could spare—probably in the way prescribed 1 Cor. xvi. 1-4. At a suitable time afterward they forwarded the amount to Jerusalem by Barnabas and Saul. The Christians in Judea, and especially at Jerusalem, would feel the pressure of the famine very severely, because they had made a very liberal distribution of their property in the beginning, ii.-v.; and had been wasted since by persecution, viii. They might have starved but for this timely aid of their Gentile brethren. *To the elders*—Not of the Jews (Whitby), for the Jews were then bitterly persecuting the Christians; nor simply the old men (Barnes), as it is the current designation of Church-officers in The Acts. They are first mentioned in this place; and as nothing has been said of their appointment, some suppose that the deacons are meant; but if they had been they would have been so called. When the disciples separated from the unbelieving Jews they formed societies like the synagogues from which they separated; and as the overseers of the synagogues were called "elders" (presbyters), the office and title were naturally retained. Hence among Jewish Christians nothing is said of their appointment—it was a matter of course. A similar policy was introduced into the Gentile Churches. Acts xiv. 23; Tit. i. 5. These officers were also called "bishops," "overseers," or superintendents, and are distinguished from the deacons. Cf. xx. 17, 28; Tit. i. 5, 7; Phil i. 1—on which last passage Chrysostom, Theodoret, Jerome, and other Fathers, Greek and Latin, say, The apostle here calls their presbyters their bishops—then the names were common, the bishops being called presbyters, and the presbyters bishops. This, says Theodoret, is manifest here because he adds deacons to the bishops, making no mention of the presbyters. For this reason we never read of bishops *and* presbyters. In after times, perhaps about the close of the apostolic age, the presiding presbyter was called bishop, by way of distinction—and thus originated what is called "episcopacy." From 1 Tim. v. 17, 18, it appears that the elders not only ruled, but also preached; for the apostle directs that they should have a liberal support—which is the meaning of the phrase "double honor." But as some devoted more time and labor to preaching than others, they were to be paid proportionately to their services. But it does not appear that there was one order of ruling bishops or elders, and another order of preaching bishops or elders—as the scriptural reason given for the liberal maintenance of all is that which is cited for the support of the ministry: "For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn; and, The laborer is worthy of his reward." Cf. Luke x. 7; 1 Cor. ix. 6-14—where these quotations are cited by the apostle in proof of

this very point: "Even so hath the Lord ordained, that they who preach the gospel should live of the gospel." Of course, those who devoted themselves exclusively to the work, and had no other means of support, had a right to claim a full and liberal maintenance. Whether or not the elders at Jerusalem committed the work of distributing the contributions received from Antioch and elsewhere to deacons (as Wesley and others say) does not appear, but it is quite likely they did. *Cf.* vi.

## CHAPTER XII.

1 *King Herod persecuteth the Christians, killeth James, and imprisoneth Peter; whom an angel delivereth upon the prayers of the Church.* 20 *In his pride taking to himself the honour due to God, he is stricken by an angel, and dieth miserably.* 24 *After his death, the word of God prospereth.*

XII.—1. *Now about that time,*—During the period specified xi. 27-30—that is, between A.D. 41 when Claudius began to reign and A.D. 44 when *Herod* died. This was Herod Agrippa the elder, father of the Herod Agrippa the younger, spoken of xxv.; xxvi. Josephus names each only Agrippa. This Herod was grandson of Herod the Great and Mariamne—and son of Aristobulus. On the accession of Caligula he received, with the title of king, the provinces which had belonged to his uncle Philip and Lysanias. To these were added those of Herod Antipas, and Claudius afterward gave him, A.D. 41, all those parts of Judea and Samaria which had belonged to Herod the Great. Josephus, Ant., xvii.; xix. (See on Luke iii. 1.) Luke is singularly correct in speaking of him as the king. *Stretched forth his hands*—Laid his hands on certain of those who were of the Church to injure them. W. and W.: "Probably some who had office in the Church. So the Aethiopic version renders it, 'its representatives,' 'entrusted with duties by.'"

2. *And he killed James the brother of John*—Thus distinguished from James the Less. (See on i. 13.) He now underwent the baptism of blood predicted by Jesus. (See on Matt. xx. 23.) If the Romans had not restored the power of life and death to the Jews, they connived at its assumption in a case like this, as Herod Agrippa was now a king, and devoted to the emperor from whom he received his royalty. James is the only one of the apostles of whose death we have any certain record: it is likely that nearly if not quite all of them suffered martyrdom. *With the sword*.—He was probably beheaded. This was considered an ignominious mode of execution. Crucifixion was not practiced by the Jews.

3. *And because he saw*—Lit., "And seeing that it is pleasant to the Jews, he added to arrest Peter also." This is a common Hebraism. What is here said of Herod agrees with the description of him by Josephus: "This king was by nature very beneficent, and liberal in his gifts, and very ambitious to please the people with such large donations; and he made himself very illustrious by the many expensive presents he made them. He took delight in giving, and rejoiced in living with good reputation." As the Jews detested the Roman government, from which he derived his authority, Herod did every thing that he could to conciliate them. As they had contracted a great aversion to the Christians, he adopted the expedient of persecuting them to gain their favor. Cf. John xix. 15, 16; Acts xxiv. 27; xxv.

9. What matters the killing of a few ringleaders of the despised Nazarenes, if thereby popularity can be gained! Of course, he selected the most conspicuous of the disciples—Peter had made himself peculiarly odious to the Jews. *Then were the days*—Lit., "Now they were days of the unleavened." The word is plural, referring to loaves, understood. For a week after the day of the passover, Nisan 15, unleavened bread alone was used. (See on Matt. xxvi. 2.) At this great national festival, when multitudes of Jews were at Jerusalem, to make the greater impression, Herod did this bloody work. John was killed just before the paschal octave, and Peter was to be killed just after. Our Lord was crucified at this season. They considered it unlawful to punish criminals upon the feast-days.

4. *And when he had apprehended him*,—Lit., "Whom also having seized, he put into prison." *Four quaternions*—So all the old English versions, from Wic. down. A *tetradion*, or quaternion, was a detachment of four soldiers, the usual number for a night-watch. There were four *tetrads*, so that they could be relieved every three hours—two of the soldiers were inside, and two outside the prison, ver. 6. *To keep him*;—To guard, or watch, him. *Intending after Easter*—Easter is supposed to be derived from the name of the Saxon goddess Eostre, the Venus of our Saxon ancestors, whose festival was celebrated in April. As this is about the time of the Passover, the name was given to this feast. So it is in Tyn., Cr., Gen. Wic. and Rh. have *pasche*—the Passover, as *pascha* is always rendered elsewhere in our version. Herod did not wish to interfere with the solemnities of the feast by the execution of Peter. Luke does not mean, as Wieseler thinks, that Herod intended to kill Peter on the day after the paschal lamb was eaten—viz., Nisan 15, but after the paschal week was past—say after Nisan 22. *To bring him forth*—To lead him out to the people. The Romans made spectacles of criminals at their games. Peter was to be led out before the populace, sentenced, and executed. Herod may have intended to bring him before the Sanhedrim, and so to execute their sentence—this would please the Jews.

5. *Peter therefore*—In accordance with Herod's intention. *Was kept*—A different word from that in ver. 4; but meaning the same, and implying that he was detained there for some time. *But prayer was made without ceasing*—Lit., "But earnest prayer is being made by the Church." Cf. Luke xxii. 44; 1 Pet. iv. 8. They believed in the objective benefit of prayer.

6. *And when Herod would have brought him forth*,—Was about to bring him forth—as ver. 4. *The same night*—In the very night before the day appointed for his execution—implying that he had spent several nights in the prison. *Peter was sleeping*—Composedly awaiting the issue. *Between two soldiers*,—His right hand was chained to one, and his left hand to the other, for greater security. *And the keepers*—Lit., "Guards also before the door were keeping the prison"—watching

it. (See on ver. 4.) As it was death for them to sleep at their post and to let the prisoner escape, Herod felt sure of his victim.

7. *And behold*,—The usual note of wonder. *The angel*—An angel of the Lord stood by him—appeared suddenly to him. (See on Luke ii. 9.) *And a light shined*—A supernatural splendor, which revealed the angel's presence, and which enabled him to see the way of escape. *In the prison*;—Lit., "In the dwelling"—a euphemism for the prison, or cell—supposed to have been in one of the towers of the innermost of the three walls which surrounded Jerusalem: "the iron gate," ver. 10, being at the entrance of the tower. *And he smote Peter on the side, and raised him up*,—And striking the side of Peter, he awoke him. The striking was of course no more than was sufficient to awake Peter, but it implies that he was sound asleep. *Arise up quickly*.—The power to do so accompanied the order. *And his chains fell off from his hands*.—As all this was supernatural, it is idle to ask how the guard happened to be sound asleep, and why they were not awaked as well as Peter.

8. *Gird thyself*,—The girdle which bound on the tunic was taken off at night—the angel told him to put it on—that is, to dress himself. *Bind on thy sandals*:—Bind under, as the sandals were worn under the feet. (See on Matt. iii. 11.) *And so he did*.—And he did so. How picturesque is this account! *And he saith unto him*,—The present tense is used for vivacity. *Cast thy garment*—Throw around thee thy mantle. This was the cloak, or outer garment, which was nearly square, and worn loosely around the person. (See on Matt. v. 38-42.)

9. *And he went out*,—And having gone out—of the cell—he followed him. *And wist not*—Lit., "And he knew not that it is true, that which is being done by the angel." The present tense gives life to the account. He did not imagine that it was a real occurrence, but supposed it was a vision—like that which he saw at Caesarea. Acts x. 11, 12.

10. *When they were past*—Lit., "And passing through a first prison and a second." Some ren. *phulake* here "guard," but it is ren. prison in ver. 4, 5, 6, 17, and indeed everywhere else (11 times) in The Acts, and so in most other places in the N.T. Peter was in "the inner prison" (*cf.* xvi. 24). There appear to have been two wards, or cells, outside of the dungeon in which Peter was confined. They are each properly called a *phulake*—a place of confinement. These wards are specified to show how securely Peter was confined, and to magnify the miracle of his deliverance. *The iron gate*—Made very strong, as it secured the entrance into the city. *Which opened to them of his own accord*:—"His," as usual in our version, is used for "its"—it was opened of itself—that is, without any visible agency. It flew open as soon as they approached it. *And they went out*,—The angel accompanied Peter till he had passed through one street beyond the prison, where he might feel

safe, and immediately left him. No further miraculous agency was needed, and so no more was afforded.

11. *And when Peter was come to himself*,—Having recovered his self-consciousness—he had felt as if he were in a dream or trance. (See on ver. 9.) *He said*,—To himself—it is not necessary to suppose that there was any vocal utterance. Cf. Luke xv. 17. *Of a surety*,—Truly. *Hath sent*—Sent out. *Out of the hand*—From the power of Herod. *From all the expectation*—From all that which the Jews expected—implying desire—to accomplish against him.

12. *And when he had considered the thing*,—This is one word in the original—*sunidon*: Having become aware of it. He now fully comprehended the situation. *Mary*—She was the sister of Barnabas—not elsewhere mentioned. *John, whose surname was Mark*;—Thus distinguished from others named John. He was the nephew of Barnabas, and accompanied him and Paul on their first journey, xii. 25; xiii. 5; and Barnabas, after he had separated from Paul, xv. 36-39. Paul speaks of him in commendatory terms, Col. iv. 10; 2 Tim. iv. 11; Philemon 24; and Peter calls him affectionately his son (as Paul called Timothy), 1 Pet. v. 13. He is the writer of the second Gospel. *Where many were*—Where many were assembled and praying. As this was probably midnight, it shows their earnestness. They were doubtless praying for their great leader, that God would effect his deliverance. How speedily and how gloriously did the answer come!

13. *And as Peter*—And as he was knocking. *At the door of the gate*,—Robinson: "A small door, wicket, in a larger." Bloom.: "The porch-door or outer gate, as opposed to the inner door, which led immediately to the court around which the apartment was built." It may therefore be, "the door of the porch"—*pulon*—"gate") meaning, by synecdoche, gate-way, portal. (See on Matt. xxvi. 71.) Tyn., Cr., Gen.: "The entry dore." *A damsel*—A female servant, that kept the door. (See on John xviii. 17; Acts x. 17, 18.) *To hearken*,—To listen, and to respond to the call of him who knocked at the gate. The portress was called by the Greeks, "the listener." *Rhoda*.—From the Gr. *Rhodon*, a rose. The Greeks, as well as Hebrews—indeed people of other nations—were fond of giving the names of trees and flowers to girls. *Rhode* appears in the Vulg. as *Rhode*; Rh., "Rhodè;" Wic., "Roode;" Gen., "Rhode." Our Rosa, or Rose, corresponds to it.

14. *And when she knew*—And having recognized Peter's voice, on account of joy, she did not open the porch, but running in, announced that Peter stood before the porch. Rhoda was probably the house-servant, and well acquainted with Peter, who was often at the house.

15. *Thou art mad*.—One word in the Gr., *Maine*, "Thou ravest!" As we say to one who utters any thing that seems extravagant, "You are crazy!" John x. 20; Acts xxvi. 24, 25; 1 Cor. xiv. 23. The news seemed to them too good to be true.

It must not be inferred from this that they had been praying without faith, or that they doubted whether God would hear their prayer; but they were perhaps looking for deliverance in another way—probably they had prayed that the hearts of their enemies might be changed so that Peter might be set free. But it is strange they did not think of what had before taken place in Peter's history. Acts v. 18-21. *But she constantly*—But she confidently affirmed that so it was. She strongly insisted upon the fact. Cf. Luke xxii. 59. *It is his angel*.—Not a messenger sent from Peter, nor, as W. and W., "his disembodied spirit—his ghost;" but an angel of heaven, who waited on him—his guardian angel. The Jews believed that every person had a tutelary angel to wait upon him, and that he assumed the voice and form of the person himself. It is not to be wondered at that these disciples (being Jews) entertained this superstition, and that in their delirium they should so express themselves. The Scripture affords no foundation for such a belief. The angels in general are ministering spirits sent forth to minister for them who shall be the heirs of salvation. (See on Matt. xviii. 10.)

16. *Continued*—Still continued. *And when they had opened*—And opening, they saw him, and were astonished. They were amazed at his deliverance. They appear to have expressed their wonder with great emotion.

17. *But he beckoning unto them with the hand to hold their peace*,—Waving the hand, with a downward motion. They could see this gesture, which was a sign for silence, when they could not hear his voice, because of the noise they were making. Cf. xiii. 16; xix. 33; xxi. 40. *Declared*—Narrated in detail. *The Lord*—He attributed his deliverance to the Lord Jesus, who sent his angel to deliver him. Ver. 11. *Had brought him out*—Led him out. *Go shew*—Report. *James*,—As James the brother of John was slain, this must have been James the Less. (See on i. 13.) He is called "the Lord's brother"—that is, his cousin—Gal. i. 19. He was prominent among the apostles, and is mentioned as a chief actor in the council at Jerusalem, xv., and hence Peter names him particularly, though he wished all *the brethren* to know of his deliverance. James is called "The Apostle of the Transition," because of the prominent part which he bore in establishing the Church on the principles agreed upon in reference to the Gentiles, xv. There is no scriptural authority for making him Bishop of Jerusalem. The duties of an apostle were incompatible with those of a bishop. Yet he doubtless supervised the affairs of the Church when he was there, as the apostles did in every city which they visited. *And he departed*,—And having come out, he departed to another place. As the house of Mary was a prominent place of resort for the disciples, their enemies would be likely to seek for Peter there; hence he left it without delay. Luke does not say whither he went—perhaps he did not know—certainly Herod did not. It may have been an obscure place in Jerusalem; or he may have left the city by some means and gone to the country. It is absurd to say that he went to

Rome—there is no proof that he ever was in Rome. At the next and last mention of him in The Acts, he is in the council at Jerusalem, xv.

18. *Now as soon as it was day*,—The sun arose at 6—Peter's deliverance was effected probably after the change of the watch at 3, so that they did not discover that he had escaped until the close of the morning watch. *No small stir*—A great commotion. The four quaternions were doubtless filled with wonder, consternation, and fear—especially those who were on guard when Peter escaped. *What was*—As to what became of Peter. Lit., "What then became of Peter." It is the language of surprise and concern—their lives being at stake.

19. *And when Herod*—Lit., "But Herod having sought for him, and not finding him, having examined the guards, ordered them to be led off"—that is, to execution. All the four quaternions may have been executed by order of this tyrant; but probably it embraced only the tetrad that had him in charge at the time of his release. Of course, nothing could be learned from them by the scrutiny to which they were subjected, and they had to suffer the penalty of carelessness, or connivance. Neither they nor Herod thought of a miraculous escape. *And he went down*—And having gone down from Judea to Cesarea, he remained there. (See on viii. 40.) He never again left Cesarea. Josephus says he went there after he had reigned over all Judea three years, and that he went down to Cesarea at this time to preside at the public games in honor of Claudius on the occasion of his return from Britain. Thus this persecution was providentially brought to a close, and the prime agent in it soon closed his wretched life.

20. *And Herod*—The best copies omit the name—it may have been inserted to note the beginning of a new lection. *Was highly displeased*—Was of hostile mind—greatly incensed—with Tyrians and Sidonians. They may have offended him in some of their commercial operations. They were near neighbors to him. Tyre and Sidon were two famous Phoenician cities on the Mediterranean, north of Palestine. Though they had suffered greatly under Nebuchadnezzar and Alexander, they still existed. They are ingloriously represented by Tzur and Saida, built of the ruins and near the sites of the ancient cities. (See on Matt. xi. 21.) *But they came with one accord to him*,—They united in sending an embassy to Herod. *And having made Blastus*—Lit., "And having persuaded Blastus, who was over the bed-chamber of the king." They conciliated him—won him over to their interest—probably by presents. Blastus is a Roman name. Herod affected Roman manners, and probably chose a Roman for his *cubicularius*, or chamberlain. This officer was near the king in his hours of retirement—was his confidant, and wielded a great influence over him. *Because their country was nourished by the king's*—They were a commercial people, occupying a narrow strip of land along the Mediterranean, and were of course dependent on the interior, which belonged

to Herod, for provisions and for the means of commerce. If Herod cut off their supplies they would starve. No wonder they *desired peace*.

21. *And upon a set day*,—An appointed day. The second day of the celebration in honor of Claudius. *Arrayed*—Having put on royal apparel. Josephus (Ant. xix. 8. 2.) says: "Now when Agrippa had reigned three years over all Judea, he came to the city Cesarea, which was formerly called Strato's Tower; and there he exhibited shows in honor of Cesar, upon his being informed that there was a certain festival celebrated to make vows for his safety. At which festival a great multitude was gotten together of the principal persons, and such as were of dignity throughout his province. On the second day of which shows he put on a garment made wholly of silver, and of wonderful contexture, and early in the morning came into the theater; at which time the silver of his garment, being illuminated by the first reflection of the sun's rays upon it, shone after a surprising manner, and was so resplendent as to spread a horror over those who looked intently on him." *Sat upon his throne*,—And sitting on the *bema*—the *suggestus*, tribunal—an elevated seat—from which he could behold the games. It is ren. "judgment-seat," Matt. xxvii. 19. *And made an oration unto them*.—Bloom., W. and W., and others, say to the delegation from Tyre and Sidon; Whitby: "To those nobles and governors which were come out of the whole province to that solemnity"—Josephus says they repaired thither to the festival. But it may mean that he addressed the people, ver. 22—as *edemegorei* properly imports. Bengel says: "Tyrian and Sidonian ambassadors were probably among his hearers." Neither Luke nor Josephus states what was the subject of his speech.

22. *And the people*—*Demos* means the people assembled in the theater. Cf. xvii. 5; xix. 30, 33. *Gave a shout*,—Shouted out in response, "A god's voice, and not a man's." Josephus says: "His flatterers cried out, one from one place, and another from another (though not for his good), that he was a god; and they added, Be thou merciful unto us; for although we have hitherto revered thee only as a king, yet shall we henceforth own thee as a superior to mortal nature." Josephus says nothing about Herod's speech; but if Luke had not said that he addressed the people, it would be taken for granted that he did. These flatterers of Herod may have been Gentiles, of whom there were many at Cesarea, and others would naturally be present on such a heathenish occasion—even if the Tyrians and Sidonians were not there. They might have used the word "god" in the sense in which the Romans used the word *divi* of their emperors, living or dead—not understanding it as meaning the Supreme Being or any of the celestial deities in their mythology. Still, the title, with the reverence accompanying, was considered idolatrous by the Jews, and they were incensed at Herod for receiving it.

23. *And immediately the angel*—an angel—*of the Lord smote him*,—Divine judgments are frequently represented in Scripture as inflicted by angels. 2 Sam.

xxiv. 16; 2 Chron. xxxii. 21, *et al.* It is not necessary to suppose that the angel was seen. Josephus does not mention him. *Because he gave not God the glory*:—He received, perhaps sought, the honor that is due to God alone. This was an enormous sin in a Jew; and it is not wonderful that it was instantly punished by the judgment of God. The same agency which delivered Peter punished his persecutor. *And he was*—And having been eaten by worms, he expired. Josephus says: "He neither rebuked them nor rejected their impious flattery. A severe pain arose in his belly, and began in a most violent manner. And when he was quite worn out by the pain in his belly for five days, he departed this life, in the fifty-fourth year of his age, and the seventh of his reign." Josephus says Herod saw an owl sitting on a rope over his head, and judging it to be an evil omen, he immediately became melancholy, and was seized with the pain. He also says that his grandfather Herod the Great died with a similar disease. Ant. xvii. 6. 5. In 2 Macc. ix. it is said that Antiochus Epiphanes, the persecutor of the Jews, was struck by the Lord Almighty in like manner, and died in great torments in the bowels, worms rising up out of his body. The minute details of this chapter and the substantial agreement, with circumstantial variations, of Josephus with Luke, and other coincidences, show the veracity of the sacred historian.

24. *But the word of God grew and multiplied.*—The *de* is perhaps continuative, not adversative, as if it meant, "Notwithstanding the persecution, the word of God grew." It probably means, And the gospel grew and was increased—that is, gained ground and extended its range, during the rest from persecution which followed the death of Herod. So after the cessation of the Sauline persecution, ix. 31. (See on vi. 7.) W. and W.: "Cause for effect, indicating the freedom, boldness, abundance, and success of gospel ministrations: *cf.* xix. 20. Thus we speak of the 'Propagation of the gospel,' a figure taken from the growth and increase of plants."

25. *And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry,*—Having performed the service—viz., that of carrying the alms of the Antiochian disciples to Jerusalem. (See on xi. 30.) They probably went to Jerusalem immediately after Herod left for Cesarea, or his death which was soon after. It is not likely that they made any stay in Jerusalem, as their services were needed at Antioch; and they took John Mark with them to initiate him into the work of an evangelist. (See on ver. 12.) W. and W. think they were at Jerusalem during the persecution by Herod, probably in the house of Mary.

## CHAPTER XIII.

1 *Paul and Barnabas are chosen to go to the Gentiles.* 7 *Of Sergius Paulus, and Elymas the sorcerer.* 14 *Paul preacheth at Antioch, that Jesus is Christ.* 42 *The Gentiles believe:* 45 *but the Jews gainsay and blaspheme:* 46 *whereupon they turn to the Gentiles.* 48 *As many as were ordained to life believed.*

XIII.—1. *Now there were*—And there were certain prophets and teachers in the Church at Antioch. Some MSS. and versions omit "certain," but it is probably genuine: it is in Luke's style. It does not imply that there were more prophets and teachers there than are here specified. They were the ministers of the Church: they spoke under the immediate impulse of the Holy Spirit, predicted future events (see on xi. 27), and instructed the Church in the principles of Christianity. From 1 Cor. xii. 28-31, it appears that there were *didaskaloi*, "teachers" who were not prophets. They had the gift of teaching, but not of prophesying; but all the prophets, like all the apostles and evangelists, had the gift of teaching and exercised it—as also did the pastors, or ordinary ministers of the Church. Eph. iv. 11. *Barnabas*,—He is put first, as he was sent by the apostles to Antioch to assist in the establishment of this flourishing Church. (See on xi. 22-30.) *Simeon*—Gr. *Sumeon*—another way of spelling *Simon*. Cf. xv. 24; 2 Pet. i. 1. It is a Hebrew name meaning "a hearkening." Hence he was probably a Jew, though he had a Roman surname, *Niger*—meaning "black," as he was probably of a swarthy complexion. Some Jews, especially in Africa, are nearly black. Simeon may have come from an African province, as he is associated with Lucius, who did. It is absurd to ren. "Simon the negro," and gratuitous to identify him with Simon the Cyrenian, who assisted in bearing the Saviour's cross. If he had been a negro, *AEthiops*, or some other word of the sort, would have been used. It is common among all people to distinguish persons by names indicating their complexion, Rufus (red), Melancthon (black), etc, with no reference to their race. Epiphanius says Simon was one of the seventy-two disciples (Luke x.), but that it not trustworthy—it shows, however, that the Fathers considered him an Israelite, not a negro. *Lucius of Cyrene*,—There is no proof that this Lucius is identical with Lucius mentioned Rom. xvi. 21. It is not said that he accompanied Paul in his travels. Origen thinks that the Lucius of Rom. xvi. 21 was Luke the evangelist, but there is no proof that Luke was at Corinth when Paul wrote to the Romans. As *Loukios*, Lat. *Lucius*, and *Loukos*, Lat. *Lucas*, contracted from *Lucanus*, both come from *lux*, light; and as Luke was called by the Fathers an Antiochian; some suppose that Lucius here and in Rom. xvi. 21, is identical with Luke the evangelist and companion of Paul. But it is generally thought that Lucius here and in Rom. xvi. 21 is the same person, not identical with Luke. Nor only are the names different, but Luke the

evangelist is called an Antiochian, and is generally thought to have been born in Antioch of Jewish parents, while Lucius was a Cyrenian, and only temporarily at Antioch. (See on Mark xv. 21; Acts ii. 10; xi. 20.) *Manaen*,—Heb. *Menahem*, the name of a king of Israel. 2 Kings xv. 14. It means "consoler." *Which had been brought up with Herod the tetrarch*,—Josephus says that Manaen, an Essene, predicted to Herod the Great that he would be king—for so doing Herod, after he attained the crown, held him in high regard. This Manaen is supposed to have been his son, and to have been brought up with Herod the tetrarch (Antipas, son of Herod the Great). He is called the *suntrophos* of Herod—lit., "one nursed with another," a foster-brother—(Wic., "soukyngfe")—and his mother may have nursed both of the boys. But the word is also used for a comrade, one brought up or educated with another. Polybius applies it to one brought up with a king, as his companion. In 2 Macc. ix. 29 mention is made of Philip the *suntrophos* of Antiochus Epiphanes. Herod Antipas was at that time an exile in Lyons, and his brother Archelaus in Vienne. *Saul*,—Last, but not least—rather destined to be the greatest of all. Bengel: "He had now for several years been an apostle; but among the veterans at Antioch, with remarkable modesty, he was content with the lowest place, as David, even after his anointing, fed sheep. Afterward he was united with Barnabas and became superior to him, ver. 9, 13. For some time, now the one, now the other, is put first; and Barnabas, indeed, in the public letter, ch. xv. 25."

2. *As they ministered to the Lord*,—And as they were ministering to the Lord and fasting. While they were engaged in the exercises of religious worship—praying, preaching, etc.—and fasting to give greater solemnity to the service. They were doubtless moved by the Spirit to do this, in view of the great enterprise in which they were about to embark. The word *leitourgounton*—whence our word "liturgy"—means performing a public work or service. At Athens it meant the performance of service for the state; among the Jews, it denoted the service of the temple; and so any service, Rom. xv. 16, 27; Phil. ii. 17, 30; Heb. i. 7, 14. (See on Luke i. 23.) Those Romanists who say they were offering the sacrifice of the mass are rare expositors! *The Holy Ghost said*,—Probably through one of the ministers, as he was prophesying—uttering things by a divine impulse. *Separate me*—Set apart forthwith to me. The word means mark off by bounds—then to separate, Acts xix. 9; then to set apart for any purpose. Cf. Rom. i. 1; Gal. i. 15. The *de*, omitted by our translators, is intensive, meaning "indeed now," "forthwith," and the like. (See on Luke ii. 15; Acts xv. 36.) *For the work whereunto I have called them*.—Mission work among the Gentiles. Saul was called to this work at his conversion, ix. 15; xxii. 21; xxvi. 15-20; Eph. iii. 8. But now he is formally and solemnly designated to the work, and Barnabas is to be his colleague. Thus Jesus sent out his disciples "two and two." Luke x. 1. They were not now first called to the ministry, but to perform a special service—one which required an apostle—and such was Saul—and a prophet to assist him, and such

was Barnabas. The Holy Spirit directed, by a special miraculous influence, all the great movements of the infant Church.

3. *And when they had fasted*—Then having fasted and prayed, and laid hands on them, they sent them away. Imposition of hands took place on any solemn occasion—it indicated the person who was the special subject of prayer or benediction. It is a solemn ceremony, but in itself of no special virtue. (See on Mark x. 13.) In this case it was not, in the common sense of the word, ordination to the ministry. It does not appear that apostles were set apart to their peculiar office by this rite. The first twelve were chosen by Christ, personally, while he was upon the earth (see on Luke vi. 13)—Matthias was designated by lot, i. 26—and Paul was chosen directly by the Saviour at the time of his conversion, and began to preach forthwith, and he emphatically says that no man—not even the apostles who were in office before he was called—had any thing to do with making him an apostle. Gal. i. Barnabas was a minister—a prophet—before Saul's conversion, and had been preaching for several years, as such. He never was an apostle in the proper sense of the word—but "an apostolic man," being an assistant of the apostle in his missionary work. Alford, therefore, is hardly correct when he says, "In virtue of the foundation of the Gentile Churches being entrusted to them, Saul and Barnabas became after this apostles, not *vice versa*." But he is correct and judicious when he adds, "Nor is there the least ground for the inference that this was a formal extension of the apostolic office, the pledge of its continuance through the episcopacy to the end of time. The apostolic office terminated with the apostolic times, and, by its very nature, admitted not of continuance: the episcopal office, in its ordinary sense, sprung up after the apostolic times, and the two are entirely distinct. The confusion of the two belongs to that unsafe and slippery ground in Church matters, the only logical refuge from which is in the traditional system of Rome. See Jerome on Tit. i, 5." This fasting and praying may be the same ministering and fasting spoken of in ver. 2—the imposition of hands taking place at its close; but it is generally thought, as Alford says, that "this was a new fasting and special prayer for Barnabas and Saul." Though this was not an ordination, in the ecclesiastical sense, yet the solemnity observed may be very well cited, as it has been, for the ancient and continued practice of fasting and praying before the ordination of ministers. They certainly do not err who do the like before sending forth missionaries to the heathen. Uninspired men need divine help in the work of evangelizing the heathen, to say the least, as much as those primitive missionaries who were inspired.

4. *So they*—They indeed, therefore, being sent forth by the Holy Spirit—as it was by his prompting that the ministers "sent them away," ver. 3. Now begins the great missionary work of the Church. From Antioch go forth the living waters to fertilize the Gentile world. *Departed unto*—Went down to Seleucia. Paul thus enters upon his first missionary tour. He and Barnabas are said to go *down* to

Seleucia, because this city was west of Antioch on the Mediterranean, just north of the mouth of the Orontes—hence called *Seleucia ad Mare*, and *Seleucia Pieria*, from Mount Pierius, which was near by. It is thus distinguished from other cities in Syria and elsewhere, which were named after Seleucus Nicanor, who founded Antioch. It is not elsewhere spoken of in the N.T., and it does not appear that Barnabas and Saul stayed there longer than they could embark for Cyprus. Seleucia was 41 miles by water and 16½ by land from Antioch. Conybeare and Howson give a picturesque description of this famous sea-port. Their work should be consulted by the student, who wishes to be well versed in the Life and Travels of the Apostle Paul. *And from thence they sailed to Cyprus.*—This was an island in the Mediterranean about 60 miles west of Seleucia. There was a constant intercourse between Seleucia and Cyprus, and as some who first preached in Antioch were men of Cyprus, Barnabas himself being a native of that island, it was very natural that they should go there first. (See on iv. 36; xi. 20, 21.)

5. *Salamis*,—The chief city and sea-port of Cyprus on the S.E. coast—the nearest point to Seleucia. It was anciently a royal city. There were many Jews there, which may be accounted for perhaps by the farming of the coppermines by Augustus to Herod. On their insurrection in the reign of Trajan, they were expelled from Cyprus, and Salamis was nearly destroyed—the ruin was completed by an earthquake in the time of Constantine. It was afterward rebuilt and called, after him, Constantia—the ruins of which are near Famagusta, the Venetian capital of the island. *Preached*—Declared. *The word of God*—The gospel. *In the synagogues of the Jews.*—This was their uniform custom to preach to the Jews first, and then to the Gentiles. (See on ver. 44-48.) As many of the Jews were Hellenists and proselytes—Gentiles by birth—the uncircumcised Gentiles could be best reached by this method. The synagogues, which were in every city, gave the apostles a good opportunity to open their commission. Some of the Jews usually embraced the gospel, and they constituted the nucleus of a Christian congregation. *And they had also John to their minister.*—The translators mean "to be their minister." In the Greek it is one word, *hypereten*—the same word used for the attendant in the synagogue. Luke iv. 20. It is the word *ren*. "minister" in Luke i. 2; Acts xxvi. 16; 1 Cor. iv. 1—where it is used of ministers of the word. Whitby: "They had John to minister to them. As the wise men and prophets among the Jews had one to minister unto them, so the apostles had also those who were their companions, and fellow-laborers, who ministered to them. So Timothy and Erastus are mentioned among those who ministered to St. Paul. Acts xix. 22." There, however, the word is *diakonounton*. W. and W.: "The first mention of inferior ministers placed in direct subordination to others. He was an example of the *diakonos* mentioned in Timothy and Titus." Conybeare and Howson and Alford suggest that John baptized the converts made by the apostles. Others, that he was the helper in the common cares of their journey, and also in ministering the

word. It is likely he did all these things. John Mark was the nephew of Barnabas. (See on xii. 12.)

6. *And when they had gone through the isle unto Paphos,*—And having gone through the whole of the island even to Paphos. Cyprus, according to Strabo, was 1,400 stadia in length; but it is only about 140 miles—measuring from the N.E. point, Cape St. Andrew, to the S.W., Novo Paphos. Across from Salamis to Paphos is not over 100 miles. The received text omits "the whole," but it is probably genuine. They crossed the island from east to west, likely by a Roman road. Nothing is said of their preaching at any intermediate place. They were probably moved by the Spirit to proceed at once to Paphos, where important results awaited them. Old Paphos was nearly two miles from the sea. New Paphos was on the sea-shore, about ten miles N.W. It was destroyed by an earthquake, and rebuilt by Augustus, from whom it was called Augusta, or Sebaste; but it also retained the name of Paphos, as here and in Strabo and Ptolemy—the Papho of the Venetians, and the Baffa of the Turks—a miserable mass of dwellings and ruins inhabited by Greeks and Mohammedans. Old Paphos was famous for the worship of Venus, who, according to mythology, landed here when she rose from the sea. Here she had her most famous temple, and was worshiped with impure rites—"the deification of lust," as Athanasius expresses it. At stated periods profligate processions were made to it from New Paphos. *Sorcerer*,—*Magos*—the same word as that ren. "wise men," Matt. ii. 1; the cognate is ren. "sorcery," Acts viii. 9. (See notes.) *Wic.*: "A man, a wiche, or fals profete, a Jew. *A false prophet*,—A fortune-teller, conjuror. As "the magicians" withstood Moses (2 Tim. iii. 8; Ex. vii. 11); and as Simon Magus confronted Philip and Peter, so this impostor opposed Paul and Barnabas. Thus has it ever been—the kingdom of darkness counterworking the kingdom of light. *A Jew*,—This is noted perhaps because the impostors that flooded the Roman empire at that time were generally heathens, from Syria and the East; and also to show how the apostles, from the very beginning of their missionary work, were opposed by the Jews. This wretched Jew acted in open defiance of the law of Moses, which severely denounces soothsaying of every sort. *Bar-jesus*:—Son of Jesus, or Joshua, a common name among the Jews.

7. *Which was with the deputy of the country,*—It was customary for great men among the Romans to have astrologers, magicians, etc., about them; as in more ancient times Oriental princes had such in their service. They consulted them in regard to important events. But Elymas may have gone to the proconsul for the express purpose of forestalling the apostles, ver. 8. The *anthupatos*, ren. ambiguously, "deputy of the country," means proconsul; but as Cyprus was originally a pretorian province—that is, was governed by propretors, appointed by the emperor, some have thought Luke made a slight mistake in using this word; but it appears that Augustus left Cyprus to be governed by the appointment of the

senate—that is, by a proconsul (*anthupatos*), and not by a propretor. In confirmation of this, coins have been found in Cyprus, bearing the name of the island, and the title *anthupatos* and proconsul (Greek and Latin), with the head and name of Claudius Cesar on the other side—showing that this was the title of the governor of Cyprus in the reign of Claudius, when Paul and Barnabas visited the island. What a striking and beautiful coincidence, and confirmation of Luke's accuracy! *Sergius Paulus*,—*Paulus* was the cognomen of a family of the *Gens AEmilia*. It means small, and may have been first given on account of the smallness of the person whom it designated. As Peter's first Gentile convert belonged to the Cornelian House, so Paul's probably belonged to the noble stock of Paulus AEmilius. *A prudent man*;—Intelligent, discreet, a wise man in the administration of public affairs. *Who called for Barnabas and Saul*,—Bengel says: "Elymas was with Sergius Paulus, or was wont to associate with him. The latter had either admitted him voluntarily, or had endured him by a kind of necessity. Yet it was prudent not to be bound by his impositions, but to seek the truth. The prudence which acts soberly, watchfully, and moderately, is a remarkable virtue in those who might rule by power instead of reason. *He*—[Eng. 'who'—*outos*, 'the same'] as a prudent man. Prudence did not fit Sergius for faith, but made him less unfit." He would not depend upon the sorcerer's representation of Paul and Barnabas, but was discreet enough to hear them for himself.

8. *But Elymas the sorcerer*—The *magos*—for so is his name interpreted—Elymas corresponding to the Arabic, *Elimon*. Lat., *magus*—a wise man. *Withstood them*,—Opposed them. (See on ver. 6.) *Seeking to turn away the deputy from the faith*.—Trying to pervert, turn aside. He used all his sophistry to prevent the proconsul from becoming a Christian. Cf. ver. 10; Luke xxiii. 2.

9. *Then Saul, (who also is called Paul)*—Before this he is never called Paul, and after this he is never called Saul. Why is this? Why is he called Paul? Jerome says that as Scipio was called Africanus from the conquest of Africa, so Saul was called Paulus to commemorate the conquest over the heathenism of the proconsul, Sergius Paulus; but it is not likely that Paul would allow himself to be so called for such a reason—even if the proconsul, as some think, gave him the name. Augustin, in one place, favors that notion; but in another place he assigns an opposite reason: he contrasts Saul the last proud king of Israel with Saul who called himself Paul, wishing to be recognized as the least of the apostles—the name *Paulus* meaning little! Chrysostom says he received the new title at his ordination in Antioch, just as Simon received a new name, Peter, when he was called. But the parallel is not good; nor was Saul *ordained* at Antioch. Origen suggests that he had both names from the first—using the Hebrew Saul among Jews, and the Latin Paul among Gentiles. This is not unlikely. It was common for the Jews to have two names—one a Hebrew, and the other of the nation in which they lived. The choice was made from some agreement in sense, or even of

sound—thus Saulus and Paulus rhyme; and besides the family may have been Libertines connected with the AEmilian *gens*, which had the cognomen of *Paulus*. When Jesus addressed him at his conversion he called him "Saul" (not even *Saulus*) because he spoke in the Hebrew tongue. (See on ix. 4.) But the apostle always calls himself Paul—so does Peter—so do all others after the transition period here specified. *Filled with the Holy Ghost*,—Under a special divine afflatus, by which he could detect and properly denounce the wickedness of Elymas. *Set his eyes on him*,—Looking steadily at him—to make the greater impression. Instead of implying that Paul's eyes were weak—as it is thought he could never see well after he was struck blind on his way to Damascus!—this would seem to intimate that he had very sharp, penetrating eyes. Cf. xxiii. 1.

10. *O*—Bengel: "The interjection, *O*, is properly joined with the substantives, child and enemy; but as these signify the severest rebuke, the reason assigned is prefixed"—*full of all subtilty*,—Wic.: "A thou ful of al gile." Ren. "guile" seven times, "subtilty" twice, "craft" Mark xiv. 1; "deceit" Mark vii. 22. *And all mischief*,—Lit., "Dextrous working"—slight-of-hand—imposture—like modern spirit-rapping. A word of the same origin is rendered "lewdness," and qualified by the word "wicked," xviii. 14. *Thou*—There is no need for this pronoun. *Child of the devil*,—Son of the devil—not of a devil—though there is no article, as there is none in 1 Pet. v. 8. Elymas showed his diabolical parentage. (See on John viii. 44.) The suggestion of Meyer that Paul intended a contrast here—son of the devil to son of Jesus, ver. 7—is not probable. *Enemy of all righteousness*,—Rectitude—right conduct. *Wilt thou not cease*—This implies that he had been following a course of imposture and mischief. *To pervert*—Perverting—the same word ren. "turn away," ver. 8. *The right*—the straight—*ways of the Lord*?—As the word is plural, it is not perhaps to be restricted to the course of duty prescribed in the gospel—called "the way of the Lord"—but God's "modes of proceeding for the salvation of men." They are free from all obliquity—"just and true are thy ways, thou King of saints." Rev. xv. 3: cf. Rom. xi. 33; Heb. iii. 10. Rose in Parkhurst: "God's manner of acting or providence." The right ways of the Lord are perverted, or made crooked, when they are misrepresented and frustrated by the malice and fraud of men or of the devil. Thus this verse agrees with ver. 8. Elymas sought to pervert the proconsul by perverting, or distorting, or misrepresenting, the measures employed by Paul and Barnabas, under divine direction, to induce him to embrace the gospel.

11. *And now behold*,—This expresses prompt and signal retribution. Cf. ver. 41. *The hand of the Lord is upon thee*,—A Hebraism for imminent divine judgments. Ex. ix. 3. W. and W.: "*Cheir* (hand) is anarthrous, because a particular definite affliction is meant." *And*—Equivalent to, So that thou shalt be blind. *Not seeing the sun*—It is common for the Hebrews to express the same thing affirmatively and negatively: so Luke i. 22: "Thou shalt be dumb, and not able to speak."

Sometimes the latter clause not only explains, but strengthens, the former, as here—blind, yea entirely blind—like one who never saw. *For a season.*—Thus mercy tempers justice. There is a hint that his sight might be restored—perhaps contingent on his repentance—which tradition says took place. Did Paul when he denounced this threat call to mind his own blindness—inflicted in circumstances not very dissimilar? Acts ix. 8, 9. *And immediately*—Showing the miraculousness of the visitation. *There fell on him a mist*—A dimness of vision. *And a darkness;*—Utter loss of sight. "Total eclipse, in which the sun is dark." Luke, as he is wont, being a physician, describes bodily ailments with precision. W. and W.: "A mist—*caligo*—opacity of the eye, dimness of vision—*skotos* (darkness), the consequence of that state, exclusion of light." *And he went about*—And groping about he sought some to lead him by the hand. How picturesque! Nothing more is heard of Elymas, but an uncertain tradition of his conversion. It was proper that at the very beginning of the great mission to the Gentiles such a miracle of judgment as this should be wrought to uphold the credit of the apostles, and to warn all evil-minded men, like this impostor, to beware how they attempt to pervert the right ways of the Lord—just as a severer miracle was wrought, in the judgment on Ananias and Sapphira, to punish them for their attempt to bring the evil leaven of hypocrisy into the pentecostal Church. Cf. v. 1-16. But in general the miracles of the apostles, like those of their Master, were works of mercy—not of severity.

12. *Then the deputy,*—Then the proconsul, seeing what had happened, believed, being filled with astonishment at the teaching of the Lord—that is, the divine sanction which accompanied the apostles' teaching. This seems to be an echo of Luke iv. 32. (See note.) If the proconsul had hesitated before between Elymas and Paul, the miracle settled the question. He was sincerely seeking the truth; and that which blinded the bodily eyes of him who perverted it, helped to open the spiritual eyes of him who sought it. John ix. 39. Nothing more is said of Sergius Paulus—it is not even stated that he was baptized, but this may be taken for granted, as that was the regular way of professing faith in Christ.

13. *Now when Paul and his company*—Lit., "And having sailed from Paphos, those with Paul came to Perga of Pamphylia." But the idiom means Paul and his associates. Winer: "The expression means not only the followers, companions, etc., of Paul, but also includes Paul himself. This arises from the import of the preposition, which denotes what encompasses, and thus implies here Paul and his surrounding associates." Paul's associates were Barnabas and John Mark. Some suppose certain of the disciples at Paphos went with them to assist in baptizing, etc.; others think the language is autoptic, and that Luke himself was one of the party; but these conjectures have no solid basis. Paul henceforth (not Barnabas) is the principal man in the history. Perga was about 150 miles, in a rather N.W. direction, from Paphos. It was situated on the River Cestrus, the modern *Ak-Sou*,

seven miles from its mouth. Diana once had a temple here, and an annual festival. It is now a scene of ruins called *Eski Kelesi*. Pamphylia was a province of Asia Minor, having on the east Paul's native Cilicia. (See on ii. 10.) They were probably directed by the Spirit to take this course, though what they did at Perga is not recorded. One remarkable thing happened there—John Mark deserted them, and returned to Jerusalem—where his mother resided. (See on xii. 12; xv. 37-40.) It was hardly because Paul took precedence of his uncle Barnabas, or because they were preaching to the Gentiles; but he got homesick, and was afraid to encounter the hardships and perils of the intended journey. The route from Perga to Antioch in Pisidia lay through the mountains which separate the table-land in the interior of Asia Minor from the plains on the south coast—a region formerly replete with "perils of robbers," as well as "of waters."

14. *But when they departed*—"They" is emphatic, referring to Paul and Barnabas, in opposition to John. But they having gone through the country from Perga, came to Antioch of Pisidia. Pisidia was a province of Asia Minor, lying mostly on Mount Taurus, between Pamphylia, Phrygia, and Lycaonia. Antioch was not within its bounds, but within the limits of Phrygia; but it belonged to Pisidia; and in The Acts it is called Antioch of Pisidia to distinguish it from Antioch of Syria. It was one of the sixteen Antiochs that Seleucus named in honor of his father—Antiochus Epiphanes. (See on xi. 19.) It subsequently had the title and rights of a Roman colony. Its site was near the modern *Yalobatch*. *The synagogue*—From this it would seem that there was only one in Antioch. (See on vi. 9; ix. 20.) It was the rule of the apostles to go first to the synagogue, when they visited a place.

15. *The law and the prophets*,—Anciently the law was read; but Antiochus forbade the Jews to read the law; they then read such portions of the prophets as seemed similar to the lessons of the Pentateuch. When subsequently they resumed the reading of the Pentateuch, they continued to read the prophets also every Sabbath. (See on Luke iv. 17.) After the reading, the reader, or any one called upon to do so, addressed the assembly. *The rulers*—Those who governed and directed in all the affairs of the synagogue. There were sometimes several in a synagogue, as in that of Capernaum. (See on Mark v. 22.) Perhaps all the elders, of whom there must have been at least ten, were sometimes called rulers; or the court of three judges, belonging to the synagogue in a small town. When spoken of in the singular (Matt. ix. 18), the presiding elder is probably meant. *Sent unto them*,—These rulers were probably seated on the chief seats, near the ark, or chest, which contained the sacred books. The faces of all the people were toward the elders and the ark. It was on the side nearest Jerusalem. Anciently, the Jews sat in the synagogue according to age—afterward those who had the highest character for learning sat in the places of greatest honor. (See on Matt. xxiii. 6.) The rulers probably sent the servitor ("minister," Luke iv. 20) to the apostles who were

seated in the congregation—they saw that they were Jews and intelligent in their appearance. *Ye men and brethren*,—Men, brethren—that is, "Brethren"—the common Jewish compellation. (See on i. 16.) *If ye have any word*—Lit., "If there is in you a word of exhortation to the people, speak." If you have in your mind any thing by which you can admonish, encourage, exhort, or comfort the people, let us have it. The people—the Jews, who composed the bulk of the congregation; *cf.* ver. 17.

16. *Then Paul stood up*,—Jesus stood to read, and sat to speak. (See on Luke iv. 20.) Paul had to stand to be distinguished in the assembly. *Beckoning with his hand*—The hand. (See on xii. 16.) *Men of Israel*,—Men, Israelites. So "Men, Jews," ii. 14. "Men, brethren," ver. 26. *And ye that*—And those who fear God, hearken. This would embrace not only proselytes, who being circumcised were Jews by religion, though not Israelites; but also others, who though not circumcised, attended the worship of the synagogue, in which there was a section partitioned off for them. (See on ver. 26, 43; x. 2; Eph. ii. 14.) This is Paul's first recorded discourse to the Gentiles. It resembles that of Stephen, which he would not be likely to forget. He traces the history of the Israelites (which the Jews were fond of hearing), rehearses the principal facts concerning Jesus, the promised Saviour, and makes the personal application.

17. *The God of this people of Israel*—This is the O.T. style. Paul knew how to make an exordium; he was speaking in the synagogue to Jews, as contrasted with the Gentiles among whom they lived. (See on ver. 15.) Some MSS. and versions omit "this"—others omit "Israel"—both are probably genuine. *Chose our fathers*,—He speaks as a Jew. He alludes to the election of Abraham, Isaac, Jacob, and the twelve patriarchs, to a peculiar covenant relation with God. Gen. xvii.; xxviii. 13-15; Deut. vii.; Rom. ix.; *et al.* *And exalted the people*—Multiplied them, raised them, in point of numbers, to the dignity of a nation. So the word is used in Isa. i. 2, "brought up," developed to national manhood. *Cf.* Luke i. 52; Ecclus. i. 22. There seems to be no reference to Joseph's exaltation, the miracles of Moses, or the deliverance from bondage. *When they dwelt as strangers in the land of Egypt*,—That gives the sense—lit., "in their sojourning in the land of Egypt." *And with an high arm*—The reference seems to be to Ex. vi. 6, where the words are used, only in the dative—here in the genitive. The language expresses the exertion of omnipotence in the deliverance of Israel from Egypt. Ps. lxxxix. 13.

18. *And about the time of*—And about forty years time. Ex. xvi. 35; Num. xiv. 33, 34; xxxiii. 38. *Suffered he their manners*—All the MSS. have *etropophoresen*, except A, E, C, and seven cursives, which have *etrophophoresen*—bore them as a nurse. Syr.: "Nourished them." Arabic: "Blessed them and nourished them." The Coptic, Aethiopic, and Armenian, Sahidic, Slavonic, appear to have followed the

latter reading; the Vulg., Chrysostom, Origen, OEcumenius, Theophylact, the former. It is generally thought Paul had in view Deut. i. 31: "And in the wilderness, where thou hast seen how that the Lord thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place." Cf. Num. xi. 12. As a man carries his child over rough places, or a nurse in her bosom, so the Lord carried his people through the wilderness. As the apostle is speaking in his exordium about the high regard God had for their forefathers, thus securing a favorable audience, it is hardly probable that he here alluded to their way-wardness by which they tried his patience—though this was the fact. Ps. xcvi. 11. Yet the received text is so well supported, that it seems rather bold to set it aside. It is remarkable that the Vatican and Complutensian MSS. of the LXX. have the *p*—while others, with Aquila and Symmachus, have the *ph*. This seems to countenance the suggestion of Bengel, that both words are the same, the *p* being used for the *ph* to avoid two aspirates coming so closely together—*tropos* being for *trophos*—not "manner," but "nurse." God sustained the Israelites in the wilderness by miraculous supplies of food, and water, and clothes, and protection.

19. *And when*—And having overthrown seven nations in the land of Canaan. Deut. vii. 1, 2; Josh. iii. 10. *He divided*—He distributed by lot their land to them. The various reading is best sustained; but it means the same as the received text. The lot was used by Joshua for dividing the land which these seven nations had possessed among the twelve tribes, to whom it belonged by divine grant. Gen. xv.; Josh. xiii.-xxi.

20. *And after that*—A, B, C, Sin., and four cursives, read thus: "He divided to them their land about 450 years, and after that he gave them judges." This reading is followed by the Vulg., Copt., and Armenian—and of course Wic. and Rh. Bede: "After these things, which lasted about 450 years." Many critics adopt this reading. They say this corresponds with the history: From the birth of Isaac to the exodus 405 years; in the wilderness 40; thence to the division of the land 7=452. But why begin at the birth of Isaac, of whom nothing is here said? Then, the construction seems forced. All other MSS., with the Syriac, Ethiopic, Arabic, Chrysostom, OEcumenius, Theophylact, the principal editors and modern critics, have the received reading. This corresponds with Josephus, who says, "Solomon began to build the temple in the fourth year of his reign, 592 years after the exodus from Egypt." Thus there were 40 years in the wilderness, 17 under Joshua, 40 under Samuel and Saul, 40 under David, 4 under Solomon—to which add 450 under the Judges, and the number is 591. Paul says about 450—say 451, and the number agrees precisely with Josephus. This then appears to have been the received chronology among the Jews at that time, and Paul may have spoken in their usual manner, not wishing to raise a question concerning the chronology. If he had intended to speak with precision, agreeably to the Hebrew text of 1 Kings vi. 1, he would have said about 340 years; and, indeed, Luther and Beza suggest

that he said "about 350 years"—but no MS. or version has that number. In the Heb. of 1 Kings vi. 1, it is 480 years; in the LXX., 440 years. *Judges*,—Governors, leaders, deliverers. *Judg.* ii. 16; iii. 9, 10; *Neh.* ix. 27.

21. *And afterward*—And then they asked for a king. 1 Sam. viii. 5. *And God gave unto them*—As he had given them judges—though in his anger. *Hos.* xiii. 11. *Saul the Son of Cis*,—Heb. *Kish*; Gr. *Kis*; Lat. *Cis*. 1 Sam. ix. *A man of the tribe of Benjamin*,—The Saul who was then speaking belonged to the same tribe. *Phil.* iii. 5. *By the space of forty years*.—The duration of Saul's reign is not stated in the O.T.; Josephus (*Ant.* vi. 14. 9) says he reigned 18 years while Samuel was living, and 22 after his death. But some copies of Josephus say 2 after his death, which is more likely. The forty years may include the time during which Samuel judged the people. But Saul was a young man when he was made king, and his son Ishbosheth—apparently his youngest, 1 Chron. viii. 33—was 40 years old at his father's death, 2 Sam. ii. 10: so that Saul may have reigned 40 years. Paul cited the common chronology—as the N.T. writers quote from the Septuagint, even when it differs from the Hebrew.

22. *And when he had removed him*,—And having removed him, viz., by death. 1 Sam. xxxi.; *Hos.* xiii. 11. It does not seem to refer to the virtual deposition in 1 Sam. xvi. The removal took place by his death at the end of the forty years. *He raised up unto them David*—He exalted David to the throne. This seems to refer to his actual possession of the kingdom, after Saul's death. *To be their king*:—For a king. *To whom also he gave testimony*,—Lit., "To whom he said, also, bearing witness." He said this in regard to David. The reference seems to be to several passages—e.g., 1 Sam. xiii. 14; *Ps.* lxxviii. 70-72; lxxxix. 20. *A man after mine own heart*,—Lit., "A man according to my heart, who will do all my desires." This refers to David's character and conduct, as a representative of the theocracy. It has no reference to his moral character and private life. David was always true to the theocracy—he never compromised the cause of the God of Israel by not opposing his enemies, nor by idolatry, or any other official defection from Jehovah. He sinned, indeed, grievously, was punished severely, repented bitterly, and was graciously pardoned. But this has nothing to do with the matter. 1 Kings xiv. 8, 9.

23. *Of this man's seed*—The language is emphatic, David being held in so high esteem by the Jews. From the posterity of this man God, according to promise, brought forth to Israel a Saviour, Jesus. Some MSS. and versions have "raised up"—a correction, perhaps, suggested by ver. 22. *Cf.* *Zech.* iii. 8. (See on *Matt.* i. 21; xxii. 42; *Luke* ii. 11; *Acts* iii. 20, 26.)

24. *When John*—Lit., "John having before announced, before the face of his entrance, a baptism of repentance to all the people of Israel." As a harbinger, John the Baptist heralded the coming of Jesus, and prepared his way by calling the

people to repentance, and to profess the same in baptism. It was God's will that all the Jews should enter by baptism into that introductory state of the kingdom of God which John proclaimed. (See on Luke iii. 1-23; vii. 29, 30; John iii. 5.)

25. *And as John fulfilled*—Was fulfilling his course—drawing near the end of his race—which was brief, but brilliant. Cf. xx. 24; 2 Tim. iv. 7. *He said*,—To the Jews who questioned him. (See on John i. 19-28.) *I am not he*.—Lit., "I am not"—that is, the Messiah: "I am not the Christ," John i. 20. *But behold*,—An exclamation expressing wonder and summoning attention. *There cometh*—There is coming after me one, the sandal of whose feet I am not worthy to loose. The word ren. "shoes" means "things bound under"—that is, under the feet. In the N.T. the word means the same as sandals, which were soles of wood or leather, bound to the feet by straps of leather. Among the ancient Jews, Greeks, and Romans, carrying the sandals, and, of course, loosing them, was the office of the lowest menial. (See on Luke iii. 16.) It is worthy of note that Paul does not cite the precise words of the Evangelists, as indeed they differ among themselves in the terms employed—all they aimed at was the sense, not the exact verbiage.

26. *Men and brethren*,—(See on ii. 29.) Wic.: "Britheren and sones of the kynde of Abraham." If the "and" be omitted this is not a bad rendering. He addresses them as men, who are brethren, sons of Abraham's race. This was a conciliatory mode of address, as the Jews plumed themselves on being the descendants of Abraham. (See on Luke iii. 8; John viii. 33-40.) *And whosoever among you*—And those among you fearing God. This would embrace, not only proselytes—that is, those who, being circumcised, were Jews by religion, though not descendants of Abraham—but also those who, though not circumcised, attended the worship of the synagogue. (See on ver. 16, 43.) *To you*—Jews first, then Gentiles. *Is the word*—The doctrine. *Of this salvation*—Implied in the title "Saviour," ver. 23. *Sent*.—Many good MSS. and Chrysostom have "sent forth." The message of salvation, through Jesus, was sent first to the Jews (iii. 26), then to the Gentiles. (See on ver. 46.) Cf. the "word of exhortation," ver. 15.

27. *For they that dwell at Jerusalem*,—The Jews residing there. *And their rulers*,—The Sanhedrim. *Because they knew him not*,—They did not know that Jesus was the Messiah. Lit., "Having been ignorant of this one." Thus Paul says, 1 Cor. ii. 8: "Which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory." They would not have done so if they had not been blinded by prejudice and worldliness, so that they did not know that Jesus was the Messiah: their ignorance was a mitigation of their crime, but it did not absolve them from blame. (See on Luke xxiii. 34; Acts iii. 17; 1 Tim. i. 13.) W. and W. refer *touton* to the "word"—"being ignorant of the word of this salvation;" but the context favors the common rendering, referring it to Jesus. *Nor yet the voices*—Lit., "And the voices of the prophets, which are being

read every Sabbath, condemning, they fulfilled." In condemning Jesus, they fulfilled the predictions of their own prophets—*e.g.* Isa. liii. The voices—that is, the words, *effata*—of the prophets committed to writing, were read every Sabbath in the synagogues. (See on ver. 15.) It is strange that the learned scribes should have been so ignorant of the meaning of the prophecies as not to see that they were fulfilled in Jesus.

28. *And though they found no cause*—Lit., "And having found no cause of death in him, they besought Pilate that he should be made away with." That is, they tried him, and they could not convict him of any crime worthy of death, yet demanded of Pilate that he should be crucified. (See on iii. 13.)

29. *And when they had fulfilled*—Lit., "And when they finished all the things written concerning him, taking him down from the tree, they put him into a tomb." Peter calls the cross a "tree." (See on v. 30.) Joseph and Nicodemus took him down from the cross, and buried him—but they were Jews, and indeed "rulers." Cf. ver 27. Though they were the friends of Jesus, yet they did not know that they were fulfilling a prophecy in burying him. Isa. liii. 9.

30. *But God raised him from the dead:*—The Jews killed him, and buried him, but God raised him up from among the dead.

31. *And he was seen*—"Who was seen during many days by those who came up with him from Galilee to Jerusalem, who are his witnesses to the people. Some MSS. and versions have "now," but that is implied in "are." Hundreds besides saw him after his resurrection, but these were his duly accredited witnesses to the world of the great fact on which our religion is based. (See on i. 3, 8, 22; x. 39-42.)

32. *And we*—Paul and Barnabas. *Declare unto you glad tidings,*—Lit., "Evangelize to you the promise made to the fathers"—the promise of the Messiah made to Abraham and the other patriarchs. Gal. iii. 14-22. W. and W.: "*We* emphatic, opposed to those in ver. 31—*they* preach to the Jewish nation, *we* to you. Thus he distinguishes his own mission from that of the twelve." But this is forced—Paul was then preaching to "the people of Israel," as well as to Gentiles.

33. *God hath fulfilled*—That this promise God has fulfilled to us their children. This seems to be the correct reading. Some MSS. and versions read "to our"—others omit "us"—probably because some whom Paul was addressing were not children of the fathers of Israel; but all who heard him would know whom he meant. *In that he hath raised up Jesus again:*—Lit., "Raising up Jesus." That is, the promise received its grand fulfillment by the resurrection of Jesus. Not his being raised up of the seed of David; but his being raised from the dead—which even Bloomfield says is a sense that "would be entitled to be received, were it not for the subjoined citation from the psalm"—but that rather confirms it than

otherwise, and the context requires it. The same word is used in the next verse, "he raised him up from the dead," and that is the very thing that Paul is emphasizing, as the grand fulfillment of God's promise to the fathers—of course, it embraces every thing consequent on the resurrection. *As it is also written in the second psalm*,—The Cambridge MS., followed by Tyn. and Cr., says "the first psalm"—the alteration was probably made because some count this the first psalm—that which precedes it being considered a kind of proem to the Psalter. Nearly all the MSS. and versions have "the second"—and properly. *Thou art my Son*,—Lit., "My Son art thou, I this day have begotten thee!" Wesley: "It is with peculiar propriety and beauty that God is said to have begotten him, on the day when he raised him from the dead, as he seemed then to be born out of the earth anew." Pearson (on the Creed, Arts. I. and V.): "God was the Father of Christ—as he was raised from the dead out of the womb of the earth unto immortal life, and made heir of all things in his Father's house. Acts xiii. 32, 33." "By this resurrection he 'was declared to be the Son of God' (Rom. i. 4); and upon the morning of the third day did these words of the Father manifest a most important truth, 'Thou art my Son, this day have I begotten thee.' Acts xiii. 33." He is called "the first-born from the dead," Col. i. 18; and said to be "the first-begotten of the dead," Rev. i. 5: *cf.* Heb. i. 5. There are other senses in which Christ is called "the Son of God," and his "only begotten Son"—but this is a beautiful figurative sense, and that which exactly suits the scope of the psalm, as well as the apostle's argument. It is strange that so many learned men should fail to see this.

34. *And as concerning*—Now that he raised him up from among the dead. This is an expansion and development of the point in the preceding verse. *Now no more to return to corruption*,—Winer: "*Meketi* is supposed to be used instead of the simple *me*, as Christ had never gone to corruption. But the phrase denotes, as so early a critic as Bengel perceived, simply to die and to be put into the tomb." Paul himself furnishes the comment: "Christ being raised from the dead, dieth no more; death hath no more dominion over him." Rom. vi. 9. "Corruption" means death, viewed as a permanent state. Christ went to it, as he died and was buried; but he did not see, or experience, it—that is, he did not remain under the dominion of death. His resurrection introduced him to a permanent state of life—a state never again to be interrupted by death. *He said on this wise*,—Thus has he said—viz., in Isa. lv. 3. The quotation is nearly *verbatim* from the LXX. *I will give you the sure mercies of David*.—Wic.: "For I schal geue to you the holi trewe thingis of Dauith." Tyn.: "The holy promyses made to David, I will geve them faithfully to you." Cr.: "The holy promyses made to Daud, wyll I geue faythfully to you." Gen.: "The holy mercies made to David, I wil geue faithfully to you." Rh., after the Vulg.: "That I will giue you the holy things of David faithful." So the Greek: "The holy things of David, the faithful things." The Hebrew is, "Mercies of David, the sure"—or faithful. These mercies are called holy things because they were

sacredly promised to David, and sure, or faithful, because it was impossible that they should fail of accomplishment. They are the subject-matter of the "everlasting covenant" which God says he would make with them—the same which he had made with David, comprehending the blessings of the Messianic kingdom. Cf. 2 Sam. vii. 12-29; 1 Chron. xvii. 7-27; cf. 2 Sam. xxiii. 1-5, where David says, "He hath made with me an everlasting covenant, ordered in all things and sure." Robinson: "I will give you the holy promises of David, the sure—*i. e.*, the things inviolably promised of God to David, in allusion to Isa. lv. 3, where it is the LXX. for mercies, favors promised." Wesley: "The blessings promised to David in Christ. These are sure, certain, firm, solid, to every true believer in him. And hence the resurrection of Christ necessarily follows; for without this, those blessings could not be given." As the Messianic character of Isa. lv. was admitted, this passage constructively proves the necessity of the resurrection of Christ. But Paul proceeds to more direct proof.

35. *Wherefore he saith also in another psalm*,—Lit., "Therefore also in another place it saith." Not God—another verb, in the past tense, is used in ver. 34. Nor "David, in the name of the Messiah" (Bengel, Wesley), though David did speak it in the name of Christ; but, "it saith"—"the Scripture saith" or "it is also written," as in ver. 33. Cf. Eph. iv. 8. All the old English versions supply "place"—not "psalm," as the passage immediately preceding is from Isaiah. The place cited is Ps. xvi. 10—only Paul substitutes *ou*, "not," for *oude*, "neither," as he did not quote the preceding clause. *Thou shalt not suffer thine Holy One*—Thou wilt not give thy Holy One. Did Paul think of any correspondence between this quotation and that from Isaiah, as both have the words "give" and "holy"? Peter cites this passage, and applies it to the resurrection of Christ on the day of Pentecost. (See on ii. 27.)

36. *For David*,—For David, indeed. The *men* ("indeed") omitted by our translators, marks the contrast—the *de* ("but") of ver. 37, corresponds to it. Paul proceeds thus to show that the passage could not apply, in its highest sense, to David, but only to David's greater Son, the Messiah. *After he had served*—Lit., "In his own age, having subserved the will of God, slept." He had his time and work allotted him by God, and when this was accomplished he died. Most of the versions agree with this. David lived and died, and his body returned to dust, like the bodies of his fathers, and so the passage in question cannot in its highest sense refer to him. *Fell on sleep*,—An old English-idiom for slept—a common metaphor for death, and it is used of David in 1 Kings ii. 10: "So David slept with his fathers, and was buried in the city of David." (See on vii. 50.) *And was laid unto his fathers*,—The LXX. use the same word in Judg. ii. 10: "All that generation were gathered unto their fathers." The reference is to the hereditary family burying-place, but it is used of the burial of any one, though he might not be interred with his ancestors. So here. Olshausen has no authority for saying "it

denotes the fact of being received into the happy portion of *hades*." The O.T. never uses *sheol* in this sense—it always means the grave, or the state of the dead—with regard to the body, not the soul. Hence it is used alike of the good and the bad—the grave being the common receptacle of all—"All go unto one place, all are of the dust, and all turn to dust again." Eccles. iii. 20. The Jews perpetuated this mode of expression; thus it is said of Judas Maccabeus: "He was gathered to his fathers"—the word here used—"and he died, and his sons buried him in the sepulchre of his fathers." 1 Macc. ii. 69, 70. *And saw corruption*:—He experienced it—his body was dissolved in the grave. This differs from going to corruption, ver. 34. (See note.) Olshausen: "To see corruption denotes corruption and the actual experience of it; the other, the fact of being exposed to it."

37. *But*—The *de* here indicates the *apodosis* corresponding to the *men* ("indeed") of the *protasis* in ver. 36. *He, whom God raised again*,—Roused from sleep—alluding perhaps to the metaphor in ver. 36—raised up from the dead. *Saw no corruption*.—Jesus did not stay long enough in the place of corruption to undergo it; but was raised to life before it took effect on his sacred body. Therefore he was the person, and not David, to whom the language, in its highest sense, refers.

38. *Be it known unto you therefore*,—Paul now applies what he has advanced to the case of his hearers. *Men and brethren*,—As in ver. 26. *That through this man*—That remission of sins through this one is announced to you. That is, Paul delivered to them this message, that by the mediation of this same Jesus of whom he was discoursing they might obtain remission of sins.

39. *And by him*—Lit., "And from all things from which ye could not be justified by the law of Moses, by this One, every one who believeth is justified." It does not imply that some sins could be forgiven by the law, but all are forgiven by the gospel. To justify from all things, means to free from all charges. So in Rom. vi. 7: "He that is dead is freed from sin"—in the Greek, "justified from sin." Cf. Eccles. xxvi. 29. Thus, as in the Epistles to the Romans and Galatians, Paul makes justification the pardon of sin. He who is justified, or pardoned, is dealt with as righteous. This justification is obtained through faith in Christ, as Paul constantly teaches in his Epistles. It is full and free. This passage corresponds with Rom. viii. 1-4—also Hebrews, *passim*. The law of Moses was not designed to procure the pardon of sin—the moral precepts prescribed obedience and denounced penalties, but promised no forgiveness:

Since to convince and to condemn  
Is all the law can do.

The provisions of the ceremonial code, indeed, set forth the doctrine of justification; yet not through the virtue of any of its rites, but through the atoning

sacrifice of Christ, which they typified. "For it is not possible that the blood of bulls and of goats should take away sins." Heb. x. Paul does not mean to say here or anywhere else that none who lived before Christ obtained justification—he argues to the contrary in Romans, Galatians, and Hebrews—but that it was not through the virtue of any legal acts, whether moral or ceremonial. The sacrifices of the law were available to this end, only as they pointed to Christ—the one great atoning Sacrifice. Remission of sins never was, and never will be, realized by any one, in any age, except through Christ. In the case of the ancient patriarchs and Jews it was secured by implicit faith—in which they were aided by typical sacrifices; in the case of those to whom Christ is preached as the meritorious cause of salvation, explicit faith is required; and the result of its exercise brings more comfort to the believer than the exercise of implicit faith; that is, a faith which relies upon the divine mercy, without any clear light as to the medium of its conveyance. This passage then is the text on which the apostle preaches so largely and luminously in his Epistles, especially to the Romans, Galatians, and Hebrews.

The blood of goats and bullocks slain  
Could never for one sin atone;  
To purge the guilty offerer's stain,  
Thine was the work, and thine alone.

40. *Beware therefore*,—See to it then. Take heed, in view of what you have heard. *Lest that*—That that may not come upon you which is spoken in the prophets. The prophetic books are called collectively "The Prophets." (See on vii. 42.) The reference is to Hab. i. 5.

41. *Behold*,—Lit, "Behold, ye despisers, and wonder, and disappear; for a work I work in your days, a work which ye will by no means believe, though any one should detail it to you." This agrees in substance with the Hebrew, though there is a verbal variation. The Hebrew is, "Behold among the heathen, and regard, and wonder marvelously; for I will work a work in your days, which ye will not believe, though it be told you." The Septuagint reads: "Behold, ye despisers, and view intently, and wonder at wonderful things, and disappear; because a work I work in your days, which ye will by no means believe, though any one should narrate it." Some suppose that the translators of the Septuagint read in the Hebrew for *begoim*, "among the nations," *bogedim*, "ye violent men, or treacherous dealers, or wicked:" so the Syriac, "transgressors;" Arabic, "arrogant ones." *And perish*:—Vanish away, as a defeated army, which wonders at its own sudden destruction. This work of vengeance should be so sudden, and signal, and overwhelming, as to be incredible. The reference in Habakkuk is to the calamities which were about to come upon the Jews by the power of the Chaldeans; and the apostle cites the language, in general terms, and applies it to a similar calamity

which was about to be brought upon them by the Romans. Sergius Paulus wondered, believed, and was saved: ver. 12—the contumacious Jews wondered, disbelieved, and perished; as do many in our day.

42. *And when the Jews*—The best MSS. and versions read thus: "And as they were going out, they besought that these words might be spoken to them on the next sabbath." The additions in the received text may have been copied from a Church lection and a *scholium*. The scholiast naturally supposed that it was the Gentile part of the congregation that wanted the discourse repeated; but some of the Jews also desired it. Ver. 43.

43. *Now when the congregation was broken up*,—Lit., "And when the synagogue was dismissed"—so Rh.: as we would say, "when Church was out." Wic.: "And whanne the synagoge was left." Gen.: "When the Churche was broken up." *Many of the Jews*—The Hebrews, as distinguished from the Hellenists—"the children of the stock of Abraham," ver. 26. *And religious proselytes*—The Hellenists—circumcised Gentiles—as there is no proof that there were any "proselytes of the gate," uncircumcised, as distinguished from circumcised proselytes. (See on Matt. xxiii. 15; Acts ii. 10; vi. 5—the only other places in the N.T. where the word occurs.) *Sebomai* is ren. "worship" in Matt. xv. 9; Mark vii. 7; Acts xvi. 14; xviii. 7, 13; xix. 27; "devout," xiii. 50; xvii. 4, 17. The verb means "to worship," "to venerate;" and the participle (as here) means "worshiping"—"God" being implied, and sometimes expressed, as here in one MS.—Robinson: "Spoken of proselytes to Judaism from the heathen, in distinction from the Jews. Acts xiii. 43, 50; xvi. 14; xvii. 4, 17; xviii. 7." In some instances these worshipers of God were not proselytes; but were like Cornelius and his friends. (See on x. 2.) *Who*—Paul and Barnabas. *Speaking to them*,—Talking to them, as they walked from the synagogue. *Persuaded them to continue*—The various reading—*prosmenein*, for *epimenein*—is perhaps genuine, but it means the same—to persevere; all the old versions have "continue," except Wiclif, who has "dwelle." *In the grace of God*.—The gospel, the gift of God's favor. So 2 Cor. vi. 1; Phil. i. 7; Heb. xii. 15; xiii. 9. As they had heard the word, the apostles exhorted them to keep it in good and honest hearts.

44. *And the next sabbath-day*—And on the following sabbath—the various reading, as well as the received text, means this. Cf. ver. 42. *Came almost the whole city together*—The great mass of the population gathered in and around the synagogue. *The word of God*.—The gospel as preached by the apostles.

45. *But when the Jews*—But the Jews, seeing the multitudes, were filled with zeal. *Zelos* has a good or a bad meaning according to the subject. In a good sense it is ren. "zeal," John ii. 17, and "jealousy," 2 Cor. xi. 2. In a bad sense it means, as here, "heart-burning, emulation, envy," or "indignation." Acts v. 17: so the verb, xvii. 5; 1 Cor. xiii. 4. The Jews were envious, or jealous, of the Gentiles,

who were placed by the apostles on a level with themselves; and they could not bear to see so many of them—the greater number perhaps uncircumcised—coming to their synagogue. *And spake against*—Contradicted. *Those things which were spoken by Paul*,—They probably disputed the application of the Messianic prophecies to Jesus, and denied the reality of the facts testified to by the apostle. Observe, Paul here appears as the chief speaker—just as Peter does when associated with John. *Contradicting*—The participle of the preceding verb—omitted in many MSS. and versions, but it is probably genuine, being repeated for emphasis in connection with *blaspheming*.—Reviling the apostles, as well as contradicting them. Gen.: "Contrarying them, and raylyng on them." But Tyn., Cr.: "Spekinge agaynst it, and raylinge on it." W. and W.: "Blaspheming Christ, xxvi. 11."

46. *Then Paul and Barnabas waxed bold*,—Lit., "And speaking boldly, Paul and Barnabas said, To you it was necessary that the word of God should first be spoken." (See on Luke xxiv. 47; Acts i. 8; iii. 26.) *But seeing*—But inasmuch as ye thrust it from you—that is, reject it, as an imposture. *And judge yourselves unworthy of everlasting life*,—Whitby: "Discover, or by your actions show yourselves unworthy of it." They showed that they were unfit for the kingdom of God—the eternal life which the apostles preached begins in the kingdom of grace on earth and is developed in the kingdom of glory in heaven. Those who contradicted and reviled the apostles who preached it, by their conduct adjudged themselves unfit for its enjoyment. The word is used in this sense in Matt. x. 11-15, to which the apostles seem to have reference. Cf. ver. 48, 51; Matt. xxii. 8. Bengel: "The divine regard for you is great, but ye are not worthy, Matt. xxii. 8; and although ye think us unworthy of being heard, and esteem yourselves alone worthy of eternal life, yet ye yourselves voluntarily incur this judgment that ye are unworthy, and it is as if ye should say, We are unworthy." So Wesley. *Lo, we turn to the Gentiles*:—The Gentiles of that place. The apostles always addressed the Jews first when they went to a city.

47. *For so hath the Lord commanded us*,—The reference is to Isa. xlix. 6, where the prediction involves a command; for if the Messiah was to be a light of the Gentiles, the apostles were to reflect that light upon them, according to the direct instructions in ver. 2-4; cf. Matt. xxviii. 18, 20; Acts i. 8. *I have set thee*—I have appointed, or ordained thee. The Hebrew has, "I will also give thee;" and so it is in the Vatican MS. of the LXX.; but the other MSS. have "set," or appointed, as here. The meaning is the same. The language is addressed by the Father to the Son; and is like other Messianic predictions in Isaiah. Cf. Isa. xlii. 1-4; lx. 1-5; Luke ii. 32; Rom. xv. 9-12. *That thou shouldest be for salvation unto the ends of the earth*.—The means of salvation to Gentiles as well as Jews—the universal Saviour. This was a most apposite quotation, and came well from the apostle of the Gentiles. Acts ix. 15; Rom. xi. 13; xv. 16.

48. *And when the Gentiles heard this*,—And the Gentiles hearing this rejoined, and glorified the word of the Lord. They praised the gospel, which the blaspheming Jews despised. *And as many as were ordained to eternal life, believed.*—Lit., "And believed, as many as were disposed to eternal life." How the rendering of the Vulg., *erant praeordinati*, "were pre-ordinate" (Rh.), obtained, is hard to say. *Tasso* is ren. "appointed," Matt. xxviii. 16; Acts xxii. 10; xxviii. 23; "set," Luke vii. 8; "determined," Acts xv. 2; "addicted," 1 Cor. xvi. 15; "ordained," Acts xiii. 48; Rom. xiii. 1. Its primary meaning is to order, dispose, arrange. In a figurative, mental application, it denotes the determination of the mind to any object, by whatever agency it may be effected. These Gentiles were brought to this determination by availing themselves of the aid of preventing grace, and the instructions and exhortations of the apostles, and the like. Being thus disposed to eternal life, or determined on salvation, when Jesus was offered to them as their Saviour, they accepted him with joy and gratitude—"they were glad, and glorified the word of the Lord, and believed." They are thus placed in contrast with the contradicting and blaspheming Jews, who, though they were as favorably circumstanced for salvation as they—and indeed more so—received the grace of God in vain, and so judged themselves unworthy of eternal life. Ver. 46. The passage does not say whether or not the former were irresistibly influenced to seek salvation; but it is implied that they were not; because if they could not do so without such irresistible influence, neither could the latter; and so the former could not be commended for their compliance, nor could the latter be censured for their non-compliance, with the offer of salvation. "A necessary act incurs no blame"—nor praise. Both parties were conscious of the power of alternate choice; hence arises the sense of responsibility; and without this, there can be neither reward nor punishment. The heavy censure passed upon the contumacious Jews shows that their indisposition to seek salvation and to accept of Jesus as their Saviour—as did these Gentiles—was their own fault, and was not occasioned by any divine discrimination against them. It contradicts common sense, experience, and observation, to say that all of that large company who were ever to be saved believed on that occasion! No one ever heard of such a case. Those who say that they were then ordained to eternal life in consequence of their believing miss the meaning of the passage. Faith, indeed, does bring men into the way of life; and they are kept through faith unto salvation—*i.e.*, eternal life. But that is another matter. Men sometimes make shipwreck of faith, put away a good conscience, and go back to perdition. But were it otherwise—were faith inamissible, so that if any one once truly believes, his final salvation is irrevocably determined—this passage contains no such doctrine. The ordination in this case precedes the believing, and prepares for it. As Watson says, "The word employed signifies 'to place, order, appoint, dispose, determine,' and is very variously applied. The prevalent idea is that of settling, ordering, and resolving; and the meaning of the text is, that as many as were fixed and resolved upon eternal life, as many as were careful about,

and determined on, salvation, believed. For that the historian is speaking of the candid and serious part of the hearers of the apostles, in opposition to the blaspheming Jews—that is, of those Gentiles 'who when they heard this, were glad, and glorified the word of the Lord'—is evident from the context. The persons who then believed appear to have been under a previous preparation for receiving the gospel, and were probably religious proselytes associating with the Jews." So Parkhurst: "And as many as were disposed, adapted, or in a right disposition and preparation, for eternal life, believed. I think with Wolfius that *tetagmenos eis* in this passage is equivalent to *euthetos eis* ('fit for the kingdom of God') Luke ix. 62." Barnes closes a self-contradictory excursus on this text with a note which is in keeping with the foregoing: "The meaning may be expressed in few words—who were then disposed, and in good earnest determined, to embrace eternal life, by the operation of the grace of God on their hearts." Bengel, Wesley, Bloomfield, Alford, and perhaps the most of judicious modern critics, agree substantially in this obviously correct interpretation. W. and W.: "Set in order, or disposed to everlasting life—duly prepared for the reception of the gospel." It has been suggested that the false rendering of the Vulg. may have led Augustin and his followers in the Western Church into the predestinarian construction of the passage, which did not obtain in the Oriental Church, where the original Greek was used. The case of the persons spoken of in this passage is nearly parallel with that of the perverse Jews and of the believers in Acts ii. It is not here said that "those being saved" were added to the Church by baptism, as in that case—perhaps because they were in the synagogue, where baptism could not be administered; but as baptism was the appointed way of professing faith, it cannot be doubted that these believers were baptized at the earliest opportunity.

49. *And the word of the Lord was published*—The gospel was spread throughout all the country—that is, in Pisidia, around Antioch. The converts would be sure to proclaim what they had heard and experienced.

50. *But the Jews*—Those who had rejected the gospel and vilified the apostles, ver. 45. *Stirred up*—Excited to opposition. *The devout*—Ren. "religious," ver. 43. (See note.) *And honourable*—Lit., "Of good presence"—noble or respectable in regard to station: so Mark xv. 43; Acts xvii. 12. They excited the women because they were very zealous for any religion which they embraced or against any which they disapproved; and there were vast multitudes of them among the proselytes to Judaism. Josephus, Wars, ii. 20. 2. The women of rank had great influence, hence they were excited to oppose the apostles. *And the chief men of the city*,—The first men—urged on by their wives, through whom the Jews operated. *And raised persecution against Paul and Barnabas*,—These proceedings were utterly illegal; but the authorities cared no more about it than they did in regard to the persecution of Stephen. *And expelled them out of their coasts*.—And thrust them out from their borders. The magistrates may have ordered them out, to

preserve the peace of the city; but it is likely the rabble drove them off from beyond the suburbs. *Cf.* Luke iv. 29.

51. *But they shook off the dust of their feet against them,*—As Christ commanded. The Jews considered the dust of a heathen country polluted, and shook it off them when they entered their own land. By this symbolical act the apostles renounced all intercourse with the obstinate Jews, and absolved themselves from all responsibility connected with their contumacy. (See on Luke ix. 5.) But they returned to Antioch soon after, to confirm the new converts. (See on Acts xiv. 21, 22. *Iconium.*—This was a large city, near the confines of Phrygia, Lycaonia, and Pisidia. Xenophon reckoned it as belonging to Phrygia; Strabo and others to Lycaonia; Ammianus Marcellinus, to Pisidia. Pliny says at this time it was the capital of a distinct territory. Hence the apostles escaped to it from their persecution in Antioch—from which it was situated about 90 miles in a S.E. direction. It is now called Koniye, and numbers about 30,000 inhabitants. *Cf.* xiv. 1, 19, 21; xvi. 2; 2 Tim. iii. 11.

52. *And the disciples*—The Christians (though Luke still uses the old style) at Antioch, though persecuted, and deprived of their beloved ministers, were not without comfort, as they *were filled with joy and with the Holy Ghost.*—The consolations of the gospel, and the gifts and graces of the Spirit—perhaps miraculous endowments. *Cf.* Matt. v. 10-12. Bloom. says, "The Holy Ghost must be explained of the gifts and graces of the Holy Spirit for sanctification, and not for working miracles, since hands had not been laid upon them for that purpose."

## CHAPTER XIV.

1 *Paul and Barnabas are persecuted from Iconium.* 7 *At Lystra Paul healeth a cripple, whereupon they are reputed as gods.* 19 *Paul is stoned.* 21 *They pass through divers churches, confirming the disciples in faith and patience.* 26 *Returning to Antioch, they report what God had done with them.*

XIV.—1. *And it came to pass in Iconium,*—Whither Paul and Barnabas were driven by persecution. Acts xiii. 51. *That they went both together*—They together entered. *Into the synagogue of the Jews,*—According to their custom. (See on xiii. 14.) *And so spake,*—Preached the gospel with so much clearness, persuasiveness, and power. *That a great multitude, both of the Jews, and also of the Greeks, believed.*—The Greeks, as contrasted with the Jews, and with the Hellenists, were uncircumcised persons, though they might, like Cornelius and his friends, worship the true God. (See on vi. 1; ix. 29; xi. 20; xvii. 4.) But perhaps in this case all non-Israelites who attended the synagogue worship at Iconium, whether circumcised or not, are called Greeks—as some of those called "devout" were circumcised, that is, were proselytes, and some were not. Acts x. 1, 2; xiii. 43.

2. *But the unbelieving Jews*—Not the exact opposite of believing—but *apeithesantes* (the reading of the best MSS.), those who would not be persuaded, who contumaciously disbelieved. Cf. John iii. 36; Acts xvii. 5; Rom. x. 21; 1 Pet. iii. 20. *Stirred up the Gentiles,*—Instigated and exasperated the minds of the Gentiles against the brethren—as the disciples were familiarly called. The word ren. "Gentiles" is sometimes ren. "heathen"—it is not that ren. "Greeks," ver. 1. It probably comprehended the Romans and all others who were not Jews by birth or proselytism. The leaven is at work here as at Antioch. Acts xiii. 50. This verse seems to be parenthetical.

3. *Long time therefore*—A considerable time therefore. The *men oun* ("therefore") may be resumptive of ver. 1; or it may connect with ver. 1, 2. Because of the success and the opposition they continued there as long as they could; or it may correspond with the *de* ("but") in ver. 4, which makes a good sense. "Then they remained there a good while preaching, etc.—but the multitude was divided," etc. So Robinson. *Speaking boldly in the Lord,*—Using freedom of speech, in dependence on the Lord—that is, on God. Cf. iv. 29, 30; xx. 32. W. and W.: "In dependence upon the Lord Jesus." *Which gave testimony*—Lit., "Giving testimony to the word of his grace, granting signs and wonders to be done by their hands." The participles are in the dative singular present. They are speaking with freedom while the Lord is testifying to what they preach by enabling them to perform miracles. *The word of his grace,*—The gospel, so styled because it

manifests the favor of God to man. Acts xx. 24, 32. *And*—Not in the Greek—it mars the sense. *Granted*—Granting signs and wonders. (See on ii. 19; Heb. ii. 2.) *To be done by their hands*.—To be brought to pass by their agency.

4. *But the multitude of the city was divided*.—The bulk of the population being Gentiles. (See on John vii. 43; ix. 16; Acts xxiii. 7.) *And part held with the Jews*,—Lit., "And some indeed were with the Jews, but some with the apostles." The great body of the Jews in Iconium were unbelievers, and so they are spoken of as a class opposed to the apostles. Luke, for convenience perhaps, calls both Paul and Barnabas apostles, though he never calls Barnabas by himself an apostle. He was not one of the twelve, nor was he chosen by the Lord, as Matthias and Paul were, to fill a vacancy in the apostolic college. Both Paul and Barnabas were apostles in the subordinate sense of the term—missionaries, sent forth (as the word implies) on a special embassy. Cf. John xiii. 16; 2 Cor. viii. 23; Phil. ii. 25; Heb. iii. 1. Clement of Alexandria twice calls Barnabas an apostle; but in another place he calls him "the apostolic Barnabas," saying, "for he was one of the seventy, and a fellow-laborer with Paul." (See on iv. 36.)

5. *An assault made*—So all the old English versions, but it seems to mean, "a determined attempt, or impulse, arose." Cf. ver. 6; James iii. 4. *Of the Jews*,—The article is not before Jews in the Greek, but only before "Gentiles"—it belongs to both, as forming one class. *With their rulers*,—Probably the rulers of the synagogue—the magistrates of the city would have been likely to pay some respect to the forms of law—though some think the latter are meant, "their" referring to the people of Iconium in general. *To use them despitefully*,—To insult them. (See on Matt. xxii. 6; Luke xi. 45; xviii. 32; 1 Thess. ii. 2; 1 Tim. i. 13.) *And to stone them*,—As blasphemers, and so obnoxious to this mode of punishment. Acts vii. 58, 59.

6. *They were ware of it*,—Being aware of it, they fled for refuge to the cities of Lycaonia. Understanding, either by being informed of it by their friends, or by seeing the storm brewing, they did as before, fled from this city, where they could do no more good, to other places. (See on xiii. 51.) Lycaonia was in the interior of Asia Minor, bounded N. by Galatia, E. by Cappadocia and Cataonia, S. by Cilicia and Isauria, and W. by Phrygia. It is described as a hilly plain among the mountains of Taurus, ill-watered, cold, and bare, yet good for sheep pasturage. *Lystra* was in the southern part of Lycaonia—according to Keipert about 20 miles south of Iconium. Its site is unknown. Some locate it at *Bin Bir Killisseh*—"The Thousand and One Churches." *Derbe* is located at the foot of the Black Mountain, about 30 miles east of Lystra. It is identified by some with *Divle*. *And unto the region that lieth round about*.—And to the surrounding country.

7. *And there they preached the gospel.*—In these rural towns and hamlets, where there does not appear to have been any synagogue. There may have been a few Jews there (xvi. 1), but the population was nearly all pagan.

8. *And there sat*—Probably in the market-place—an Oriental custom. Cf. iii. 1. *At Lystra*,—The neuter plural, as in 2 Tim. iii. 11—the town having been probably made up of several settlements. Winer: Gr. N.T. iii. 27. 3. Elsewhere feminine singular. *Impotent*—Wanting strength. *Being a cripple*—In the edition of 1611, "creeple;" Tyn., Cr., Gen., "creple"—one who can only creep. Rh.: "Lame from his mother's wombe." (See on iii. 2.) *Who never had walked.*—Probably the correct reading and rendering. These adjuncts are used to emphasize the fact that he never had any use of his feet—like the man born blind, who never had any use of his eyes. John ix.

9. *The same heard Paul speak:*—This one was listening as Paul discoursed. *Who steadfastly beholding him,*—Who looking steadily at him. Acts xiii. 9. *And perceiving*—Seeing by the expression of his countenance, which Paul so scrutinized. W. and W.: "By his power of discernment of spirits." *That he had faith to be healed,*—The present tense for vivacity—"that he has faith of being healed." Rh.: "Faith for to be saved"—meaning from his lameness.

10. *Said with a loud voice,*—In order to call attention to the miracle which he was about to perform. *Stand upright*—Straight, erect. *On thy feet.*—This recalls Christ's language to the man with the withered hand, "Stretch forth thine hand." Mark iii. 5. The addition in some MSS., "I say to thee in the name of the Lord Jesus Christ," may have been interpolated from iii. 6—it is not probably genuine, though Paul may have said something like this: he certainly did speak in the name of Jesus. *And he leaped*—The aorist is probably correct: he sprung up, a single act. *And walked.*—The imperfect, expressing a repeated act. He was walking about, delighted to show his newly acquired power. The suddenness and perfection of the cure showed its miraculous character.

11. *And when the people*—Lit., "And the crowds seeing what Paul had done, raised their voice, in Lycaonic, saying." It is not known what this dialect was—some say it was derived from the Assyrian—others think it was a corrupt form of the Greek, which is more likely. Paul had probably spoken to them in Greek, which they may have understood imperfectly—though the lame man knew what was said to him, as he seems to have had initial faith in Christ produced in him through the apostle's preaching. But when the crowd shouted to one another, they would naturally use their own rude dialect. This might have been as near the classic Greek as Wiclif's rendering is to modern English: "Rereden her vois in licaon tunge, and seiden, goddis maad liik to men ben comun down to us." The gods made like men have come down to us.

12. *And they called Barnabas, Jupiter;*—Perhaps because he was older and more venerable in appearance than Paul, who was not prepossessing in his appearance (2 Cor. x. 1, 10); and because Jupiter had a temple there, and was represented in their mythology as attended by Mercury. *And Paul, Mercurius, because he was the chief speaker.*—Lit., "Because he was the leader of discourse"—Mercury being the god of eloquence. The heathen mythologies abound with appearances of their deities in human shape. They said that Jupiter and Mercury wandered through the neighboring country of Phrygia, and were entertained by Baucis and Philemon. *Dia* here is the accusative of *Zeus*, the Greek name of Jupiter—so *Dios*, ver. 13, is the genitive. *Hermes* is the Greek name of Mercury, the son of Jupiter and Maia, the messenger of the gods, the patron of eloquence, learning, and trade.

13. *Then the priest*—And the priest of Jupiter that was before the city. There was a statue of Jupiter at his temple outside of the city—according to custom. A priest attended there upon his worship. Thus Jupiter is sometimes called *Propylus*, "before the gates," etc. It is likely there was a company of priests at Lystra; but this was probably the chief priest, or one who was there on special service. *Oxen*—Bulls. Wic.: "Boolis." Matt. xxii. 4; Heb. ix. 13; x. 4. *And garlands*—So all the old versions, except Wic., who has "crownes." These wreaths, or fillets, were carried *unto the gates*,—Probably of the city, outside of which was the temple. The garlands were to be placed on the bulls, and perhaps on the altar and priests. *And would have done sacrifice with the people.*—Lit., "With the crowds intended to sacrifice." That is, the priest, accompanied by the people, was about to offer the bulls in sacrifice to Jupiter, in honor of his supposed appearance in the person of Barnabas, accompanied by Paul, whom they mistook for Mercury! To what lengths will not superstition go!

14. *Which when*—But the apostles, Barnabas and Paul (see on ver. 4), hearing of it, rent their clothes. It cannot be concluded from this that they did not understand Lycaonic. They might not have heard the speech, which the populace had made; but seeing what was going on and inquiring into the purport of it, they were shocked, and by rending their mantles expressed their horror at the intended idolatry—they being the objects of it. The ancients thus expressed their grief (Gen. xxxvii. 29, 34), or their horror, at what they deemed blasphemy or great impiety. 2 Kings xviii. 37; xix. 1. At the bosom of their garments was a seam, slightly sewed, which they easily rent asunder. (See on Matt. xxvi. 65.) *And ran in*—The reading of the best MSS. and versions gives the sense, "they rushed forth into the crowd"—which is probably correct. This language does not determine the question whether "the gates" in ver. 13 were those of the city, which is most likely, or of a house in which the apostles may have been, but of which nothing is said. They rushed forth from where they were into the crowd.

15. *Sirs*,—Gen., lit., "O men, why do ye these things?" *We also are men*—The force of this is weakened by *ren*. "Sirs" in the former clause. It is observable, however, that the apostles speak of them as *andres*, the more honorable word—here it is *anthropoi*. *Of like passions with you*,—Is this *homoiopatheis* a play upon their word *homoiothentes*, ver. 11—Which they may have used, though in a corrupt form, in their *patois*? We are not gods appearing like men—but we are men like yourselves—affected like you—we have the same nature with you. *Cf.* Wis. vii. 3; James v. 17. *And preach unto you*,—Lit., "Evangelizing you"—proclaiming to you as glad tidings—"that ye should turn from these vanities to a living God." In the LXX., *mataia*, vanities, nothings, is used for idols, 1 Kings xvi. 13; 2 Kings xvii. 15; Jer. ii. 5; viii. 19. So 1 Cor. viii. 4: "An idol is nothing in the world." *Cf.* 1 Thess. i. 9: "Ye turned to God from idols, to serve the living and true God." Jupiter and Mercury (ver. 12) are nonentities—we point you to "a living God"—the best MSS. omit the article, and the contrast is better brought out without it. *Which made*—Who made the heaven, and the earth, and the sea, and all the things in them. This is the usual formula to denote the universe. It expresses more than the idea of "living"—it sets forth the unity of God—as he is the Creator of all things—and implies his omnipotence and infinite wisdom—those great natural perfections which are most likely to strike the mind of an untutored heathen people. Grotius intimates that this is the proper method of reasoning with the heathen. Paul did this way afterward at Athens. Acts xvii. As the heathen had special deities for the different parts of the universe, it was well to tell them that the living God alone had created them.

16. *Who in times past*—Who in the by-gone generations suffered all the nations to go on in their own ways—to follow their own course of action, or mode of life. This does not imply approval. When the Gentiles went into idolatry, God did not make any special revelation to turn them from this course. They had, and might have preserved, the patriarchal religion, which was opposed to idolatry, impiety, and vice; and they had the influence of preventing grace, and intuitions, and conscience, as Paul shows in Rom. ii., besides the knowledge of God and their duty to him which might be obtained from the works of nature, as he goes on to state.

17. *Nevertheless*—And yet indeed he left not himself unwitnessed. The works of creation and of providence testify to his being and perfections. Rom. i. 19-21; *cf.* Wis. xiii. *In that he did good*,—Doing good, giving you rains from heaven, and fruit-bearing seasons. As he is good, he does good, and this way in particular, sending rains, and these secured fruitful seasons. So Max. Tyr. Diss. xxv. Strabo says Lycaonia was a dry region, hence rain was prized as a great blessing. Gen. viii. 22; Ps. cxlvii. 8. *Filling our hearts*—Many of the best MSS. and versions have "your" here, and in the former clause. Some make this a brevilouquence for "filling our stomachs with food and our hearts with gladness." Others make

"hearts" a Hebraism for the persons themselves. As the old Greeks called the stomach the heart, meaning the inner part of a man, it may here denote the stomach, as the receptacle of the food, which not only supports life, but affords pleasure. So Parkhurst.

18. *And with these sayings*—And saying these things, they with difficulty restrained the crowds, that they did not sacrifice to them.

19. *And there came thither*—But there came thither from Antioch and Iconium Jews. Probably some of the Jews who drove them out of those cities. Acts xiii. 50; xiv. 1-6. *Who persuaded the people*,—And having persuaded the crowds, and having stoned Paul, they dragged him out of the city, supposing him to be dead. Whether it means they persuaded the mob to permit them to stone Paul (Bloomfield), or they persuaded the people against the apostles, and so the people stoned him (Whitby), does not appear; perhaps the elliptical language has the latter meaning. Stoning was a Jewish mode of execution, and it was performed outside of the city; but the heathen mob would not scruple to join with the Jews in the stoning, and the Jews would not scruple as to the place. The Greeks frequently dragged the bodies of executed criminals through the streets, and cast them outside the city to rot—as they intended in this case. Did not Paul, while enduring this stoning, think of the part he bore in the stoning of Stephen? He says, in 2 Cor. xi. 25, "Once was I stoned." He alludes doubtless to this case (*cf.* 2 Tim. iii. 11). He came near being stoned at Iconium, ver. 5. Here is a correspondence, as Paley notes, between Luke's account and Paul's statement. How fickle were those crowds! It was probably only a few days before, they wanted to worship him and Barnabas as gods—now, disabused as to that superstition, they stone Paul (he being the chief speaker), for what reason they perhaps could not tell! So, in one moment the populace cried "Hosanna" to the Saviour, and the next, "Crucify him!" So "the barbarians" denounced Paul as a murderer, and then "changed their minds, and said that he was a god!" *Cf.* xxviii. 1-6.

20. *Howbeit*,—But, the disciples having encircled him, rising up, he came into the city. Those disciples were probably some who were converted while the apostles were in Lystra—Timothy may have been one of them. Acts xvi. 1. They stood around him, of course, to take care of him if living, to bury him if dead. One can easily imagine their solicitude. It is not said that they raised him up. He was not dead; but he must have been severely injured, and his sudden and apparently perfect restoration to soundness involved a miracle. But perhaps he carried with him through life the scars of the wounds then received. Gal. vi. 17. Having, as they supposed, killed Paul, and dragged him out of the city, the mob dispersed, so that it was easy for the apostle to return to it, perhaps to the house of one of the disciples. Did Timothy's mother take him in? It was useless for him to stay any

longer in Lystra, so on the next day he and Barnabas left for Derbe. (See on ver. 6.)

21. *And when they had preached the gospel*—Lit., "And having evangelized that city, and having disciplined many." This language corresponds with the great commission. (See on Matt. xxviii. 19.) "Gaius of Derbe" (xx. 4) was perhaps one of these many disciples. It does not appear that they were persecuted at Derbe, and Paley notes the negative coincidence in 2 Tim. iii. 11, where Paul reminds Timothy of the persecutions and afflictions which came to him at Antioch, at Iconium, at Lystra—but omits Derbe. *They returned again*—They turned back to Lystra, and to Iconium, and to Antioch. As they were near the Cilician Gates, Paul would doubtless have liked to visit his native city; but he knew that the neophytes at those places needed encouragement and instruction, and so he and Barnabas ran the risk of a renewal of persecutions, not counting their lives dear unto themselves.

22. *Confirming the souls of the disciples*,—The word *episterizontes* means strengthening—how they strengthened the disciples is here stated. *And*—This is not in the Greek. *Exhorting them to continue in the faith*,—To be steadfastly attached to the gospel. Cf. vi. 7; xiii. 8. *And that*—The *hoti* ("that") is in regimen with exhorting, only it passes over to the idea of saying. They said this in their exhortation. *We*—Alford thinks that this is autoptic—implying that Luke meant it of himself and the rest who were present! It is not likely that Luke was present, and if he had been this language would not express the fact. The apostles would naturally speak in the first person plural, embracing themselves and those whom they addressed, as, in that age especially, they had to go through many afflictions on their way to heaven. Indeed, there never was an age in which true Christians were not, in some way or other, persecuted by the world. The inevitableness of persecution arises from the dislike of the world to the religion of Christ. While there are any of the devil's children in the world, they may be expected to persecute the children of God. (See on Matt. v. 10-12; John xv. 18-20.) *The kingdom of God*, in the Gospels, usually means the kingdom of grace, the Church on earth; but here, and in many places in the Epistles, it means the kingdom of glory, the Church in heaven. (See on Matt. iii. 2.)

23. *And when they had ordained*—And having appointed for them presbyters in every Church, The word *cheirotoneo* means to stretch out the hand; and, as persons were frequently appointed to office by this mode of voting, it means to appoint by suffrage, as Beza and others here render it—Tyn., Cr., and Gen.: "Ordained them elders by election." Cf. 2 Cor. viii. 19, where the word is ren. "chosen." But it is also used for appointment by any method. Thus, in x. 41, it is used of those who were appointed by God to be witnesses of Christ's resurrection, where, of course, the idea of suffrage is out of the question. In this place, the act,

whatever it was, as Stillingfleet observes, was done by the apostles, and therefore can hardly mean stretching out the hand in voting. As it was done for the disciples, it can scarcely mean that it was done by them. On the other hand, Jerome, Chrysostom, and others, are not warranted in saying that it means laying on hands. It is, indeed, possible that the disciples selected the candidates by vote, and that the apostles laid hands on them; but no one is warranted in saying that such was the case. Analogy favors it—*cf.* vi. It is quite likely that the apostles used various methods in organizing Churches, according to the character of the people and their circumstances. *Elders in every church*,—All the disciples in a city constituted the Church (the singular being always used in such cases); but as they had no Church edifices they were obliged to meet in small assemblies, in each of which it would be expedient for a presbyter, or bishop, to officiate—hence the necessity of a plurality of elders. When they met for deliberation one of their number was constituted the presiding elder, or moderator—and in after times the title of bishop was restricted to him—hence the origin of episcopacy. (See on xi. 30; xx. 17, 28.) *And had prayed with fasting*,—Having prayed with fastings. This belongs to what follows. The plural is used probably because they and the disciples with them doubtless fasted before the final solemn leave-taking. *They commended them to the Lord*,—The apostles committed the disciples to the Lord. *On whom they believed*.—Had believed. Bloomfield: "Committed them to the divine protection." (See on xx. 32; 1 Pet. iv. 19.) Whitby: "They commended them to the protection of the Lord Jesus, on whom they believed." There is no authority of MSS. or ancient versions for "God," as Tyn. and Gen. render, though that agrees with xx. 32.

24. *And after they had passed*—And having gone through Pisidia, they came to Pamphylia. As Antioch was at the northern limit of Pisidia, they went through the province from north to south, as they had previously traversed it from south to north. (See on xiii. 13, 14.)

25. *And when they had preached the word in Perga*,—A, C, Sin., some cursives, Peschito Syr., and Vulg., add "of the Lord." Wic.: "And thei spakun the word of the Lord in Pergen." Rh.: "And speaking the word of our Lord in Perge." Tyn.: "The word of God." Gen. supplies "of God," as giving the sense. *Laleo* means "speak," as it is usually rendered, but sometimes it is rendered "preach." Acts viii. 25; xi. 19; xiii. 42; xvi. 6. It is not likely that they stayed long in Perga, but while there they discoursed to all who would hear them—the result is not stated. *They went down into Attalia*:—On their outward journey they came to Perga by ship from Cyprus; but now they went across the plain from Perga to Attalia, which was about 16 miles west. It was a Pamphylian sea-port, near the mouth of the Catarrhactes. It was built by Attalus Philadelphus, King of Pergamus, to command the trade of Syria and Egypt. Satalia, on the same site, is

situated round a small harbor, the streets rising one behind another like the seats of an amphitheater.

26. *And thence sailed to Antioch*,—They sailed off from Attalia to Antioch in Syria—the sea-port of which was Selucia, where they may have disembarked. (See on xiii. 4.) *From whence they had been recommended*—Two forms of expression, for the sake of brevity, seem to be here blended: the sense seems to be, whence, having been committed to the favor of God, they were sent forth. *For the work which they fulfilled*.—This shows that they were not ordained as apostles, but sent out for a special missionary service; and having accomplished it, they returned to Antioch to report to the Church what they had done. (See on ver. 23; xiii. 1-3.)

27. *And when they were come*,—And having arrived, and assembled the Church, they reported what great things God did in reference to them. *Meta* is used in this sense in Luke i. 72; x. 37; Acts xv. 4, and nowhere else in the N.T. *Cf.* Gen. xxiv. 12, 14, Heb. and LXX. Not "to them," nor "by them" (Beza, Whitby, Trollope), though of course these senses are included. W. and W.: "'With' instrumentally and objectively; 'by' and 'for' them: *cf.* Luke i. 72; x. 37; in connection with them, implying concert of design, operation, and object, by their instrumentality." *And how he had opened*—Lit., "And that he opened to the Gentiles a door of faith." That he gave to the Gentiles a free access to the gospel. Parkhurst: "An opportunity of receiving the gospel." Robinson: "Free access for the gospel"—which is countenanced by 1 Cor. xvi. 9; 2 Cor. ii. 12; Col. iv. 3; Rev. iii. 8. Barnes: "Had furnished an opportunity of preaching the gospel to the Gentiles"—which is perhaps correct. But both senses amount to the same thing; for if the gospel had access to these Gentiles, they had access to it. The apostles are speaking, not of Gentiles in general—Peter had opened the door of faith to them, in that sense, *cf.* x.; but that they had been favored with free access to the Gentiles to whom their mission extended.

28. *And there they abode*—Lit., "And they spent not a little time with the disciples." It is thought that they spent two or three years there at this time, viz., from A.D. 47 to A.D. 50, when they went to Jerusalem to attend the council. Acts xv. Thus ends Paul's first missionary tour, which occupied perhaps two or three years. What a grand missionary meeting was that which they had on his return to Antioch! It is likely that Paul and Barnabas officiated again as teachers in the Church of Antioch, extending their labors into the adjacent regions, and exercising a general superintendence of the work. This was important, as Antioch was to be the great center of Gentile Christianity. W. and W. think they stayed at Antioch "not less than three years—from the autumn of A.D. 47 to the spring of 51."

## CHAPTER XV.

1 *Great dissension ariseth touching circumcision.* 6 *The apostles consult about it,* 22 *and send their determination by letters to the churches.* 36 *Paul and Barnabas, thinking to visit the brethren together, fall at strife, and depart asunder.*

XV.—1. *And certain men which came down from Judea,*—They went down to Antioch from Jerusalem, ver. 24; Gal. ii. 4. *Taught the brethren,*—Were teaching the brethren—the Christians at Antioch. *And said,*—The *hoti*, in the Greek, indicates a change to the direct style—it marks a quotation. *Except*—Unless ye be circumcised, according to the custom of Moses—the custom which Moses commanded. *Ye cannot be saved.*—Those Judaizing teachers did not deny that Jesus was the Messiah, but they inconsistently urged that circumcision, involving an obligation to keep the ceremonial law, was necessary to salvation. Their course was the more strange and reprehensible because the case of Cornelius had settled the matter, one would think, beyond all dispute. But the Judaizers continued through the apostolic age, and developed into the sect of the Ebionites in patristic times. Their insistence on circumcision as a prerequisite for salvation was a virtual repudiation of Christianity, as Paul shows, Gal. v. 1-12.

2. *When therefore*—On account of this teaching. *Dissension*—Heated controversy. *Disputation*—Discussion of the question. There was much of both. *With them,*—The false teachers. *They determined*—The brethren appointed Paul and Barnabas, and some others of them, to go up to Jerusalem. Who those were cannot be ascertained. Alford suggests that Titus was one, because he accompanied Paul on this occasion, Gal. ii. 1—"in order to give an example of a Gentile convert of the uncircumcision endowed with gifts of the Holy Spirit." But they had had examples of this in the case of Cornelius and his friends, to say nothing of other converts from heathenism. But as Titus was uncircumcised he would hardly have been chosen as a member of the delegation, as he was thus on the liberal side of the question. Titus is not named in The Acts. *Unto the apostles and elders*—(See on xi. 30). *About this question.*—That the vexed question might be settled by apostolic authority. Paul says (Gal. ii. 2) that he "went up by revelation;" Luke here says, "by the appointment of the brethren." A special divine impulse on his mind, or on the minds of the brethren, or of both, may have led to his appointment in this case, as in that recorded, xiii. 2-4.

3. *And being brought on their way*—They, indeed, therefore being sent forward by the Church. According to custom, some of the leading members of the Church escorted the apostle and his associates a part of the way, out of respect, and to

show their interest in the mission. Rom. xv. 24; 1 Cor. xvi. 6, 11; 2 Cor. i. 16; Titus iii. 13; 3 John 6; 1 Mac. xii. 4. *They passed through Phenice*—They probably passed along the coast of the Mediterranean as far south as Ptolemais, and then over the plain of Esdraelon to Samaria. Galilee is not mentioned, being only skirted. (See on viii. 14; xi. 19). *Declaring*—Detailing, as xiii. 41. *The conversion of the Gentiles*:—On their late mission. *All the brethren*.—The Christians in the various places through which they passed.

4. *They were received*—They were welcomed. Cf. xviii. 27; xxviii. 30. *Of the church*,—By the Church, and the apostles, and the elders—that is, not only the members in general, but the apostles and the elders, gave them a cordial welcome; this does not probably mean their formal reception, as a delegation. *And they declared*—They reported what great things God did in reference to them. (See on xiv. 27.) In this narrative Paul and Barnabas probably stated simply the facts in the case, without saying any thing about the question in dispute—about this he first privately conferred with "them which were of reputation," as James, Peter, and John—as the controversy had to be settled by the apostles. Cf. Matt. xvi. 18, 19; xviii. 18; xix. 28; Gal. ii. 1-9.

5. *But there rose up*—In the meeting, which must not be conceived of as a council. *Certain of the sect of the Pharisees*,—The Vulg., Wic., and Rh. render, literally, "The heresy of the Pharisees;" but that word has a technical meaning that does not correspond to the Greek word, which is properly rendered "sect," or party. (See on v. 17, 34; xxiv. 5, 14; xxvi. 6; xxviii. 32.) It was very natural that the Pharisees, though they recognized the Messiahship of Jesus, should stickle for the Mosaic rites and ceremonies; they were the "ritualists" of the synagogue before their conversion, and of the Church afterward. *That*—The *hoti* should not be translated; it is merely the sign of a quotation. *It was needful*—It is necessary to circumcise them—those Gentile converts of whom Paul and Barnabas had spoken—and to charge them to keep the law of Moses. These believing Pharisees were of the same class of Judaizers as those spoken of in ver. 1. They were willing to take them all into the Church, but they must be brought through the synagogue!

6. *And the apostles and elders came together*—"The brethren" were also present—no doubt, as many as the house would accommodate; ver. 7, 12, 22, 23. *For to consider of this matter*.—To see to this matter in dispute. The question had long before been settled by the apostles and the great body of believers; and it was now to be authoritatively determined by the apostles alone, in view of the controversy which had arisen; but the decision would have greater weight with all concerned, if "the elders and the brethren" thus publicly indorsed it. It is somewhat misleading to call this without qualification a council, or synod—as some do to favor their peculiar notions of Church government. This was no ecumenical council, nor provincial synod, nor a delegated body, corresponding

with any ever held since the apostolic age. Only two Churches were represented, and one of them had but two or three "delegates" present; and yet the decision was of universal obligation—and for this reason it was made by the apostles, who alone had authority thus to bind and loose. Acts xvi. 4. The apostles alone settled the question, while the officers and members of the Church at Jerusalem very naturally were present, approving and attesting the act, that it might have more ready and universal acceptance. One apostle (Peter) had already legalized the principle involved by acting upon it, and so had Paul; but there was a great disposition among many in the apostolic Churches—strange as it may seem to us—to question the authority and to censure the conduct of even the chief of the apostles; as in this matter, and others alluded to in the Epistles to the Galatians and Corinthians.

7. *And when there had been much disputing*,—But much disputing having taken place. The apostles allowed the Judaizers—who were probably for the most part private members, though some may have been elders (it cannot be conceived that any of them were apostles)—to say all that they wanted to say on the subject, before they said any thing themselves. The orthodox "brethren" quite likely replied to the heterodox. *Peter rose up and said unto them*,—This is the last time Peter is seen or heard in The Acts. *Men and brethren*,—The usual compellation. (See on ii. 29.) *Ye know*—Ye well know that from days long past. As long as fifteen years ago, God himself had settled this question, through Peter's instrumentality. It was pre-intimated in Matt. xvi. 18, 19. *God made choice among us*,—Apostles; for "us," not "you," seems to be the correct reading. Winer: "God has made choice among us apostles, that the heathen should be instructed through me." *That the Gentiles, by my mouth*,—That through my mouth—my preaching—the Gentiles should hear the word—or doctrine—of the gospel, and believe. This refers to Peter's vision and its consequences, in the case of Cornelius. Acts x. There is no proof that a single uncircumcised man had been received into the Church before Cornelius and his friends were admitted by Peter. God chose him to open the kingdom of heaven to the Gentiles as well as to the Jews, agreeably to the promise of Christ. Matt. xvi. 18, 19. Peter tells the assembly that they knew this very well; and "the apostles and brethren," even those "of the circumcision," approved of it at the time. Acts xi.

8. *And God, which knoweth the hearts*,—And God the heart-knower. (See on i. 24.) He who could judge of their inward state, and fitness for incorporation into the Church. *Bare them witness*,—Testified for them—by endowing them with miraculous gifts, x. 45. *Giving them the Holy Ghost*,—Giving to them the Holy Spirit, even as also to us. So Peter argued before. (See on xi. 15-17.)

9. *And put no difference*—And made no distinction at all between us and them—between the circumcised and the uncircumcised. *Purifying their hearts by*

*faith*.—Lit., "By the faith purifying their hearts." "The faith" may mean the gospel, as in vi. 7; xiii. 8; xiv. 22; xvi. 5. So Alford. The gospel, without the ceremonial law, had made them spiritually clean; and this was indicated by their baptism, which is a symbol of sanctification now, as circumcision was before. If "the faith" be understood in a subjective sense, it amounts to the same, because it was the gospel which they believed, and by believing it were sanctified. The Holy Spirit is the efficient agent in sanctification, and faith is the instrument—objectively and subjectively—"Salvation through sanctification of the Spirit, and belief of the truth." 2 Thess. ii. 13. As that which circumcision and all the ceremonial lustrations of the law symbolized, the purification of man's inward nature, was realized by the faith of the gospel, together with the supernatural endowments which attested the acceptance of the uncircumcised Gentiles, where was the necessity of subjecting them to the law? "What God hath cleansed, that call not thou common." (See on x. 15.)

10. *Now therefore why tempt ye God*,—Why do ye try the forbearance of God, by resisting his will. Rom. ix. 19. By opposing his purpose, so emphatically expressed, to receive the Gentiles without subjecting them to the law of Moses, they would provoke him to anger. The language is Hebraistic. Ex. xvii. 2, 7; Ps. xcv. 9; Isa. vii. 12; Heb. and LXX. Cf. Acts v. 9; 1 Cor. x. 9; Heb. iii. 9. *To put a yoke upon the neck of the disciples*,—The infinitive *epitheinai* has the force of the participle, *epithentes*—as Winer says, "in the way of carrying into effect, *imponendo jugum*." It is used in a loose exegetical manner—"that you should place" means "by placing." A yoke is the emblem of servitude and bondage. Gal. v. 1. (See on Matt. xi. 28-30; xxiii. 4.) The ceremonial law was emphatically a yoke of bondage. Circumcision and the other rites of the Mosaic institute were painful, oppressive, and expensive. *Which neither our fathers nor we were able to bear?*—Peter does not, as Neander and others think, mean that they could not be justified thereby, but were always in a state of spiritual bondage, and fear, and condemnation. The spiritual-minded Israelites knew that there was no real, saving power in these rites; but that they were designed to keep them distinct from all other people, and to shadow forth good things to come. Their faith, however obscure, procured for them justification, just as ours does. Rom. iv.; Heb. xi. But we obtain it by a direct, explicit faith in the atoning sacrifice of Christ, whereas they had to perform all those burdensome rites, which were intrinsically worthless, yet indispensable under that dispensation. Whitby, who advances the other opinion, admits that "these words are by most interpreters applied to the numerous ritual precepts, the costly sacrifices, and to the frequent tedious journeys up to Jerusalem, required by the law, which made the observance of it difficult and irksome." Trollope: "By the yoke here mentioned is evidently meant the heavy burden of the ritual precepts of the law; though it has been interpreted of the inability of the law to give life (Gal. iii. 21), and to expiate sin (Heb. ix. 9, *sqq.*)."

There is a curious story of a widow, in Midrasch Shochar, containing a somewhat exaggerated, indeed, but still striking, illustration of "the heavy requisitions of the Mosaic ritual, which bears upon this passage." The language, "not able to bear," is popular—as we say of any thing very painful or oppressive, "it is intolerable"—not meaning thereby that it is absolutely beyond endurance, but that it is extremely severe and irksome.

11. *But we believe*,—Lit., "But through the grace of the Lord Jesus we believe that we shall be saved, in the same manner as they." The inference was so patent that Peter did not state it: If we Jews, as well as they Gentiles, are saved by the gospel, and not by the law, how wrong would it be for us to subject these believing Gentiles to so intolerable a yoke! Rom. iii. 30; Gal. ii. 14-16. Peter seems to have somewhat ignored his own inexorable logic at one time, for which Paul severely censured him. Gal. ii. 11-21. It is difficult for us to conceive of the strength of those inveterate prejudices, which even now at times crop out in Jews who have embraced Christianity. There is, however, no evidence that Peter at any time after his vision (x.) really doubted the eligibility of the uncircumcised to a position in the Church; and we may believe that he soon recovered from the temporizing charged upon him by Paul.

12. *Then all the multitude*—All the *plethos*, the entire assembly—including the Judaizers who had been so excited, ver. 7. They were tranquillized by Peter's speech, and anxious to hear the two great missionaries. *Kept silence*,—The word is ren. "held their peace," ver. 13. *And gave audience to*—And heard Barnabas and Paul declaring the great signs and wonders God did among the Gentiles through them. (See on xiv. 3.) These miracles attested the divine approval of their mission. If God sanctioned the baptism of the uncircumcised, who were these Judaizers, that they should withstand God? Acts xi. 17. Barnabas is put before Paul here, as he was the elder, and better known in Jerusalem. Paul speaks now as a missionary, rather than an apostle. Cf. xiii. 2, 7.

13. *And after they had held their peace*,—After Barnabas and Paul had spoken. *James*—This was James the Less, the son of Alpheus, called the Lord's brother, the author of the Epistle, one of the apostles of the circumcision (Gal. ii. 9), and therefore his judgment in this case would have great weight with all parties. James, the brother of John, had been killed by Herod, xii.; and the third James, to whom some refer as the speaker in this case, "bishop of Jerusalem," and the like, seems to be a mythical personage. (See on Luke vi. 15; Acts xii. 17.) *Answered*,—Addressed the assembly on the question under discussion. *Men and brethren*,—The usual compellation. (See on ii. 29.) *Hearken unto me*.—This too was a common formula; it does not imply any assumption of superiority on the part of the speaker. Cf. ii. 22; vii. 2; xiii. 16; xxii. 1; xxvi. 3; James ii. 5.

14. *Simeon*—Gr., *Sumeon*. This was the Jewish form of the name, and that Peter uses himself in 2 Pet. i. 1. It was natural for James to use this form. It occurs in Gen. xxix. 33, LXX; Luke ii. 25, 34; iii. 30; Acts xiii. 1; Rev. vii. 7. In all other places of the N.T. the name is written "Simon"—the "Shimon" of 1 Chron. iv. 20. "Shimeon," Gen. xxix. 33. (See on Luke vi. 14.) The last mention of Peter in The Acts. *Hath declared*—Narrated in detail. It is likely that Peter gave a *resume* of the transactions recorded in x. *How God at the first*—How at first God visited. This explains the "good while ago" of ver. 7. Before the apostles had taken any step in the premises, God had marked out the course for them to pursue. W. and W.: "Visited the nations for the first time, so as to take from them—*i.e.*, when he sent Peter to Cornelius." *Did visit the Gentiles*,—Lit., "Visited to take out from Gentiles a people for his name." This is a blending of two clauses into one. The common translation gives the sense. Luke uses the word "visit" in the same sense, common in the O.T. (See on Luke i. 68; vii. 16.) James uses the word "people," which is that by which the Israelites are commonly distinguished. (See on Luke ii. 10, 32.) If the *epi* were genuine, the sense would be "a people upon whom his name should be called"—to bear his name, and be called his peculiar people, as the Jews had been. *Cf.* ver. 17; Rom. ix. 23, 24. But the best MSS. and versions omit the *epi*—and so it means "for his name." To acknowledge and do honor to his name. Whitby: "For the glory of his name."

15. *And to this agree*—With this fact. *The words of the prophets*;—James knew that the Old Testament had great weight with the disaffected party, hence he refers to the writings of the prophets—citing, as an example, a prediction in Amos ix. 11, 12—a passage which was referred to the times of the Messiah by the ancient Jews, and of course by those whom James addressed, or he would not have cited it. The quotation agrees, with slight verbal variations, with the LXX.; and in substance with the Heb., though there are some considerable variations in the language.

16. *After this I will return, and will build again*—The Heb. and LXX. read, "In that day will I raise up." The time denoted is the day of the Messiah—after God's alienation from them, he will turn again to them. Jer. xii. 15. Winer, Gr. Gr. T. iii. 54. *The tabernacle of David*—Some think *skene*, a tabernacle, tent, or booth, is here used in contrast with a house, or palace, because the royal family of David had fallen into decay; but surely neither the prophet nor apostle meant to say that God would reconstruct a booth that had fallen down! The word is here used poetically for a house, and metaphorically for a family—the royal family of David being in decayed circumstances. God had promised that David's house, or royal line, should never become extinct. This promise was fulfilled in Christ, the Son of David. (See on xiii. 34; Rom. i. 3; xv. 12; Rev. xxii. 16.) From the Heb. *Hannepleth*, "which is fallen down," the Jews called the Messiah *Bar Naphli*,

"because it is written, I will build again the tabernacle of David which is fallen down." Sanhed. 69, 2.

17. *That*—In order that. *The residue of men might seek after the Lord*,—The LXX. has "That the residue of men may seek"—James supplied "the Lord." The Heb. is, "That they may possess the remnant of Edom." It is thought that the LXX. read, or mistook, *yidrosu*, "seek," for *yiroshu*, "possess;" and *Adam*, "men," for *Edom*. The Edomites, or Idumeans, were neighbors to the Jews, and great enemies to them. Amos says the Messiah, the royal Son of David, shall possess, acquire dominion over, the remnant of them and all other Gentiles. This agrees in substance with the LXX. and James: "The rest of men" are those not Jews, "even all the heathen." *Upon whom my name is called*,—Has been called. The perfect tense is used, because of the certainty of the event. In prophecy God's name has been called upon all the heathen—that is, their relationship to him, as his people, has been predicted. Hos. ii. 23; Rom. ix. 25, 26; James ii. 7. (See on ver. 14.) *Who doeth all these things*.—"All" is omitted in many MSS. and versions; it is in the LXX., but not in the Heb. James evidently understood that the prophecy in Amos speaks of the admission of the heathen into the kingdom of the Messiah, without subjugation to circumcision or any other Jewish rite; Some add to this verse, "known from the beginning of the world," which, in the Greek, is the commencement of the next verse—and omit all the rest of the verse. The remainder, indeed, is not found in B, C, Sin., 13 cursives, Coptic, and Armenian. But it is found in most other MSS., the Syr., and Vulg.—with slight variations—and is probably genuine.

18. *Known unto God*—"Known from the beginning of the world to God are all his works." When the first promise was made to man, God knew how it would be fulfilled. *Ap' aionos*—from of old, from antiquity. (See on Luke i. 70; Acts iii. 21.) James makes this remark to show that this was no innovation unprovided for in the divine economy; but what God had always intended, and therefore they should acquiesce in his purpose. Eph. i. 1-14; iii. 1-12.

19. *Wherefore*—In view of what God promised, and what he has done in the premises. *My sentence is*,—I judge—it is my opinion. The *ego* is emphatic—I, for my part, think that we ought not to trouble them. He does not dictate to others, nor authoritatively determine the question, but simply states how he thinks it ought to be settled; and the assembly agreed with him; ver. 22; xvi. 4. Chrysostom had no ground for saying that James meant, "With authority I say this," and that he said so, "because he had the government committed to him." He had it no more than Peter had, who had preceded him, and was of the same opinion; and neither of them had any more authority than the other apostles, though their personal character may have given them more influence. *Them, which from among the Gentiles are turned to God*:—Those from among the Gentiles who are turning to

God—lit., "converting to God." James thought that these converts should not be harassed by ceremonies which were now no longer of any service, and which Peter had just pronounced intolerable.

20. *But*—Instead of annoying them with legal rites, James counseled—*that we write unto them*—Direct them by letter. *That they abstain*—To keep themselves from the *pollutions of idols*,—Portions of victims offered to idols, which remained and were eaten by the worshipers. The Jews considered flesh of this sort a pollution, or abomination, as the eating of it, with reference to the idol, was idolatry. (See on ver. 29; Rom. xiv.; 1 Cor. viii.; x. 14-33; Rev. ii. 14.) *And from fornication*,—Not spiritual fornication, *i. e.*, idolatry; nor marriage with idolaters; nor marriage within the prohibited degrees; nor *choireias*, pork! (Bentley); but licentiousness. This is specified because of its connection with idolatry, as the heathens, especially in Syria, licensed and required fornication in honor of their abominable deities, and in common life they considered it a matter of indifference—even their philosophers spoke of it and practiced it as not wrong. That is the reason that there are so many warnings against this vice in the N. T., and that it is mentioned in this connection; for though it is really a great sin against moral law and not, like the others, a violation of mere positive precepts, yet it was not so regarded by the Gentiles—nor, indeed, is it by many modern infidels. *And from things strangled*,—And from what has been strangled—the flesh of an animal killed by strangling—as it contained the blood. This was highly esteemed by the heathen, but was interdicted to the Jews. *And from blood*.—The heathen caught the blood, and used it with their food. This was not allowed to the Jews, for reasons assigned Lev. xvii. 13, 14; Deut. xii. 16, 23. Indeed, the eating of blood was forbidden to Noah and his descendants. Gen. ix. 4. As the sacrificial system was now abrogated, the reason for the interdict no longer existed; but as the Jews had been brought up in abhorrence of such kinds of food, it could not be supposed that they would all at once change their habits of life in this regard; and as the converted Gentiles were now incorporated into the same Christian communion with the converted Jews, it would be wrong for the former to rudely shock the feelings of the latter, by such indulgences. Something was due to the law of charity, as Paul argues in Rom. xiv.; 1 Cor. viii. Nothing is said about unclean animals, as the interdiction of their use would be too great an intrenchment upon the liberty of Gentile believers, and would be no inconsiderable part of that "yoke" from which Christ has made us free.

21. *For Moses*—The law of Moses. *Of old time*—From ancient generations—from the time that synagogues were erected—which some date to the period of the return from Babylon; but they probably existed before the captivity. Ps. lxxiv. 8. *Hath in every city*—Not only in Palestine, but also in every country through which the Jews were dispersed. *Them that preach him, being read in the synagogues every sabbath-day*.—The law was read in the synagogue, and

expounded on every Sabbath—the Jewish Sabbath, of course, is meant, as everywhere in the N.T. It is strange that Grotius and Hammond should suppose James alluded to "the Christian synagogues"—a name never given to Christian assemblies in the N.T.—James ii. 2 being no exception. The connection of this verse with the preceding is not very obvious. James certainly does not mean to give this as a reason for writing thus to the Gentiles and not to the Jews, because the latter did not need this information. So Chrysostom, Whitby, Neander. He rather means that the converted Gentiles should regard these rules, because the Jews were so accustomed to hear them read, and were, of course, sensitive in regard to them. (See on ver. 20; xiii. 15.)

22. *Then pleased it*—Ren., "It seemed good," ver. 25, 28. *The apostles and elders, with the whole church*,—The authority, of course, was vested in the apostles, but as usual they availed themselves of the concurrent action of the local Church. The patristic and modern notion of a General Council, or Synod, must not be entertained. (See on ver. 6.) "The whole Church," of course, means all that were then assembled. *To send chosen men*—Having selected men from themselves, to send them to Antioch. It was proper to send a delegation from the Jerusalem Church to the Church at Antioch, to show it due respect, and to let it know that the mother Church approved of the decision. *Judas surnamed Barsabas*,—Of whom nothing more is known than that he was a prophet, ver. 27, 32. He had the same surname with Joseph. (See on i. 23.) *Silas* was also a prophet. He was afterward the companion of *Paul* in his travels, ver. 27, 32, 34, 40; xvi.-xviii. He is always called "Silas" in The Acts, and always "Silvanus" in the Epistles—the latter being his lengthened Roman name. 2 Cor. i. 19, *et al.* Shilshah occurs 1 Chron. vii. 37: so *Silas* ("the third") may be his Hebrew, and *Silvanus* ("a lover of the woods") his Gentile name. *Chief men*—Leading men.

23. *And they wrote letters by them*—Lit., "Writing by their hand." *After this manner*;—This is one word in the Greek, *tade*, and is not found in A, B, Sin., Vulg. *And brethren*,—"And the" is omitted in five or six MSS., Vulg., and some other versions; but it is found in all the rest, and in the Syriac and other ancient versions, and is probably genuine. Cf. ver. 22. *Send greeting*—Lit., "The apostles, and the elders, and the brethren, to the brethren of the Gentiles throughout Antioch, and Syria, and Cilicia, greeting." This is the common Greek salutation in formal epistles—*q.d.*, "we wish you joy." It is found in the Epistle of James (i. 1); but it can hardly be argued from that that James wrote this letter. It is used by Lysias, xxiii. 26.

24. *Forasmuch*—This is the preamble. Seeing we have heard that some going out from us, have troubled you with words. (See on ver. 1; Gal. ii. 6.) *Subverting your souls*,—Their teachings not only disturbed the minds of these Gentile believers, but, so far as their influence went, removed them from the true faith of

the gospel. *Saying, Ye must be circumcised, and keep the law;*—These words are omitted in A, B, D, Sin., and one or two cursives, the Vulg., and some other versions, but they are probably genuine. It was very natural, not to say necessary, to state the point in controversy. *To whom we gave no such commandment:*—We did not authorize them to do so. Perhaps they had made the impression that the Church at Jerusalem had instructed them to teach thus.

25. *It seemed good unto us,*—(See on ver. 22). *Being assembled with one accord,*—Having become of one mind. All who were present harmonized in one opinion, after some diversity. *With our beloved Barnabas and Paul:*—This fully indorsed them. Barnabas is naturally put first, because he went out from the Jerusalem Church. Acts xi. 22.

26. *Men that have hazarded their lives*—Given up—jeopardized their lives in promoting the cause of Christ. Acts ix.; xiii.; xiv.

27. *We have sent therefore Judas and Silas,*—Reverting to ver. 26, and formally giving their names; as they were by oral communications to confirm the statements in the Epistle. Winer: "Announcing with the communication—assuming the character of special messengers from the time they entered on their journey."

28. *For it seemed good*—(See on ver. 22). *To the Holy Ghost, and to us,*—Bloomfield first thought that this is an hendiadys; but in his last edition he says, "It now seems to me that the hendiadys is, as in very many other occasions, better dispensed with, and the persons—the Holy Spirit and the apostles—kept distinct; for though the sense, 'to us, as being under the influence of the Spirit,' would be true, yet not so weighty a truth as the words here used call for, as Calvin well said. He refers to a similar case in Ex. xiv. 31." Whitby says the mind of the Holy Spirit was shown in the case of Cornelius, to which Peter referred in the discussion, and from this, as well as from the prophecies cited by James, they came unanimously to this conclusion. Others think that by this language they claimed the infallible guidance of the Spirit. Perhaps all that they meant was that their own opinion was based upon the mind of the Spirit, as they had ascertained it after a thorough investigation. *To lay upon you no greater burden*—*Cf.* ver. 10. *Than these necessary things;*—They were necessary under the circumstances; but not absolutely so, except that relating to fornication.

29. *That ye abstain*—(See on ver. 20). The order of the words is the same in xxi. 25—*fornication* being put last, as seems proper in a formal decree. *From which*—From which things keeping yourselves, ye will do well—what is proper and commendable. Acts x. 33; *cf.* the corresponding expression, James ii. 8; 3 John 6, *et al.* *Fare ye well.*—The usual close—*Valete.* How different is this

assembly from a Romish council, and how different this letter from one of its decrees, with its bitter anathemas!

30. *So when they were dismissed*,—They therefore, having been dismissed, came to Antioch, and having gathered together the multitude—the *plethos*—as ver. 12—all the disciples that could be assembled—a mass-meeting.

31. *They rejoiced for the consolation*.—On account of the encouragement which the letter afforded. Some ren. "exhortation," but *paraklesis* comprehends consolation, confirmation, and exhortation—and all are contained in the Epistle.

32. *Prophets*—(See on xiii. 1). *Also*—For their part. *Exhorted*—The cognate of the word ren. "consolation," ver. 31. *With many words*,—With much discourse encouraged and strengthened the brethren. (See on xiv. 22.)

33. *And after*—And having continued some time, they were dismissed with peace—with the good wishes of the brethren. Mark v. 34; Acts xvi. 36. *Unto the apostles*.—The Vulg. and Rh., after some MSS., have "unto them that had sent them"—which may be "a correction of style by the critics," as Bloomfield says. The Syr. has "apostles."

34. *Notwithstanding, it pleased Silas to abide there still*.—If this verse be genuine, then there must have been others besides Silas and Judas (ver. 33), or Silas must have changed his mind. But the Cambridge MS., the Vulg., and Armenian add, as in Rh., "And Judas departed alone," or as Wic., "And Judas went aloone to Ierusalem." But there are so many variations in the MSS. and versions which have the verse, and it is not found in the principal MSS., Syr., Coptic, and other versions, that it may have been introduced as a gloss, in view of ver. 40. Silas may have gone to Jerusalem with Judas, as was most natural, and afterward returned to Antioch. This view is held generally by critics.

35. *Paul also and Barnabas*—This ren. seems to have been suggested by ver. 34. They stayed there as well as Silas. This verse, however, connects well with ver. 33—the *de* having its usual meaning, "but"—Judas and Silas departed, but Paul and Barnabas continued in Antioch. *Teaching*—Expounding. *Preaching*—Evangelizing—proclaiming the gospel. *With many others also*.—New preachers being probably added to those mentioned Acts xiii. 1.

36. *And some days after*,—But after some days—not many. They hardly remained there long enough for the visit of Peter and his dissimulation and that of Barnabas to have taken place at that time, as recorded Gal. ii. 11-14; and it is not likely that in a few days so great a reaction took place in favor of the Judaizers. *Paul said unto Barnabas*,—Paul is now the foremost man. They are preparing for their second missionary tour. *Let us go again*—The Greek is involved, but our version gives the sense. Winer: "'Every city,' of itself,

exclusively of the inhabitants, implies a plurality. 'Let us visit the brethren' may strictly be taken by itself, and 'how they do' be regarded as merely an explanatory adjunct." Lit., "How they hold"—how they behave themselves—how they are coming on in the religious life.

37. *And Barnabas determined*—Was disposed—aor. mid. Many MSS., with Syr., Vulg., have the imp. act., ren. by Wic., "wolde take." But it appears that he was bent on taking John Mark—probably because he was his nephew—an early case of nepotism. (See on xii. 12, 25.)

38. *But Paul thought not good*—He did not think it proper. *To take him*—Emphatic—this one who deserted them. (See on xiii. 13.) Bloomfield: "There is an implied censure." *Who departed from them from Pamphylia*,—Winer: "Who had left them as they were proceeding out of Pamphylia." Paul did not think it proper to have along one so fickle. Paul seems to have been actuated by sound principle, and a supreme regard for the good of "the work."

39. *And the contention was so sharp between them*,—And there arose a paroxysm—a sharpness, or excitement. Barnabas was excited, because Paul would not consent to his nephew's going with them, and Paul rebuked him sharply, as he did Peter, when "he was to be blamed"—and Barnabas, too, with others, on the same occasion. Gal. ii. 11-14. Paul did well to be angry—like Jesus on many occasions. Some say, "There was heat evidently on both sides." Quite likely. All anger is heat; but all is not sinful—it is right when it is not directed against an improper object, when it is free from malice, and when it lasts no longer than is necessary to maintain the interests of truth and righteousness. But Paul and Barnabas finally agreed to disagree. *And so Barnabas took Mark, and sailed unto Cyprus*.—This was his old home. Luke does not mention Barnabas again, but Paul does, and that with great respect, even when he had to censure his yielding slightly to the Judaizers. Gal. ii. 13; 1 Cor. ix. 6. The tradition that he became Bishop of Milan and died there—and that which says he lived some years in Rome and Athens, and was finally martyred in Cyprus—and the Epistle which bears his name—are entitled to no regard.

40. *And Paul chose Silas*,—But Paul, having chosen Silas, departed. (See on ver. 34.) *Being recommended*—Having been commended to the favor of God by the brethren. (See on xiv. 26.) It is not said that Barnabas and Mark were thus commended to the divine favor; nor, indeed, Silas, as *paradotheis*, "commended," is in the singular—but it is likely they all were. Luke now confines himself to the history of Paul—others being mentioned only in connection with him.

41. *And he went through Syria and Cilicia*,—This would take him to the eastern limit of his first tour. (See on vi. 9; ix. 30; xv. 23; Gal. i. 21.) Paul's birth-place was Tarsus in Cilicia, where he quite likely had organized a Church. *Confirming*

*the churches.*—(See on xiv. 22). He probably gave them the decrees of the apostles and elders—as is added in the Cambridge MS. and some editions of the Vulg. W. and W.: "With special reference to the settlement of the great question about the ordinances of Moses: xvi. 4, 5. This is the commencement of Paul's second apostolic journey, A.D. 51 (spring), which terminated A.D. 54 (autumn): xviii. 22."

## CHAPTER XVI.

1 *Paul having circumcised Timothy, 7 and being called by the Spirit from one country to another, 14 converteth Lydia, 16 casteth out a spirit of divination. 19 For which cause he and Silas are whipped and imprisoned. 26 The prison doors are opened. 31 The jailer is converted, 37 and they are delivered.*

XVI.—1. *Derbe and Lystra*:—Mentioned in this order, because he was traveling from east to west—he went from west to east before. (See on xiv. 6.) *Behold*,—A note of interest. *There*,—At Lystra—xx. 4. *Timotheus*,—A Greek name, meaning "honored by God." Paul calls him "my beloved son," 1 Cor. iv. 17; "my dearly beloved son," 2 Tim. i. 2, probably because he had converted him to the Christian faith. *A certain woman*—Many MSS. and versions omit "certain." Her name was Eunice, and Timothy's grandmother's name was Lois—women of piety. 2 Tim. i. 5; iii. 15. *Which was a Jewess, and believed*,—That is, embraced the Christian faith. Wic.: "A Jewosse cristen." *But his father*—But of a Greek father. He was uncircumcised. There appears to have been no synagogue in Lystra; and it is likely that Jews and Gentiles frequently intermarried.

2. *Which was well reported of*—Timothy was attested, or indorsed, as a good Christian, and probably a preacher. He was set apart for the ministry by the laying on of the hands of Paul and the presbytery, after he had made a good confession before many witnesses. 1 Tim. i. 18; iv. 14; vi. 12; 2 Tim. i. 6.

3. *Him would Paul*—Paul wished this man to go forth with him—as an assistant in his work. *Circumcised him*,—The Jews allowed any one not a heathen to perform the rite. There were probably then, as now, persons who did it professionally; and Paul may have employed one of them—of course, with Timothy's concurrence. *Because of the Jews*—On account of the Jews who were in those places. Paul thus acted on the principle: "Unto the Jews I became as a Jew, that I might gain the Jews." 1 Cor. ix. 20; cf. xxi. 23-26. There was no compromise of principle in this, as the design was not to bind Timothy to the observance of the Mosaic law, nor to procure salvation thereby, but to give him access to the Jews in the exercise of his ministry—as Luther said he would be willing to submit to it for a similar reason. Indeed, if Paul had an uncircumcised companion with him, he himself would have been excluded from the synagogues of the Jews, to which he first repaired when he opened his commission in any place. But when the Jews insisted upon circumcision and observance of the Mosaic law, as necessary to salvation, Paul "gave place by subjection, no, not for an hour"—"but neither Titus, who was with me, being a Greek, was compelled to be circumcised." Gal. ii. 3-5. How nice, and wise, and consistent, was this

casuistry! *For they knew all that his father was a Greek*:—By this token they knew that he was not circumcised. Jewesses not unfrequently were married to Gentiles, and though they might not have been molested in their religion, and might teach it to their children, as Lois and Eunice taught Timothy the Holy Scriptures—yet their children would be very likely to remain uncircumcised, just as under similar conditions the children of Christian mothers frequently grow up unbaptized.

4. *The cities*,—Probably, besides Derbe and Lystra, they went to Iconium, Antioch in Pisidia, and other places. *They delivered them*—Gave over to them—probably in writing. *The decrees*—The *dogmata*—the ordinances. *For to keep*,—To observe, or obey. *Ordained of*—Decided upon by. Acts xv.

5. *And so*—Then, indeed, were the Churches confirmed in the faith—established in the truth of the gospel—and the number of their members was daily increased. Daily accessions seem to have been the rule in those times. Cf. ix. 31; xii. 24.

6. *Phrygia*—(See on ii. 10). *Galatia*,—A central province of Asia Minor, S. and S.E. of Bithynia and Paphlagonia, W. of Pontus; N. and N.W. of Cappadocia; N. and N.E. of Lycaonia and Phrygia. Its name was derived from the Gauls, of whom two tribes, the Trocmi and Tolistoboi, with a tribe of the Celts, Tectosages, migrated thither about B.C. 278—and, mingling with the former inhabitants, they were all called *Gallograeci*. Jerome says they continued to speak Celtic till his day. Under Tiberius, Galatia became a Roman province. It was a fertile region, and was distinguished for trade. Many Jews were there, and from these and the heathen there Paul made many converts, apparently during this mission; but they seem to have manifested their natural fickleness. (See Galatians, *passim*.) *And were forbidden of*—Having been forbidden by the Holy Spirit—probably by an internal suggestion. *To preach the word in Asia*;—The Proconsular Asia. (See on vi. 9; xx. 16.)

7. *After they were come to Mysia*,—And having come to the borders of Mysia, they attempted to go into Bithynia, but the Spirit—the same spoken of ver. 6—suffered them not. There is strong external evidence for the addition "of Jesus"—but so there is for its omission, and the internal evidence is against it. Mysia was the N.W. province of Asia Minor, lying between the Propontis and Lydia, including the Troad. It was a part of the Roman Proconsular Asia. Assos, Pergamus, and Troas were in Mysia. Bithynia was a province of Asia Minor, on the Euxine Sea and Propontis, bounded W. by Mysia, S. and E. by Phrygia and Galatia, and E. by Paphlagonia. Here the gospel afterward spread extensively. Peter directed his first Epistle to the Bithynians and others. Pliny wrote his celebrated letter to Trajan concerning the Christians from Bithynia. They were very numerous there in his time—A.D. 102. Conybeare and Howson say:

"Whether we speak of Bithynia traditionally or politically, it was exclusive both of Asia and Mysia. In this place it is evident that Mysia is excluded also from Asia, just as Phrygia is above; not because those two districts were not parts of it in its political character of a province, but because they had a history and a traditional character of their own sufficiently independent to give them a name in popular usage. As regards Asia, it is simply viewed as the western portion of Asia Minor."

8. *And they passing by Mysia*,—Conybeare and Howson: "Leaving the greater part of what was popularly called Mysia to the right, they came to the shores of the AEgean, about the place where the deep Gulf of Adramyttium, over against the Island of Lesbos, washes the very base of Mount Ida. *Pareithontes* need not be pressed too closely. They passed along the frontier of Mysia, as it was popularly understood, and they *passed by* the whole district without staying to evangelize it. Or, as a German writer puts it, they hurried through Mysia, because they knew that they were not to preach the gospel in Asia." Bloomfield thinks they went a shorter route than by the way of Adramyttium, and that they did not pass through Mysia, but along its southern border. It is not likely that they were very precise about boundaries—they simply passed on by the most convenient route, without stopping in those regions "to speak the word"—that is, to gather congregations and organize Churches. Their call was now to Europe, and the Spirit allowed of no delay. *Came down to Troas*.—Alexandria Troas was down on the Hellespont, about four miles south of old Troy. It was built by Antigonus, who called it Antigonion Troas. Lysimachus improved it, and called it, in honor of Alexander, Alexandria Troas. The Romans called it New Troy; and the Turks call its ruins Old Constantinople, Eski-Stamboul. Julius Cesar thought of making it his capital, and Augustus made it a *colonia*, giving it the *jus Italicum*. Under Nero, Troas and the vicinity formed a territory separate from Mysia.

9. *And a vision appeared to Paul in the night*:—By night—as v. 19; xvii. 10; xxiii. 30. Whether Paul was asleep or awake is not stated; perhaps he was in an ecstasy ("trance"), like Peter. Acts x. The Holy Spirit, who had forbidden him to labor in Asia and Bithynia, now directed him to labor in Europe, by making such an impression upon his mind as was as real in the realm of the spirit, as if there had been the corporeal presence and speech of a man seen and heard by the bodily senses. *There stood a man of Macedonia*,—Lit., "A certain man, a Macedonian, was standing, beseeching him, and saying." Paul knew he was a Macedonian by what he said: so that it is needless to refer to his costume or dialect. The man represented his country, and indeed all Europe; for here begins the evangelization of Europe. The help asked for was that which the heathen so much needed—the gospel. Macedonia lay north of Greece proper, joining S. on Thessaly and Epirus; E. on Thrace and the AEgean; W. on the Adriatic and Illyricum; N. on Dardania and Moesia; It was the original kingdom of Philip and Alexander. It was

conquered by the Romans, and divided into four districts; and, later, they divided all Greece into two great provinces, Macedonia and Achaia. Five cities of Macedonia proper are mentioned in the N.T., Amphipolis, Apollonia, Berea, Philippi, and Thessalonica.

10. *We endeavoured*—We sought—by inquiring for a vessel. The language, for the first time in The Acts, is autoptic, and in the first person. Luke now becomes a companion of Paul, and Timothy, and Silas. Perhaps he had met with the apostle at Antioch, and he may have been directed by a divine impulse to join Paul at Troas. It seems rather strained to say that he became his companion in travel, as a medical missionary, with a special design of taking care of Paul's health, Luke being a physician. The informal change of style is in keeping with Luke's modesty and precision, and is a striking note of genuineness. *Assuredly gathering*.—Inferring—from the vision, of which Paul had told them, connected with the previous intimations of the Spirit—that God had called us—lit., "has called us to evangelize them."

11. *Loosing*—Setting sail, as xiii. 13. *We came with a straight course*—They sailed before the wind, as xxi. 1. The current sets to the southward from the mouth of the Dardanelles; but a stiff southerly wind counteracted it. *To Samothracia*.—This is an island in the AEgean, north of the Hellespont, with a lofty mountain—anciently called Dardana, Leucania, and Samos; and, to distinguish it from the other Samos, it was called Samothrace, now Samotraki. It was celebrated for the mysteries of Ceres and Proserpine. Paul's vessel probably anchored for the night north of the island—having made nearly half the voyage. *Neapolis*;—The modern Cavallo—a Thracian city, on the Gulf of Strymon, about sixty-five miles N.W. of Samothracia. It was the port of Philippi. They made the run in two days—a voyage from Philippi to Troas afterward occupied five days. Acts xx. 6.

12. *And from thence*—Apparently without landing, but it was only ten miles to *Philippi*. This famous city was situated on a plain between the Gangites and the Strymon. It was originally called *Krenides* from the numerous fountains which were there, and which formed the Gangites, the river spoken of ver. 13, nineteen miles east of the Strymon. When Philip took and fortified it he called it after his own name. It was memorable for the defeat of Brutus and Cassius, which here took place. Its site is now occupied by a small place called Filiba. *Which is the chief city*—Lit., "Which is a first city of the part of Macedonia, a colony." The first, say some, geographically, as it was first reached from the east, not counting Neapolis, as belonging to Thrace. It was not the chief city politically, as Amphipolis was the chief city of Macedonia *prima*, and Thessalonica the capital of the province. But it may mean, "a first-class city of the district"—hence it is added, "a colony." A *colonia* was a city, or province, settled by Roman citizens,

having all the rights of those who lived in Rome. Philippi was thus a miniature Rome—a suitable place in which to begin the European mission. There are colonial coins of Philippi extant. *And we were in that city abiding certain days.*—Waiting for the Sabbath, the most suitable time to open their commission.

13. *And on the sabbath*—The Saturday next after their arrival. *We went out of the city*—"We went forth out of the gate"—as A, B, C, D, Sin., Vulg., and others, read; though the Syriac has "city." It amounts to the same. *By a river side*,—Beside a river—the Gangites. Ver. 12. *Where prayer was wont to be made*;—Where there was accustomed to be prayer. Some understand by *proseuche* a prayer-house, such as the Jews were accustomed to have where they could not have a synagogue. A *proseucha* was usually a shelter, or inclosure, without a roof, frequently by the water's side, because, in some cases, they were not allowed to meet for worship in the city, and because of the lustrations which accompanied their worship. Indeed, Tertullian says the Jews frequently left their synagogues and retired to the shores, where they offered their prayers—hence they were called *orationes litorales*—"shore prayers." Of this there is abundance of proof. But then, in those cases, they had no houses—nor is it likely that there was a house in this case. Philippi was a military, not a commercial, city, and there were but few Jews in it—indeed, there is no mention of any in this city but only of some women who retired to that sequestered place for prayer. *And we sat down*,—And having sat down, we spoke to the women who came together. They addressed them as teachers, in the sitting posture. Luke iv. 20.

14. *Lydia*,—A common name among Greeks and Romans: it was also the name of the province in which she lived. Hor. Od. i. 8; iii. 9. *A seller of purple*,—The Lydians were famous for their purple cloths. Homer, Il. iv. 141, alludes to them; and among the ruins of Thyatira has been found an inscription, "the dyers." The water there is soft, and well adapted to dyeing. *Thyatira* was a city of Asia Minor, formerly called Pelopia and Euhippia, now *Ak-hissar*, on the confines of Lydia and Mysia, near the river Lycus, between Sardis and Pergamus. One of the seven Churches of Asia was in Thyatira. Rev. i. 11; ii. 18. *Which worshipped God*,—Probably a proselyte. (See on xiii. 43.) *Heard us*:—Was hearing. Lydia was among the hearers. *Whose heart the Lord opened, that she attended*—To attend to the things being spoken by Paul. The Holy Spirit inclined her to heed what she heard; she did so, and the result was the reception of Jesus as the Messiah. There was no irresistible operation of divine grace—no forcing of the will—which cannot take place. Lydia was like Cornelius: she had improved the grace previously given—more grace is now imparted, which she also improves, and the result was the same in her case as in his. (See on John vi. 44; Acts xiii. 48; Rev. iii. 20.) Lydia could have kept her heart closed against the truth, and all the other women could have opened theirs for its reception. Bengel: "The heart is in itself

closed; but it is for God to open it." But while man cannot open his own heart without God's aid, God cannot open it without man's concurrence.

15. *And when she was baptized*,—Her baptism took place immediately, this being the appointed mode of professing faith in Christ. Barnes: "It was usual to be baptized immediately on believing." Paul's first convert in Europe was not a European, but an Asiatic—for Lydia was only staying at Philippi on business. It was a man of Macedonia that appeared in his vision inviting him over; but it was a woman of Asia that was his first convert. Some say Lydia was immersed in the river: but could that have been done with decency and with safety? Howson says that, by her baptism, "the waters of Europe were sanctified to the mystical washing away of sin"—a conceit borrowed from the Fathers, which might have well been spared. *And her household*,—Not *oikia*, "household," including dependents; but *oikos*, "house," "family." So Wesley, who says, "Who can believe that in so many families, there was no infant? or that the Jews, who were so long accustomed to circumcise their children, would not now devote them to God by baptism?" Family baptisms are mentioned in x. 44-48; xvi. 15, 30-33; xviii. 8; 1 Cor. i. 16: cf. 1 Cor. xvi. 15. Families mean children, and it is very bold to say that none of them were young children baptized on the faith of the parents. It is more probable that nearly all of them were such, because if they were old enough to act for themselves, it is likely that some of them would have refused thus to profess faith in Jesus. In this case Lydia is said to believe, but nothing is said of the faith of her family; but they are spoken of as baptized because she was. It was so with proselytes to Judaism—it is so with converts to Christianity from heathenism at the present day: they naturally offer their families to the Lord in this ordinance, unless they are taught not to do so. *If ye have judged me to be faithful to the Lord*,—To be a believer in the Lord—implying that they had done so by admitting her to baptism. *Come into my house*,—How beautiful is this expression of hospitality! What thus incidentally took place at Philippi became the rule in the apostolic Churches, and has been reproduced in modern times in the case of missionaries and itinerant ministers. *She constrained us*.—She forced them, as it were, to accept of her hospitality. They may have been reluctant to do so, as there were four to be provided for, and it was a woman that invited them.

16. *And it came to pass as we went to prayer*,—On our going to prayer—not on that occasion, but on another, and apparently on several occasions, ver. 18. It is likely that they went to the customary place of prayer, every day after that remarkable sabbath, as it would give them an opportunity to preach to the people. Several MSS. have the article before prayer, and some critics ren. accordingly "*the proseucha*"—the prayer-house, the place of prayer. (See on ver. 13.) But the received text is probably correct. *A certain damsel*—A certain female slave, having a spirit of Python—"a soothsaying demon." In the Greek mythology, Python was a dragon, which was slain by Apollo, who was therefore called the

Pythian Apollo; and as Apollo was the god of oracles, his priests and priestesses were said to be inspired by him. They gave forth their oracles in a frantic manner, as if inspired by the god. They were held in high repute among all classes. This woman pretended to be inspired by Apollo; but as this god was "nothing in the world" (1 Cor. viii. 4), neither Paul nor Luke supposed that she was so inspired; but they did believe that she was a demoniac—that is, possessed by a demon, or wicked spirit, who used her for nefarious purposes, to which she appears to have willingly lent herself. That this was a real possession—that she was influenced by a personal agent—is plain from ver. 18. It was a case like those frequently mentioned in the Gospels. Those fallen spirits were permitted to exercise this preternatural power over men at that time, so that their subjugation by Christ and his apostles might demonstrate his authority "over all the power of the enemy"—the devil, under whom they acted. (See on Matt. iv. 24; viii. 28-34; Luke iv. 33-36; x. 17-20; Acts xix. 13-16; 1 John iii. 8.) *Which brought her masters much gain*—Winer: "The active is more appropriate than the middle, as the damsel procured gain actually, but not designedly." "A slave among the ancients," says Hackett, "who possessed a lucrative talent, was often the joint property of two or more masters." *Soothsaying*:—*Manteuomai* means to utter responses, as from an oracle, to divine, to tell fortunes. This was, doubtless, all deception, except when, as in this case, a demon took possession of the pretended Pythoness; but it cannot be proved that even in such a case there was ever a true prophecy uttered under such inspiration. The word is used in the LXX. for the Heb. *kasam*, Deut. xviii. 10; 1 Sam. xxviii. 8.

17. *The same*—This one following closely Paul and us—the three evangelists who were with Paul—kept crying out, saying, These men are servants of the Most High God. This title distinguishes the true God from idols. It implies his exalted abode and supreme majesty. It seems to have been a title of God in use among the Canaanites and Phenicians. Gen. xiv. 18-22. Philo says Augustus had sacrifices offered at Jerusalem to the Most High God. (See on Mark v. 7.) The Jews would naturally speak of Jehovah in this way, and the Gentiles would learn it from them. Hence there is no necessity of supposing that the girl could not have thus spoken if she had not been prompted by the demon—though she was so prompted. *Which shew unto us the way of salvation*.—She had heard them preach, and knew the object of their mission—to show sinners how they may be saved from sin and hell. By "us" she meant the people in general, herself included—though some MSS. and versions have "you." Perhaps she did this expecting reward from the ministers, or to conciliate them so that they might not exorcise the demon, or to gain notoriety, or probably to create the impression that they were diviners like herself—she being inspired by Apollo, and they by the God of the Jews. The case resembles those recorded Matt. viii. 28-34; Mark v. 1-20; Luke iv. 33-41.

18. *But Paul being grieved*,—Vexed and annoyed by her crying, and especially by her testimony, which might lead the people to think she was in some way in alliance with them—he wanted no indorsement by demons. (See on Mark i. 34.) *Turned*—To the demoniac. *And said to the spirit*,—The demon that possessed her. (Not "in the spirit." Alf.) *In the name of Jesus Christ*—By his authority. (See on Mark xvi. 17.) *And he came out the same hour*.—The personal terms employed show that this was a real demon, and the instantaneousness of the expulsion shows that it was a miraculous exorcism. Cf. Matt. xvii. 18; John iv. 53.

19. *The hope of their gains was gone*,—Went out with the expelled demon. There seems to be a play on the word *ren*. "was gone," which is the same as that *ren*. "come out," ver. 18. *They caught*—Having laid hold on Paul and Silas, they drew them to the forum before the rulers—the city authorities. The *agora* was the place where markets, tribunals, etc., were held.

20. *And brought them to the magistrates, saying*,—And having brought them before the proctors, said. *Strategos* (here used) is the Greek for *praetor*. The colonial *duumviri* chose this title. (See on ver. 12.) *Being Jews*,—They said this at the outset, because the Romans detested the Jews. They neither knew nor cared any thing about the distinctions of sects and parties—Christians were to them like any other Jews. Acts xviii. 2. They really had no ground of accusation against them, as there was no law against exorcism. But the charge of troubling the community has been always made against those who preach righteousness. Cf. 1 Kings xviii. 17, 18; Luke xxii. 66-71.

21. *And teach customs*—And are declaring customs—religious observances. (See on vi. 14.) *Which are not lawful*—Which it is not allowed us to accept or to practice. The Roman law forbade Romans to introduce or practice any new religion. They were required to worship their own gods, and no others. The Jews were permitted to practice their own religion, provided they did not attempt to proselyte Roman citizens. They did, indeed, sometimes proselyte them, and this was connived at by the authorities; but when occasion served, the law was enforced. Tertullian says, "There was a decree that no god should be consecrated unless approved by the senate." *Being Romans*.—Belonging to a *colonia*, they prided themselves on their citizenship, and on that occasion they were extremely patriotic. Alford notes a difference in the word here *ren*. "being" (*ousi*), implying something familiar, and "being" (*huparchontes*), in ver. 20, implying foreign. But this is not apparent.

22. *And the multitude*—The populace, excited to madness. *Rose up together against them*:—Paul and Silas. Luke again speaks in the third person, though the language seems to be autoptic—he and Timothy were perhaps looking on, and were unmolested because they had not been prominent like Paul and Silas. *And the magistrates*—The praetors. *Rent off their clothes*,—Having torn off their

garments. Not their own (Erasmus), but those of Paul and Silas. The praetors, probably, followed the usual course, ordering the lictors to do it—though they may have stripped Paul and Silas with their own hands, as this seems to have been done before the order was given to the lictor. The usual formula was, *Summove, lictor, despolia, verbera*—"Take, lictor, strip, scourge." Cicero says, against Verres: "He commanded the man to be seized, and to be stripped naked in the midst of the forum, and to be bound, and rods to be brought." Livy says, "The lictors being sent to inflict punishment, beat them with rods, being naked." *Commanded to beat them.*—Luke passes from the aorist to the imperfect, as Winer notes—*q.d.*: "They gave orders (while I was present) to beat them with rods." (See on ver. 35.) Paul says, 2 Cor. xi. 35: "Thrice was I beaten with rods."

23. *And when*—And having laid on them many stripes. The Jews were restricted to forty stripes (2 Cor. xi. 24), but the Romans were not so limited. Their scourging was a terribly severe and ignominious punishment. (See on Luke xii. 47, 48; John xix. 1.) *They cast them into prison,*—This was another severe punishment; and the praetors ordered them to be kept there till they should be disposed of according to law.

24. *Who*—The prison-keeper. *The inner prison,*—Howson says, "The inner prisons, of which we read in the ancient world, were like that dungeon in the court of the prison, into which Jeremiah was let down with cords, and where he sank in the mire. They were pestilential cells, damp and cold, from which the light was excluded, and where the chains rusted on the limbs of the prisoners. One such place may be seen to this day on the slope of the capitol at Rome. It is known to the reader of Cicero and Sallust as the place where certain notorious conspirators were executed. The Tullianum (for so it was called) is a type of the dungeons in the provinces; and we find the very name applied, in one instance, to a dungeon in the province of Macedonia." *The stocks.*—Lit., "Wood." The Greek and Roman writers allude to the "stocks" in which the arms, and legs, and even the necks, of prisoners were confined. Origen was punished with an iron collar, in the deepest recesses of the prison, where, for many days, he was extended and stretched to the distance of four holes on the rack. Euseb. E. H. v. 39.

25. *And at midnight*—Their sufferings kept them awake; for Tertullian is rhetorical when he says, "The leg feels nothing in the stocks, when the mind is in heaven." *Paul and Silas prayed, and sang praises unto God:*—Lit., "Praying, hymned to God." Their prayer was praise—they had "songs in the night." They rejoiced that they were counted worthy to suffer shame for their Master. (See on Matt. v. 10-12; Acts v. 41; 1 Pet. iv. 12-14.) *And the prisoners heard them.*—Listened to them. Those who were in the outer cells. They were astounded to hear such sounds, in such a place, at such a time.

26. *And suddenly*—The word used in ii. 2; xxviii. 6. While Paul and Silas were singing, and the prisoners listening, there took place a great earthquake—"The earth was feverous, and did shake," with great trembling. (See on Matt. xxviii. 2; Acts iv. 31.) It seems to have been confined to the prison, the foundations of which were shaken. The doors *may* have been thrown open by the concussion, but probably this was effected by the power which produced the earthquake, and which loosed the bands of all the prisoners. Thus the miraculousness of the occurrence was fully demonstrated.

27. *Awaking out of his sleep*,—Being roused from sleep by the earthquake. He could see that the doors were open, but he could not see the prisoners, and so taking it for granted that they had escaped, having drawn a sword he was about to kill himself—as by the Roman law he was liable to the doom of the prisoners—viz., death. Cf. xii. 19. Suicide was common among the Romans—it was commended by some of their philosophers, and Brutus and Cassius had killed themselves at that place. The jailer, knowing but little of a future state, preferred to die by his own hand than by the hand of the executioner.

28. *But Paul cried with a loud voice*,—He may have seen the jailer, by the light of a lamp burning near his apartment; or he might have heard him say something which indicated his purpose; or, as would seem from his knowing that none of the prisoners had escaped, he may have spoken by a divine impulse. Cf. xxvii. 23, 24. *Do thyself no harm*:—Do not kill thyself. *For we are all here*.—The prisoners may have been too much confounded to try to escape, or a divine influence prevented it. This all took place in a few minutes.

29. *Then*—And having called for lights. The word is plural. He had a lamp burning (ver. 28), but he now called for his servants to bring torches that he might go into the cells and see the state of things. *And sprang in*,—He rushed into the cell where Paul and Silas were, and being seized with an awful trembling, he fell down before them, recognizing them indeed as "the servants of the most high God, who showed to men the way of salvation," ver. 17.

30. *And brought them out*,—And having led them forth—viz., from the inner cell to an outer apartment, not his own room, ver. 34. *Sirs*,—*Kurioi*; Wic., "Lordis," Masters—a most respectful compellation. *What must I do to be saved?*—He knew that Paul and Silas were proclaiming the way of salvation—their preaching had been the town talk—and to suppose that he asked them how he should escape punishment by the printers (for what? as the prisoners were all safe, and he would hardly be held responsible for an earthquake!) is absurd. He meant to be saved from sin and hell. The light which he had before received, from preventing grace, the reports of the apostles preaching, and other sources, now flashed conviction upon his conscience, and the miraculous phenomena which attested the divine legation of Paul and Silas, and the arrest of

his suicidal purpose, by the interposition of the apostle, left him no room to doubt concerning those to whom he should apply for an infallible answer to this most important question—thus quaintly, but correctly, rendered by Wiclif: "What behoveth me to do that I be made saaf?" Cf. Mark x. 17; Acts ii. 37. Bengel: "He had not heard Paul's hymns, for he was asleep; but yet, either before or afterward, he had learned who Paul was."

31. *Believe on the Lord Jesus Christ*,—Alluding perhaps to his addressing them as "lords." They proclaim Jesus as the only "Lord"—some MSS. and versions omit "Christ," but it is probably genuine. Depend on him for salvation. Alford well remarks: "Considering who the person was that asked the question—a heathen in the depths of ignorance and sin—and how indisputably therefore the answer embraces all sinners whatever—there perhaps does not stand on record in the whole book a more important answer than this of Paul—or, I may add, one more strikingly characteristic of the apostle himself and his teaching. We may remark, also, in the face of all attempts to establish a development of St. Paul's doctrine according to mere external circumstances, that this reply was given before any one of his extant Epistles was written." The initial act of faith is an immediate and entire surrender to Christ; but the apostle's answer implies every thing essential to constitute a Christian, and to secure eternal salvation. This was unfolded in subsequent instructions, ver. 32. *And thy house*.—Not that his faith would save his family, but that on the same terms they, too, should be saved. This answer does not differ from that in ii. 38; iii. 19, and others; for faith implies repentance, which the jailer was that very moment exercising, and baptism is simply the exponent of faith—the formal mode of professing it, as the jailer knew from the case of Lydia, and to which he instantly submitted. Ver. 33.

32. *And they spake unto him the word of the Lord*,—They explained to him the way of salvation. Rom. x. 15. *And*—The best MSS. and versions have "with." Bloomfield: "Together with all those in his family." Thus *oikos*, "house," has the same meaning here as in ver. 31. They may have spoken in the hall so as to be heard in the apartment of the jailer—where the family were—though not throughout the prison. It is likely the attendants were securing the other prisoners, closing the doors, etc. The instructions then given were, of course, of an elementary, catechetical character, setting forth the *facts* concerning Christ which they were to believe and profess in baptism. Cf. ii.; viii.; x. They were to be disciplined first, and taught—fully instructed—afterward. (See on Matt. xxviii. 18-20.)

33. *And he took them*—And taking them—probably to the court, where there was water—the *same hour of the night*,—impelled by the sentiment of humanity which was now excited within him—he *washed their stripes*;—Lit., "Bathed from their stripes"—not their whole bodies, but the wounded parts. If there was a bath

in the court, they were probably seated in it, and water was applied with a *louterion*—this being the ancient mode of bathing. This not only cleansed them, but allayed the pain from their severe wounds. They wrought miracles of healing for others, but not for themselves. *And was baptized*,—And he himself and all his family were immediately baptized. He might have said like the eunuch, "See, here is water; what doth hinder me to be baptized?" The jailer had washed them, and now they wash him and his family. "A beautiful interchange," says Bengel. They could hardly have been immersed; for, if there was a bath in the prison, it was not likely large enough for immersion. Smith, in his Dictionary of Greek and Latin Antiquities, under the article "Baths," says: "The *baptisterium* is not a bath sufficiently large to immerse the whole body, but a vessel, or *labrum*, containing cold water for pouring over the head." (See a representation of it in that work, and in Summers on Baptism.) The jailer and family could hardly have been plunged into a well, or cistern, if there was one there, and certainly would not have been taken out of the city, in the night, to be plunged into the Gangites. The same *louterion* that was used for bathing Paul and Silas may have been used for baptizing the jailer and his family. The baptism took place at the time of the conversion, according to the universal custom in the apostolic age; and in this case especially, because they might well suppose they would not have the opportunity to attend to it in the morning.

34. *And when he had brought them*—And having brought them up into his house—his family residence. Some copies omit "his"—the word may have been cancelled so as not to confound the *oikos* here with the *oikos* in the other places, where it means family; but the one sense glides into the other—the container being readily put for the contained. His family apartment was probably above the cells. *He set meat before them*,—Lit., "He placed near a table"—made ready a meal—of which they must have been in need. *And rejoiced*,—Lit., "And exulted, with all his house, having believed in God." The verb and participle are both in the singular number—though, of course, all the family rejoiced as well as he, and all of them, who were old enough, professed to believe, or they would not have been baptized. Cf. ver. 31, 32. Children who were not of age to act for themselves were baptized, just as in the old dispensations they were circumcised, on the faith of their parents. The entire family may be said to rejoice with the head of it, even though there may have been infants in it—as there may have been in this. The jailer's rejoicing is set forth as the result of his believing. *In God*—If he had been a Jew, it would have been said that he believed in "the Lord" (xviii. 8), or in Jesus. This faith in Jesus (ver. 30) comprehended faith in God.

35. *And when it was day*,—And day having come. It seems to imply that it was early in the day. *The magistrates*—The praetors, ver. 20. *The sergeants*,—The lictors—lit., "rod-bearers." (See on ver. 22.) Provincial lictors carried rods—those at Rome, *fascēs*. *Let those men go*.—Release those men. When the praetors

imprisoned them they never intended to release them; but the occurrences of the night had changed their mind. An addition in the Cambridge MS. says "they were alarmed by the earthquake"—probably a gloss. The earthquake was considered preternatural, and being at the prison, they would naturally connect it with the imprisonment of Paul and Silas—this would cause them to reflect on the injustice and cruelty of scourging and imprisoning innocent men; hence they determined to wash their hands of the business as soon as possible.

36. *Told this saying*—Reported these words to Paul—he being the principal man. Whether Paul and Silas were still in the jailer's apartment, or had returned to their cell, does not appear—probably the latter, as they would not wish the jailer to be charged with disobeying orders. Ver. 23. The sergeants do not appear to have communicated directly with Paul and Silas. *Go in peace.*—Prosperity attend you.

37. *But Paul said unto them,*—To the lictors, through the jailer. *They have beaten us openly*—What a nervous, emphatic sentence: Having scourged us publicly, uncondemned, men who are Romans, cast us into prison; and now do they privately bring us out? It was unlawful to give a Roman citizen a single blow, even in secret; but they had been cruelly scourged—lit., "skinned" (see on Matt. xxi. 35)—and that before the multitude. The law required every man, even a slave, to be fairly tried and adjudged guilty before he was punished; but they had no form of trial—and yet they were Roman citizens! How Paul became so, see on xiii. 18; xxii. 24-29. It is not said elsewhere that Silas was a Roman citizen; but it is not said that he was not. On a future occasion, Paul saved himself from scourging by saying, "I am a Roman;" he did not do so on this occasion, probably because he could not be heard for the tumult, or would not have been believed, because he was opposing the gods of Rome. *Nay verily;*—No, indeed—not after such treatment! Winer: "Paul immediately answers the question himself. The *ara* contained in *gar* refers to the circumstances previously described; while the *ge* imparts to them a corroboration." *But let them come themselves*—Their reputation is to be protected; there must be no color for a report that they had, by the connivance of the jailer, broken jail. The praetors themselves must lead them out of prison, and thereby show that they were unjustly punished. That was as little as could be demanded of them, and Paul acted like a man, and none the less a Christian, for requiring this of them.

38. *And they feared*—As they were liable to confiscation and death for so treating Roman citizens.

39. *And they came and besought them,*—Conciliated them—begged them not to seek legal redress. Lucian speaks of the governor of a province who acknowledged that he had done wrong in imprisoning certain persons, and gave them a large sum as hush-money. They protected the reputation of Paul and Silas

by bringing them out of prison, and naturally enough wished them to leave the city, so that no farther trouble might arise. *Cf.* Matt. viii. 34. How different their course from that of the jailer—of whom we hear nothing more.

40. *Entered into the house of Lydia:*—This gives the sense, but the best MSS. and versions read, "Went into Lydia." They were her guests at the time of their arrest. Ver. 15. *The brethren,*—Probably those who had been converted by their ministry, and who constituted the nucleus of that flourishing Church that was established at Philippi. *They comforted them,*—They *paraclete*d them—if the word, like its cognate, *paraclete*, could be transferred. It is of frequent occurrence in The Acts and Epistles; and here seems to imply encouraging exhortations. These neophytes needed such. Perhaps Luke and Timothy were left for awhile with them, as nothing is said of their departure with Paul and Silas; and Luke now speaks in the third person. *Cf.* xx. 4, 5; Phil. ii. 19-23. W. and W. absurdly say: "Doubtless Luke exercised the office of an *episcopos*, and was left there as Titus in Crete." But how could Titus and Luke be *bishops*, when they were *evangelists*, or extraordinary assistants of the apostles?

## CHAPTER XVII.

1 *Paul preacheth at Thessalonica, 4 where some believe, and others persecute him. 10 He is sent to Berea, and preacheth there. 13 Being persecuted at Thessalonica, 15 he cometh to Athens, and disputeth, and preacheth the living God to them unknown, 34 whereby many are converted unto Christ.*

XVII.—1. *Now when they had passed*—And having traveled through *Amphipolis*,—This was thirty-three Roman miles S.W. of Philippi, three miles from the sea, on the eastern bank of the Strymon, which flowed around it—hence its name. It was first called "Nine Ways," because many roads met there. It was the capital of the first division of Macedonia. They traveled along the *Via Egnatia*, an extension of the Appian Way, which led to Rome. *Apollonia* was in Mygdonia, thirty miles from Amphipolis. *They came to Thessalonica*,—If they were not too much enfeebled by their hard usage at Philippi, they could have made the journey in three days, as it was but thirty-seven Roman miles from Apollonia to Thessalonica, and they do not appear to have delayed on the route, except at night. Thessalonica was situated at the head of the *Sinus Thermaicus*, and was anciently called Therma; but Cassander changed its name to Thessalonica, in honor of his wife, a sister of Alexander the Great. Xerxes rested here on his famous march. After the battle of Pydna, it surrendered to the Romans, and became the capital of the second region of Macedonia. When the four regions were united, it was made the metropolis of the whole. Antony and Octavius were there after the battle of Philippi, and there are coins which allude to the freedom granted by them to the city of the Thermaic Gulf. It is now called Salonica, and has some 70,000 inhabitants, of whom 35,000 are Jews, who have 36 synagogues, 5,000 Turks, and the rest Christians, chiefly Greeks. It has had a wonderful history, and is still a place of considerable trade. The mediaeval chroniclers call it the Orthodox City: it was one of the most noted of the apostolic cities. Paul wrote two Epistles to the Church at Thessalonica. *Where was a synagogue*—The synagogue, as there was probably but one in Thessalonica. Some think there was but one in Macedonia, and that the Jews in the surrounding cities resorted to it; but there was one in Berea (ver. 10), and probably in other cities. The received reading, indeed, implies that there was but one in Thessalonica.

2. *And Paul, as his manner was*,—And according to the custom with Paul. (See on Luke iv. 16; xiii. 5, 14.) *And three sabbath-days*—And for three Sabbaths. *Out of the scriptures*,—Winer: "Drawing his arguments from the Scriptures."

3. *Opening*—Unfolding, explaining the Scriptures. (See on Luke xxiv. 32.) *Alleging*,—Propounding—setting forth—maintaining that the Messiah was to

suffer, and to rise from the dead—according to prophecy. (See on Matt. xxvi. 54-56; Luke xxiv. 32, 44, 45, 46; Acts iii. 18.) *And that*—The *hoti* marks the change of construction. *This Jesus*,—This is the Messiah, even Jesus, whom I am declaring to you. (See on xiii. 27-41.)

4. *And some of them*—Some of the Jews believed. *Consorted with*—A literal rendering meaning, "took their lot with"—the passive used as a middle. So Robinson, Bloomfield, W. and W., and critics generally—though Winer construes it as a passive, "were allotted to." Whenever any accepted Jesus as the Messiah, they joined the Church—were received by baptism. *And*—Also of the devout Greeks a great many, and of the first women not a few. (See on xiii. 43, 50; xvi. 14.) Apuleius speaks of *feminae primates*—those who belonged to the first families. They may have preached elsewhere to those who did not attend the synagogue, and have converted many from heathenism to Christianity. *Cf.* 1 Thess. i.

5. *But the Jews*—The word rendered "which believed not" is not found in many MSS. and versions: it is of course implied. *Moved with envy*,—Being jealous—(see on vii. 9; xiii. 45). Some MSS. omit this, but it is probably genuine. *Certain lewd fellows of the baser sort*,—Lit., "From the market-places certain evil men." Wic.: "Of the comoun people summe yuel men." Tyn., Cr.: "Evyll men which were vagabondes." Gen.: "Certeayne vagabondes which were wicked felowes." Rh.: "Of the rascal sort certain naughtie men." Robinson: "Persons who loiter in the markets and public places—a lounge, idler, *vulg.*, a loafer." *Gathered a company*,—Raised a mob. *And set all the city on an uproar*,—Disturbed the city, and assaulting the house of Jason, sought to bring them to the people. Whitby: "To be the objects of their rage;" but it probably means to the *demos*, or popular assembly in the forum. Acts xix. 30. Jason is thought to be the Gentile form of Joshua, and some identify him with Paul's kinsman mentioned Rom. xvi. 21.

6. *And*—But not finding them, they dragged Jason and certain brethren to the city rulers. They are called *politarchs* because Thessalonica was a free city—the rulers at Philippi, which was a *colonia*, are called *praetors*. Acts xvi. 22. There is an arch in Thessalonica bearing an inscription in which the title *politarchs* is applied to the magistrates, and names like those of three of Paul's friends are found in it—Sosipater, Secundus, and Gaius. *Crying*,—Shouting, Those who have been disturbing the empire—that is, in other communities—the same are come hither also. That *oikoumene* means the empire, by a popular hyperbole, which would be naturally used by a mob, appears from ver. 7; *cf.* xxiv. 5.

7. *Whom Jason hath received*:—Entertained as guests—and so an accomplice. *And these all*—Paul, Silas, and their adherents—are acting contrary to the decrees of Cesar—meaning the imperial power, not particularly Claudius, who was then emperor—in saying there is another king, Jesus. Grotius says, This was contrary

to the decree of Cesar, because the senate first, and then the emperor, suffered none to be called kings without their permission. But "another king" is placed in contrast with the emperor, who is sometimes called king. John xix. 15. How artfully they pervert the truth, and mix it with falsehood! Paul and Silas were indeed disturbing the world, and doing contrary to some of the decrees of Cesar, and proclaiming another king; but their persecutors must have known that the Christians were loyal subjects of the emperor in every thing which did not impinge on their duty to God, and that the kingdom of Jesus was not of this world. (See on Luke xxiii. 1-5; John xviii. 33-38.)

8. *And they troubled*—Alarmed the multitude and the rulers who heard these things. They were greatly excited, because report might be made to the imperial government, and compromise their character for loyalty, and result in the loss of their prerogatives as a free city.

9. *And when they had taken security*—And having taken bail of Jason and of the rest—the other Christians who were arraigned with Jason—they dismissed them—glad to hush up the matter. Probably Jason and his friends stipulated that so far as their influence extended there should be no farther disturbance, and that the strangers, Paul and Silas, should leave the city. *Cf.* ver. 10.

10. *And the brethren*—The converts Paul and Silas had made during their stay at Thessalonica. *Immediately sent away Paul and Silas by night*—They could preach no more there at that time, and the Jews and their evil associates were seeking an opportunity to kill them. That was the time to do as Christ had said, "flee to another city." Paul intended to return soon, but was prevented; but he sent Timothy to supply his place. 1 Thess. ii.; iii. *Berea*:—This was a city of Macedonia, five miles north of the river Haliacmon—on the Astraeus, one of its tributaries. It was 60 Roman miles S.W. of Thessalonica. The modern town is called Verria, and has about 6,000 inhabitants—200 Jews, 1,000 or 1,500 Turks, and the rest Greeks. *Who coming thither*,—Who having arrived, went away to the synagogue of the Jews. This was their custom—the language seems to imply that they went to the synagogue as soon as they arrived. There was probably but one synagogue in Berea.

11. *These*—But these—noting the difference. *More noble*—Lit., "Better born"—more ingenuous, less prejudiced, than the Thessalonian Jews. *In that they*—Who received—welcomed. Rh.: "Who received the word with all greediness." It means "alacrity of mind"—"forwardness of mind," 2 Cor. ix. 2. This is the disposition alluded to by Christ: "If any man is disposed to do his will, he shall know of the doctrine." (See on John vii. 17.) *Searched*—Day by day carefully examining the Scriptures, to see if these things were so—whether the Scriptures warranted the statements of Paul and Silas.

12. *Therefore*—As the result of this course. *Many of them*—Whereas only a few of the Thessalonian Jews believed. *Also of honourable women*—(See on ver. 4; xiii. 50). Many Gentile men and women were converted, as well as Jews and proselytes.

13. *Had knowledge*—Knew that in Berea also the word of God was proclaimed by Paul, they came, and excited the multitude there also—as they had done in Thessalonica. *Cf.* xiv. 19.

14. *And then*—But then immediately—as ver. 10. *The brethren*—Those converted at Berea. *Sent away Paul*,—Sent him away off. *To go as it were to the sea*:—Winer: "*Hos epi* denotes either the actual purpose of following a certain direction, or even the mere pretense, or assumed appearance, of doing so. Kuhner ii. 180. Beza, Grotius, and others, have understood it here in the latter sense. The former acceptance, however, is simpler and more suited to the context." Whitby understands it in the other sense, and justifies the *ruse*. Hackett: "To journey as upon the sea." Bloomfield: "It denotes direction towards." This seems the import. He thinks with Tate that Paul embarked at Pydna, but Howson thinks it was at Dium near the base of Mount Olympus—distant 17 Roman miles from Berea. The distance by land from Berea to Athens is 251 Roman miles. With a fair wind they could go by sea in three days. *But Silas*—But both Silas and Timothy still remained there. They probably stayed there awhile to organize the believers into a Church, of which, however, nothing is said. Timothy was last mentioned xvi. 1-3.

15. *And they that conducted Paul*—But those conducting Paul—taking care of him—brought him as far as Athens. This rather favors the opinion that they went by land; but does not prove it. *And receiving*—And having received a charge to Silas and Timothy to come to him as soon as possible, they returned to Berea. Timothy seems to have soon arrived, but was sent back after awhile to Macedonia. Silas does not appear to have joined Paul again till he went to Corinth. Acts xviii. 5; 1 Thess. iii. 1, 2. Athens was the capital of Attica, and the chief city of ancient Greece. It was named after *Athene*, Minerva. It was the seat of the fine arts, letters, and philosophy. See a picturesque account of Athens in Conybeare and Howson.

16. *Now while Paul waited for them*—Was waiting for Silas and Timothy. *His spirit was stirred in him*,—He was excited with indignation and sorrow—provoked. *Cf.* xv. 39; 1 Cor. xiii. 5. *When he saw*—Beholding the city full of idols. Petronius says it was easier to find a god at Athens than a man. Pausanias says that there were more images in Athens than in all other parts of Greece put together. Luke's language is remarkable for its precision.

17. *Therefore*—Being excited by what he saw. *Disputed*—Ren. "reasoned," ver. 2. *In the synagogue with the Jews*,—Among whom, as usual, he began his work.

*And with the devout persons*,—(See on ver. 4; xiii. 43, 50; xvi. 14). *And in the market*—The *agora*. This was the place of general resort—for business, discussion of political, philosophical, and all other matters, lounging, and gossip. (See on ver. 5; xvi. 19.) In the *Forum Eretriacum*, which seems to be here meant, was the famous *Stoa Poikile*, the painted porch, or portico, where Zeno, and after him his followers, the Stoics, were accustomed to hold discussions. This was the favorite resort of Socrates.

18. *Epicureans*,—Followers of Epicurus (B.C. 306), who taught that men should aim at the greatest amount of happiness; but as he recognized no future state, his disciples reduced his system to one of gross materialism, sensuality, selfishness, and atheism; for, though they spoke of the gods, yet they said that they did not concern themselves with human affairs. They were like the Sadducees, among the Jews, and the Positivists and Materialists of modern times. *Stoics*,—Followers of Zeno (B.C. 350), who held that Fate governs all things by an iron necessity; that God is nature, and nature is God; that virtue should be practiced on its own account without any reference to God; and that the body should be subjugated entirely to the soul, which after death was absorbed into the universe, of which it was an emanation. They corresponded to the Pharisees and Essenes among the Jews, and to the Pantheists and Necessitarians of modern times. *Encountered him*.—Disputed with him—the doctrines of both being contrary to Christianity. *And some said*,—Perhaps of both sects. *What will*—What does this trifler want to say? *Spermologos* means "seed-picker"—applied to birds, and here to one who picks up scraps of information and deals them out to any who will receive them. *Other some*,—But others said. *A setter forth*—Wic.: "A teller of newe fendis" (fiends). Cr. and Tyn.: "A tydynges bringer of newe devyls." Lit., "A proclaimer of foreign demons." The Greeks called their deities "demons," not, of course, meaning what the Jews meant by the term, fallen angels. Socrates spoke of his *demon*, that is, a deity which attended him. *Because he preached*—Made known to them the good news concerning *Jesus, and the resurrection*.—Chrysostom and others think they considered Jesus and Anastasis two divinities—one male and the other female; but perhaps they alluded to Jesus and the Father, who raised him from the dead. Socrates was tried for setting forth a foreign demon.

19. *And they took him*,—And laying hold of him, they led him to Areopagus—lit., "upon Mars' Hill." This was a hill in Athens where the supreme judicial tribunal instituted by Solon was held in the open air. It is, says Robinson, a narrow ridge of naked limestone rock, rising gradually from the northern end, and terminating abruptly on the south, over against the west end of the Acropolis, from which it bears about north; being separated from it by an elevated valley. This southern end is fifty or sixty feet above the said valley; though much lower than the Acropolis. On its top are still to be seen the seats of the judges and parties

hewn in the rock; and toward the S.W. is a descent by a flight of steps, also cut in the rock, into the valley below. The mythologists say that on that hill Mars, having killed the son of Neptune, pleaded his case before the twelve great gods—hence its name—*pagus* being a "hill," and *Ares* being the Greek name of Mars. In this court all great causes were tried—especially such as related to religion. It does not appear, however, that there was any legal trial of the apostle. The hill was a conspicuous place—one where Paul could be seen and heard by the multitude; and there were conveniences for sitting, etc. They called him to account before the public, without any formal trial. The scene was imposing. There were temples, altars, statues of gods, and other exquisite works of art—in front was the Acropolis, surmounted by the Parthenon, or temple of Minerva, with the colossal statue of the goddess above it, as the patroness alike of wisdom and of war, encouraging philosophy, art, and science, and defending the religion of the State. All around him were philosophers and rulers, and a vast multitude of people, eager to hear what he had to say about the foreign demons, and ready to resent any disrespect to the established faith. *May we know*—That is, Be good enough to tell us about this new teaching. This is a very respectful address, and does not favor the notion of Chrysostom and others that Paul was put on a judicial trial.

20. *Strange things*—Foreign, as ver. 18. They had never heard of Jesus or of the resurrection. *We would know*—Lit., "We are therefore disposed to know what those things please to be"—what they all amount to.

21. *For*—Lit., "Now, all Athenians, and the sojourning foreigners"—those who came in multitudes to study philosophy, science, and art, with the great masters. *Spent their time*—Were at leisure for nothing else than to tell or to hear some newer thing. Winer: "The comparative indicates that they desired to know something newer than even what was deemed new, and was fitted to represent in a lively manner the thirst of the Athenians after news." It is said there were three hundred and forty places in Athens where people met to talk politics and tell the news. Cleon, in Thucydides, says the Athenians are always slaves to unaccustomed things, but despisers of the accustomed. Demosthenes twits the Athenians for lounging about the *agora*, asking, "What is the news?" when they ought to be marching against Philip. How precisely does Luke's account correspond with the facts in the case! This verse assigns a reason for their interrogating Paul, and favors the opinion that it was not a legal trial.

22. *Then Paul stood*—And Paul standing in the midst of the Mars' Hill. Bengel: "A spacious theater." *Said*,—This speech has been greatly extolled by writers—indeed, it is a master-piece—exordium, proposition, proof, application, are all admirable. Stier gives a fine summary of it thus: He who is, by your own involuntary confession, unknown to you Athenians, religious though you are—and yet again, by your own confession, able to be known—the all-sufficient Creator

of the world, Preserver of all creatures, and Governor of mankind—now commandeth all men, by me his minister, to repent, that they may know him, and to believe in the Man whom he hath raised from the dead, that they may stand in the judgment, which he hath committed to him." When addressing Jews, he speaks as a Jew—reasoning out of the Scriptures; but now addressing Gentiles, he appeals to nature—to the Gentiles he became a Gentile. *Ye men of Athens*,—Men, Athenians. (See on i. 11; ii. 22.) He opens in the style of their own orators, "Athenian men." This, too, rather favors the opinion that he was not addressing a formal court. *I perceive*—I observe that in all respects ye are very religious. Lit., "More demon-fearing," *sc.* than others. The ancient writers say that the Athenians were the most religious of all people. The word *deisidaimon* was used in both a good and a bad sense. Paul, of course, here uses it in a good sense—at least that which they would so consider. He could not call them God-fearing, because their deities were not to be ranked with the one true and living God; they were demons, a word which the apostle understood in a bad sense (1 Cor. x. 20); but which they used in a good sense—hence the singular propriety of the expression. Then, too, they charged him with setting forth "new gods," foreign demons—he intimates that they who worshiped so many demons ought not to bring such a charge against him, and the rather, as he proceeds to show that the God whom he proclaimed they were already worshiping, though they were not acquainted with his true character and proper mode of worship. When Festus called the religion of the Jews *deisidaimonia* he did not mean, as he was addressing King Agrippa, who was a Jew, to brand it as "superstition." (See on xxv. 19.)

23. *For*—This states the ground of his assertion. *As I passed by*,—As I was passing through the city. *Cf.* ver. 16. *And beheld*—Attentively observing the things used in your worship—as images, temples, altars—I found also an altar—in addition to the rest—on which had been inscribed—the inscription being there when Paul was looking at it. *To the unknown God*.—Rather, "To an unknown God." Philostratus says: "At Athens are built altars to unknown gods." Pausanias says: "Altars of unknown gods were in the Phaleric harbor of Athens." Winer says it does not follow that each altar had the inscription in the plural, but more naturally that the plural was used to suit "altars," and that the inscription was in the singular, as Paul has it. Reference is sometimes made to what Jerome says, that the entire inscription was, "To the gods of Asia, Europe, and Africa—to the unknown and strange gods." Whitby says: "St. Jerome is too bold to correct the apostle here;" but Whitby refers, in proof, to a passage in Lucian, which appears to be spurious. On what occasion the altar was erected, and what were the notions of those who erected it as to the unknown object of their worship, it were vain to conjecture. But as the Athenians were so much more demon-fearing than other people, after erecting altars to every god that could be named, they may have

thought it well to erect one to a god unknown, lest, if there should be such, they might incur his displeasure by not worshipping him. Hence the apostle adds: *Whom therefore ye ignorantly worship*,—Lit., "Whom therefore, not knowing, ye worship, this one I announce to you." There is great force in the inverted order of the Greek. "Not knowing" refers to "unknown" in the inscription. Two or three MSS. and the Vulg. have the neuter, "*what ye worship, that I announce.*" Cf. John iv. 22. But the common reading seems best, and makes good sense.

24. *God that made the world*,—Truly to them an unknown God, though their philosophers sometimes spoke of one Supreme Being. Paul speaks of him as a personal Being—distinct from the universe, because he made it and sustains it. He thus opposes the pantheism of the Stoics, as well as the Epicurean notion of chance. "The world" here means the universe. *Seeing that he is Lord of heaven and earth*,—Lit., "This one being Sovereign of heaven and earth," *Dwelleth not*—Lit., "Not in hand-made temples resides." This alludes to the custom of keeping images of their gods in the recesses of their temples. The Maker of the universe cannot be enshrined in a fane made by the hand of man. Even the wise men among the heathen spoke of images as if they were real deities, and the common people worshiped them as such. Cf. Isa. xl. 18-21; Acts vii. 48; xix. 26.

25. *Neither is worshipped*—And he is not ministered to by human hands (the better reading), as if needing any thing besides—that is, outside of himself. The heathen imagined that their gods were dependent on their worshipers, and that they were benefited by the offerings made to them. *Seeing*—Himself giving to all life, and breath, and all things. Gen. ii. 7; 1 Chron. xxix. 14; Job xii. 10; 1 Tim. vi. 17. How directly this opposes the Stoic notion of fate, and the Epicurean notion of chance! How it opposes, too, the modern Positivists and Materialists, who know no other god than the personification of the laws of nature!

26. *And hath made of one blood*—And he made of one blood every nation of men, that they should dwell on all the face of the earth, having fixed the appointed seasons and limits of their habitation. A, B, Sin., 3 cursives, the Vulg., Copt., AEthiop. versions, omit "blood," perhaps by accident. It means "stock," "nature." The Hebrews would say "flesh and blood." Matt. xvi. 17; Gal. i. 16; Heb. ii. 14. Eccles. xiv. 18: "The generation of flesh and blood;" xvii. 31: "Flesh and blood will imagine evil." So "flesh" John i. 14. It is put by synecdoche for human nature. All men are constructed of the same material. There are many nations and races, but only one species—all are of one and the same origin. There is no transmutation of species. Hybrids are not fertile; but there are no hybrids among men, for all the races and varieties readily commingle and produce a fertile offspring—there is no link to connect man with the brute. Paul says nothing, perhaps knew nothing, of the corpuscular constituents of the vital fluid in man, as being essentially the same in all varieties of the *genus homo*, but differing from

those in the blood of the inferior animals. That has nothing to do with the matter. He uses blood in a figurative sense for nature. Homer (Il. vi. 211) says: "I boast to be of such descent and blood;" and Odys. (iv. 611): "Thou art of good blood." So Virgil: *Sanguine ab uno*. This explicit statement of the unity of the human species glances at the vanity of the Athenians, who called themselves *autochthones gegneis*, indigenous, aborigines—sprung from Attic soil. They were made of porcelain—all the other nations of common clay! But the scope of Paul's argument shows that he meant to teach them that all nations sprang from one original, and not from different centers with separate tutelary gods—according to the genius of polytheism. There is but one human family, and but one Creator and Sovereign, who has assigned the various nations into which it has been divided to different portions of their common inheritance—the earth which he has given to the children of men. Deut. xxxii. 8; Job xii. 23; Ps. cxv. 16; Dan. v. 21. The true reading is probably *prostetagenous*, not *prot*.—not "fore-appointed, pre-arranged," but "appointed." His overruling providence—not a stoical fate—determined the periods of the rise and fall of nations, and the boundaries of their territory. Those things have a great bearing on the formation of national character.

27. *That they should seek the Lord*.—He has made these providential arrangements for them that they might seek God—this being the great end, as man's happiness is found not in the creature, but in the Creator. A, B, H, L, Sin., Syr., Vulg., and others, have "God," not "Lord;" and Paul would be more likely to say "God" than "Lord" in addressing a heathen audience; though they sometimes called Jupiter "Lord:" thus Pindar, "Zeus is Lord of all." *If haply*—If perhaps—a contingency which might not occur. *They might feel after him*,—like blind men, or persons groping in the dark—*and find him*,—The Syriac paraphrase gives the sense: "That they might seek God and find him by his creatures." (See on xiv. 17.) *Though*—Though indeed he is not far from every one of us. By a *litotes*—he is very near to us, and may be discerned in the works of creation and providence. Rom. i. 20. Seneca says (Ep. xli.): "God is near thee; he is with thee; he is in thee."

28. *For*—Developing the preceding point. *In him*—Alford says: "This must not be taken for 'by him:' the subsequent citation would in that case be irrelevant." But this does not seem so—rather the contrary. We owe our existence to him, as your poets have said, "we are his offspring." Olshausen, however, says: "The Divine Being is with him the immanent ground of all creatures, in some measure, the sea of life, in which they all move. Fear of a pantheistic view of the world has led men, though without any reason, to understand it in the sense of 'by him.'" But if it is "in him" in the non-pantheistic sense, it is "by him." Bengel: "*For* expresses the most influential presence arising from the most intimate relationship; so that we cannot feel ourselves without feeling him." If, as the sea or the atmosphere, the

Divine Spirit surrounds us, his influence is imparted to us—thus both have an objective personal existence, the creature being derived from the Creator, and dependent upon him for continued existence. There is no necessity of supposing an anticlimax, *q.d.*: Life, motion without life, and being without motion. It is a strong manner of expressing our intimate, necessary, and continued dependence on God. He is the fountain of life, the source of all activity, and the cause of our continued existence. Plautus: "O Jupiter, who dost cherish and nourish the race of man, by whom we live, and with whom is the hope of the life of all men." *As certain also of your own poets have said*,—He does not mean Athenian, but Greek, poets. He uses the plural, because he did not wish to specify the author—though he probably alludes to his own countryman, Aratus, who was born in Cilicia (B.C. 270), and he may have had in his mind Cleanthes and others who used similar language. Aratus says, at the beginning of the *Phaenomena*: "But we all greatly need Jupiter; for his offspring also we are"—the very words, in the Greek, cited by Paul. Cleanthes, who was born at Assos, in Troas, about 400 B.C., in his noble hymn to Jupiter, which, with a slight change, might be used in Christian worship, says, "For offspring are we of thine." The words "for also" are merely a part of the quotation, having no logical connection with Paul's speech.

29. *Forasmuch*—Being therefore God's offspring—as you admit. *We ought not to think*—Identifying himself with them for rhetorical effect. *The Godhead*—That which is divine—the divine nature—the divinity. *Is like unto gold*,—Paul may have pointed to the statue of Minerva on the Acropolis, which was wrought in gold and ivory. *Or silver*,—Much used for images. *Cf. xix. 24. Or stone*,—Stone images were found everywhere. *Graven*—To a sculpture—the word is in apposition with "gold, or silver, or stone." *By art*—Of man's art and device. How can those inanimate things either possess or represent divine attributes, so as to be entitled to worship? Isa. xlv. 9-20.

30. *And the times of this ignorance*—Lit., "Therefore, having overlooked the times of ignorance, God now commands all men, everywhere, to repent." The word improperly rendered "winked at" means to overlook—though seeing, yet not noticing. During the past ages of heathenism God did not see proper to interfere with their idolatry by any special revelation; but now he does, and sends his ministers to proclaim his orders to all people of every nation and every clime. (See on xiv. 16.) The word "this" before ignorance seems to have been taken from the Vulgate, as it has no manuscript authority—though it appears to have been written and cancelled in D. The article should probably be omitted in translation: so Bengel and Wesley. Rheims for "repent" has "doe penance," which is absurd—it means to turn from evil to good—in this case, as Paul expresses it, 1 Thess. i. 9: "To turn to God from idols, to serve the living and true God." Whatever excuse there may have been heretofore for idolatry, there is none now—ignorance is no available excuse where the means of knowledge are at hand.

31. *Because*—This does not assign the reason of the command to repent, but it is adduced as a consideration to urge compliance with it, *q.d.*: And you should obey the command, as you will be held responsible for disobedience. He left them to apply it to themselves. *He hath appointed a day*,—Set a particular time. *In the which*—In which. *He will judge the world*—All the inhabitants of the earth. *In righteousness*,—Allowing no incorrigible sinner to escape, and condemning none else. Even the renowned Areopagus had never judged such righteous judgment. How easily the apostle passes from natural to revealed religion—the command to repent, the general judgment—Jesus and the resurrection! *By that man*—By a man whom he has designated. The character of the audience seems to require "man" to be anarthrous—not "that man." nor "the man"—(Alford and others), but "a man" (Rotherham). The Greek mythologists held that men, such as Minos and Rhadamanthus, were to judge men after death. Paul tells them that "a man," indeed, would judge them. What kind of a man he is, Paul proceeds to tell them, and would have given them full information concerning him, if they had not abruptly closed the interview. *Whereof he hath given assurance unto all*—Lit., "Offered faith to all." The meaning is that God furnished proof—which was to be published to all men—that Jesus was to be the judge, by having raised him from the dead. Rom. i. 4; 1 Cor. xv. 22. Jesus had asserted that he was to judge the world, and his claims were supported by the great miracle of his resurrection—for the heathen themselves would admit the force of such an argument, if the fact could be proved. The apostle would doubtless have furnished the necessary vouchers, if they would have listened to him, but they would not hear any more from him.

32. *And*—But when they heard of a resurrection of dead men, some derided, but others said, We will hear thee again concerning this. The former may have been principally Epicureans, including the vulgar, who scoffed at the idea of any future state; and the latter may have been chiefly Stoics, men of the higher class—and so more courteous—who believed in a future state, but could form no conception of the resurrection, and therefore politely dismissed the apostle.

33. *So*—And so—as some copies read. And this being the case—neither the higher classes nor the lower wishing to hear any more from him. *Paul departed from among them*.—Went out from the midst of them—out of the assembly, not out of the city. Cf. xviii. 1.

34. *Howbeit*,—But while the multitude rejected him and his teaching—certain men associating with him believed. They *did* hear him again concerning Jesus and the resurrection, and were convinced of the truth of his doctrine, and embraced it. *Among the which*—Among whom were. *Dionysius the Areopagite*,—One of the judges of the Areopagus. Dionysius means "divinely touched." The Fathers say he became Bishop of Athens, where he was burnt as a martyr, A.D. 95. But these

statements are not entitled to much credit—the works attributed to him are entitled to none at all. *And a woman*—The words do not imply that she was the wife of Dionysius. *Damaris* means "a little woman;" but she was great morally—some suppose she is mentioned because of her superior rank; but nothing more is known of her. *And others with them*.—They formed the nucleus of the Church in Athens, which still survives.

## CHAPTER XVIII.

3 *Paul laboureth with his hands, and preacheth at Corinth to the Gentiles.* 9 *The Lord encourageth him in a vision.* 12 *He is accused before Gallio the deputy, but is dismissed.* 18 *Afterwards passing from city to city, he strengtheneth the disciples.* 24 *Apollos, being more perfectly instructed by Aquila and Priscilla,* 28 *preacheth Christ with great efficacy.*

XVIII.—1. *After these things,*—Some MSS. have, "And after these things"—*de*, continuative, connecting this more closely with the foregoing chapter. *Paul*—The name was perhaps inserted, as *de* was omitted, in an ecclesiastical lesson. *Departed*—Having departed from Athens—which he does not appear to have revisited. *Came to Corinth;*—The distance by land is forty-five miles—if Paul went by sea, it took him about two days—it is about four hours' run by steam. Corinth was the capital of Achaia proper. It was situated on the isthmus between the Peloponnesus and the mainland. It lay between the Gulf of Lepanto and Egina, on each of which it had a port—Lechaeum on the former, and Cenchrea on the latter. The citadel was on a high rock, hence called Acro-corinth. Corinth was famous for the worship of Venus and for great licentiousness—so that *Corinthianize* meant to indulge in all kinds of debauchery. It was, nevertheless, like Athens, famous for philosophy and science, so that those two places were called "the eyes of Greece." The Corinthian style of architecture excelled all others in splendor. Corinth was one of the great centers of commerce, and hence the Corinthians became rich and luxurious. Corinth was destroyed by L. Mummius, during the Achaian war, about 146 B.C. It was restored by Julius Cesar, and became the capital of the Roman province of Achaia, and the seat of the proconsul. Here Paul remained for more than a year and a half, and organized a large Church, to which afterward he directed two Epistles, which cast great light upon the character of the Corinthians. An earthquake, A.D. 525, and the devastations of war, brought the city into decay, though it still has some commerce and about 2,000 inhabitants—half Mohammedans and half Christians. All the vestiges of idolatry are gone.

2. *A certain Jew*—Whether a Christian or not, does not appear. Some think he was converted at Rome, where it is presumed there was a Church originating with the "strangers of Rome," converted at Pentecost. Acts ii. 10. But the language rather favors the opinion of Howson and others, that he was not yet a Christian, though he soon became one; and he and his wife—particularly the latter—are frequently mentioned with respect by the apostle. *Cf.* ver. 18, 26; Rom. xvi. 3; 1 Cor. xvi. 19; 2 Tim. iv. 19. *Aquila* is a Latin name, meaning "eagle," and,

according to custom, he may have assumed it when he went to reside at Rome. *Born in Pontus*,—(See on ii. 9). *Lately come from Italy*,—This does not imply that he did not live in Rome, but in some other part of Italy. *With his wife Priscilla*,—He is never spoken of without her, and in three of the six instances in which they are mentioned her name is placed first, whence it has been suggested that she was more zealous than her husband. Priscilla is a diminutive of Prisca (as she is called 2 Tim. iv. 19), which is the feminine of *Priscus*, a Latin name, meaning "ancient." *Because that Claudius*—He was emperor A.D. 41-54. (See on xi. 28.) He was at first favorable to the Jews, but in his ninth year he expelled them from Rome. Suetonius, in his Life of Claudius (c. xxv.), says: "He expelled the Jews from Rome, who were constantly exciting tumults under their leader Chrestus." This may have been a Jewish factionist; but it is generally thought that Suetonius confounded this name with "Christ," and as the Jews contended about Christ—one party recognizing Jesus as the Christ, and the other bitterly opposing them for so doing—he might have supposed that Christ was a leader among them. Not knowing any thing about the name *Christus*, the historian might naturally enough write *Chrestus*, a common Roman name. Alluding to the meaning of this word, "mild," Tertullian says: "Since ye have no true knowledge of the name, it is rashly allowed by you to be *Chrestian*, an epithet composed of sweetness, and benignity," So Lactantius.

3. *Of the same craft*,—So all the old English versions. *Homo-technos* means "of like trade." *He abode with them*,—He lodged with them. *And wrought*,—Worked in their factory. *For by their occupation*—*Techne*, trade, as before—the other versions have "craft." *Tent-makers*.—Tent-making was a common trade in Cilicia, where a coarse kind of goat's hair, called *cilicium*, was produced in abundance, and used for this purpose—though, of course, leather and other materials were also used. Tents were in great demand for soldiers, travelers, shepherds, etc. Though Paul was bred a lawyer, yet he was taught a trade. Maimonides says: "The wise generally practice some of the arts, lest they should be dependent on the charity of others." Rabbi Judah says: "He that teacheth not his son a trade, doth the same as if he taught him to be a thief." Paul received the contributions which were made for his support—even at this time receiving some from Macedonia (2 Cor. xi. 9)—but when they failed he worked for his living. (See on xx. 34; 1 Cor. ix. 12; 2 Cor. vii. 2; 1 Thess. ii. 9; 2 Thess. iii. 8.) He naturally chose a trade which was easily learnt and practiced.

4. *And he reasoned in the synagogue*—Wic. and Rh.: "Disputed;" Tyn., Cr., Gen: "Preached"—so in our version it is variously rendered. (See on ver. 19; xvii. 2, 17; xix. 8, 9; xx. 7, 9; xxiv. 12, 25.) There does not appear to have been but one synagogue at Corinth, though there were many Jews, as it was a place of much commerce; and doubtless many of the Jews expelled from Rome went to Corinth. *And persuaded*—By reasoning he sought to convince their judgment, and by

persuasion he endeavored to enlist their will and affections. 2 Cor. v. 11. He persuaded them—plied them with persuasive considerations—but, as a body, they would not be persuaded—that is, would not be influenced by his persuasions. Ver. 6. *The Jews and the Greeks.*—Jews and Greeks. The Greeks here meant comprehended probably all the non-Jewish attendants at the synagogue, whether proselytes or not.

5. *And when Silas and Timotheus were come from Macedonia,*—(See on xvii. 15). *Paul was pressed in the spirit,*—In the spirit; but the best MSS. and versions have "in the word"—meaning "the gospel." Cf. x. 44; xvi. 6, *et al.*; or, "the preaching of the gospel," vi. 2, 4. So the Vulg., as ren. by Rh.: "Paul was instant in preaching;" or, as Parkhurst renders it, "was earnestly employed in preaching the word." He cites Bishop Pearce, who says the meaning of *suneicheto* is, "He, together with them (*i.e.*, Silas and Timotheus lately arrived), was earnestly employed." Doubtless they assisted him; but the verb seems to belong exclusively to Paul—who was literally "held together with the word"—his whole time and attention being devoted to the ministry—hence it is added, *and testified*—The word is a participle without any conjunction, and so specifies what he was performing with so much earnestness. Lit., "Fully testifying to the Jews the Christ Jesus"—that the Messiah is Jesus—no other person than Jesus of Nazareth: so ver. 28, where there is the verb *einai* (ren. "was")—as it is here in many good MSS. Paul appears, to have been at first discouraged in his work at Corinth—*cf.* 1 Cor. ii. 3; but he was greatly inspirited by the coming of Silas and Timothy: who gave him so cheering an account of the work in Thessalonica (1 Thess. iii. 6); and brought him supplies (2 Cor. xi. 7-9); so that he needed not to work for his support, as before, but could devote himself exclusively to the ministry of the word—preaching it in the synagogue on the Sabbath, and during the week in other places, and from house to house, as afterward in Ephesus. Acts xx. 18-21. The coming of Silas and Timothy, bringing intelligence from Thessalonica, occasioned the writing of Paul's First Epistle to the Thessalonians, the first of all the Epistles he wrote.

6. *And when they opposed themselves,*—But they—the Jews—setting themselves in opposition, and blaspheming—that is, making a set resistance to the apostle, and defaming his preaching. (See on xiii. 35; Neh. v. 13.) *He shook his raiment,*—Having shaken off the garments. The language expresses a well-known custom—a symbolical act, indicating that all farther intercourse was precluded. (See on Matt. x. 14; Acts xiii. 51.) *And said*—Lit., "He said to them, Your blood on your own head." Supply *estai*, as in Ezek. xxxiii. 4—"shall be"—not "be." It expresses a consequence, not a threat. The responsibility is yours, not mine. *I am clean.*—Free from blame. (See on Matt. xxvii. 25; Acts xx. 26.) *From henceforth I will go unto the Gentiles.*—That is, in Corinth; though he went to the Jews in other cities. (See on xiii. 46.)

7. *And he departed thence*,—If the foregoing speech was made in the synagogue, then this may mean that he gave up meeting at the synagogue, and held his meetings at the house of Justus, which seems likely; though the opinion of Alford and others, that it means he left the house of Aquila the Jew and went to lodge with a pious Gentile, as he was going to labor among the Gentiles (ver. 6), is not improbable. Perhaps the supplies brought him from Macedonia, with other help, may have enabled him to live without continuing to work with Aquila at his trade, all his time being needed for his apostolic work. *Justus*,—Some MSS., including Sin., the Vulg., and some other versions, have "Titus Justus," which Wiclif thus expresses, "A just man, Tite by name." But this is a clerical error. *Justus* is a Latin name, signifying "just." *One that worshipped God*,—A Gentile who had renounced idolatry, but was probably not circumcised. (See on xvii. 4.) He seems to have been well-disposed toward the gospel, if he had not at that time embraced it. *Whose house joined hard to the synagogue*.—Was adjoining the synagogue. Being next door, Justus invited Paul in when he left the synagogue. It is likely that those who were well-disposed to the gospel followed him into the house. If he continued to preach there, such Jews and devout Greeks who worshiped at the synagogue would find it convenient to attend his ministry; and those Gentiles who were prejudiced against the Jews would rather go there than to the synagogue.

8. *Crispus*,—A Latin name meaning "crisped," or "curled." *The chief ruler of the synagogue*,—The presiding elder. (See on Luke viii. 41; Acts xiii. 15.) *Believed on the Lord*—Jesus. *With all his house*:—Family. (See on xvi. 15.) *Many of the Corinthians*—Native Greeks. *Hearing, believed, and were baptized*.—This is the regular order. Silas and Timothy probably baptized them, though Paul says he himself baptized Crispus and his family, Gaius, and the family of Stephanas. 1 Cor. i. 14-16. W. and W. suggest that Crispus might have been converted before the arrival of Silas and Timothy, and so, "having no subordinate ministers with him, he would himself administer baptism."

9. *Then spake the Lord to Paul*—And the Lord said, by vision, at night to Paul. The impression made upon his mind was that of Jesus standing by and addressing him, as on other occasions. (See on ix. 10, 12; x. 3; xii. 9; xxii. 6-21.) *Be not afraid*,—He was perhaps tempted to despond. *Speak, and hold not thy peace*:—The affirmative and the negative are conjoined for emphasis. Isa. lviii. 1; John i. 3, 20. Lit., "Be speaking, and thou mayst not be silent."

10. *For I am with thee*,—(See on Matt. xxviii. 20). *Shall set on thee*,—Attack thee, so as to hurt thee. The Jews did assail him, but their designs were frustrated. Ver. 12-17. *For I have much people in this city*.—The term "people" was used to designate the Israelites; it is now used to designate Christians. Rom. ix. 25, 26; Heb. iv. 9. There were many in Corinth that God foresaw would believe under the

apostle's ministry; and this was told Paul for his encouragement. God frequently speaks of things that are not, as though they were, because of their certainty in his foreknowledge. To say that they were his people because they were fore-ordained to be his, is not exegesis; it is dogmatism, false, absurd, and injurious to the divine character—as it implies that none but those thus fore-ordained could believe, and become God's people, while all the rest were damned for not believing! The language has reference to the future, not to the past, nor indeed to the present, the present tense being used in anticipation of a future but certain event.

11. *And he continued there*—Lit., "Sat." *A year and six months*,—A.D. 52-54. During this long period he may have visited other parts of Achaia—but Corinth was his center; and here he organized a large Church. 2 Cor. i. 1; 2 Thess. i. 4. Before he left Corinth he wrote his Second Epistle to the Thessalonians.

12. *And*—But while Gallio was governing Achaia as proconsul. (See on xiii. 7.) He was the younger brother of the philosopher Seneca. His name was Marcus Annaeus Novatus; but he took the name of Gallio after his adoption into the family of L. Junius Gallio. The name means "one who lives on milk." Seneca says he resided in Achaia—he dedicated two of his books to him—and speaks of him as a very mild and amiable man—which corresponds with Luke's account of him. Achaia sometimes means a province on the northern part of the Peloponnesus; sometimes it comprehends all the Peloponnesus and Hellas—hence the Greeks are called *Hellenes* and *Achaians*. But when Augustus divided the whole country into two provinces—Macedonia and Achaia—the latter comprehended all that lay south of the former. In the N.T. it is always used in this sense. (See on xvi. 9.) Under Tiberius and Caligula Achaia was an imperial province, governed by a propraetor; but Claudius restored it to the senate, so that it was governed by a proconsul under his reign, which was when Paul was there. This is another note of Luke's accuracy. Gallio and Seneca were both put to death by Nero. *The Jews made insurrection*—Lit., "Set upon Paul with one accord, and led him to the tribunal." The *bema* was the seat from which the Roman rulers dispensed justice. (See on John xix. 13.)

13. *This fellow*—This one seduces men to worship God contrary to the law. They meant the law of Moses, ver. 15. The Jews were allowed to worship God according to their law, and they complain that Paul was opposing this, and therefore ought not to be tolerated.

14. *And when Paul*—When Paul was going to reply to their charge. *If*—If indeed it were some injury—such as the law condemns—or wicked recklessness—such as insulting them in their worship. (See on xiii. 10.) *Reason would*—Reasonably I would have borne with you. I would have heard your complaint. W. and W.: "This is the fourth form of hypothetical proposition, 'if there were, but there is not.'"

15. *But if it be a question*—Lit., "But if it is questions"—disputes, as xxiii. 29—concerning doctrine, and names—as of Moses, and Jesus, and Christ. *And of your law*,—That which was peculiar to them, as distinct from the Roman law. *Look ye to it*:—Ye shall see to it for yourselves—a judge of these things I am not disposed to be. The Roman rulers looked on all such matters with contempt. John xviii. 31, 35; Acts xxiii. 29; xxv. 20.

16. *And he drave them*—And he drove them from the tribunal. He summarily dismissed them.

17. *Then all the Greeks*—Some MSS. and versions omit "the Greeks," but it is probably genuine. If it be a gloss, it seems to be correct. The Gentile populace had contempt for the Jews, and as they had been snubbed by the proconsul, so now they are insulted by the crowd. *Took*—Lit., "Having laid hold on Sosthenes, the chief ruler of the synagogue, struck him before the tribunal." As he was probably the spokesman of the Jews, when he was retiring from the hall, they pulled and cuffed him—by way of insult. *And Gallio cared for none of those things*.—He did not interfere to prevent the rudeness or to punish the actors. He was an easygoing man, and as a Roman dignitary, had contempt for the Jews, so that he was not disposed to meddle either with the accusation brought against Paul or the indignity offered to the informers. Sosthenes appears to have been the successor of Crispus (ver. 8), whose defection may have excited the Jews and Sosthenes their leader with the greater animosity. Some identify him with the companion of Paul, 1 Cor. i. 1. Thus Wesley, speaking of the beating he got: "It seemed to have a happy effect; for Sosthenes himself was afterward a Christian." But the name was a common one (meaning "a strong saviour"), and he did not accompany Paul when he went into Asia, ver. 18; xx. 4.

18. *And Paul*—But Paul, after continuing there still a considerable time with the brethren—bidding them adieu, he sailed forth into Syria. After what had just happened he was able to pursue his ministry unmolested by the Jews—the converts needed edification, and he may have visited other parts of Achaia—occupying perhaps a month or two. *And with him Priscilla, and Aquila*;—Who had become disciples at Corinth, if they were not before. Silas and Timothy seem to have been left at Corinth. He sailed for Syria, taking Ephesus on the route. *Having shorn his head in Cenchrea: for he had a vow*.—As Paul is the subject of the entire paragraph, Paul, not Aquila, must be meant. He probably had taken a vow—a *votum civile*—on account of some great deliverance he had experienced; and as the hair was allowed to grow during the time of the vow—which was not less than thirty days—the time being now expired, Paul had his hair cut, or polled. Whether or not he took the hair to Jerusalem to burn it with the offerings, as prescribed in the case of the Nazarites, does not appear; but it is not improbable—as Paul was going to Jerusalem to attend the approaching feast,

and in all things which did not compromise principle, with the Jews he became as a Jew. (See on ver. 21; xxi. 18-26.) Cenchrea was the eastern part of Corinth—eight or nine miles from Corinth. It once had a large trade with the cities bordering on the AEgean and the Mediterranean. It is now called *Kichries*. A Church was formed here. Rom. xvi. 1.

19. *And he came to Ephesus*,—He sailed among the Isles of Greece. If the wind was favorable he made the voyage in four or five days. Ephesus was situated not far from the mouth of the Cayster. It was founded by Androclus the Athenian. In the time of Paul it was the greatest city of Asia Minor, and the capital of Proconsular Asia. In this great sea-port were to be found people of all nations. The famous temple of Diana was here situated; and here was organized a flourishing Church, to which Paul directed an Epistle. It began to wane in the apostolic age, and one of the seven Apocalyptic Epistles was sent to it, by way of warning. Rev. ii. Ephesus is now two or three miles from the coast—an utter desolation. *And left them there*:—Priscilla and Aquila. *But*—And he, entering into the synagogue, reasoned with the Jews—as in Corinth, ver. 4—only there the imperfect implies that he did it repeatedly, whereas the aorist here implies that he did it only on that occasion—perhaps on the Sabbath while the ship remained in port.

20. *When they desired him*—Lit., "And they asking him to stay a longer time with them, he did not consent."

21. *But bade them farewell*,—But he took leave of them. *I must*—It is necessary for me, by all means, to keep the approaching feast in Jerusalem. His vow may have had something to do with this; but he wanted an opportunity of preaching to the multitude which attended the feast, and to abate their prejudices against him—as well as to see the other apostles. It is thought that the Passover would have been too early in the season for his voyage, and the Feast of Tabernacles too late for his return to Ephesus that year; and so it is generally believed that the Pentecost is here meant. A, B, E, Sin., several cursives, the Vulg., Coptic, and Armenian, omit this clause; but it is probably genuine—as the other MSS., Syr., and other versions, have it. *But I will return again unto you*,—He was encouraged by his visit, and repeated it soon. *If God will*.—God willing. He frequently uses language like this—showing his dependence on Divine Providence. Rom. i. 10; xv. 32; 1 Cor. iv. 19; xvi. 7; Heb. vi. 3. Cf. James iv. 13-15.

22. *And when he had landed at Cesarea*,—The voyage from Ephesus along the coast of the AEgean to Cesarea, on the Mediterranean, may have occupied a month. (See on viii. 40.) *And gone up*—To Jerusalem. *And saluted the church*,—Besides attending the feast, and fulfilling his vow: ver. 18, 21. *He went down to Antioch*.—Luke would not have said he went down to Antioch from Cesarea on the sea. The language shows that Jerusalem is meant. Acts xi. 27.

Whether he went by sea or land does not appear—Howson thinks by land. This is the last mention of Antioch in The Acts.

23. *And after he had spent some time there*,—How long cannot be stated—but not a great while. It is likely the interview with Peter, mentioned in Gal. ii. 11, took place at this time. *He departed*—Here begins his third great missionary journey from Antioch. In the first, he went out with Barnabas for a companion (xiii.); in the second, he went out with Silas (xv. 40)—whom he probably now left at Jerusalem; and, in the third, he appears to have had Timothy, and perhaps Erastus and others. *And went over all the country of Galatia and Phrygia*—The language used xvi. 6, only there Phrygia is named first. He probably passed through Cilicia—where was his native Tarsus—and Lycaonia, in a northern direction to Galatia—then S.W. to Phrygia—probably visiting Antioch in Pisidia—and so in a westerly direction to Ephesus. *In order*,—This implies that it was a regular visitation of the Churches. *Strengthening all the disciples*.—Ren., "confirming," xiv. 22; xv. 32, 41.

24. *Apollos*,—Abbreviated from Apollonius, as it is in D., meaning "one who destroys"—Vulg., Syr., Sahidic: "Apollo." *Born at Alexandria*,—(See on vi. 9). *Eloquent*—He was a fine orator. Hence some of the Corinthians were so taken with him. 1 Cor. i. 12; iii. 4-6. *And mighty*—Being powerful in the Scriptures. He had a great faculty of expounding the O.T., which was studied sedulously by the Jews of Alexandria, in their own Greek version, the Septuagint. This shows in what sphere he was eloquent. *Came to Ephesus*.—While Paul was on his late tour.

25. *This man was instructed*—Lit., "Catechised"—our word "catechise" comes from this Greek word. Luke i. 4. *In the way of the Lord*:—Here seems to be no reference to "the way of the Lord" as prepared by John the Baptist (see on Matt. iii. 3); but it means "the walk, or life, which God approves and requires;" as Matt. xxii. 16. So Robinson. It means the same as "the way of God" in ver. 26. *Being fervent in the spirit*,—Of a zealous disposition—warm and emotional. *He spake*—Being "eloquent." Ver. 24. *And taught diligently*—Accurately. (See on Matt. ii. 8; Luke i. 3.) *The things of the Lord*,—The things concerning the Lord—"the way of the Lord"—he taught accurately what he had learned. Notwithstanding the strong external evidence in favor of the reading "Jesus" in this clause for "Lord," the latter seems to be the genuine reading. *Knowing only the baptism of John*.—He had probably been baptized by John, or one of his disciples—or by one of the disciples of Jesus, before his death—and was in the transition state which they occupied at that time. He recognized Jesus as the Messiah; but his views concerning him were vague, like those of the apostles before they were endued with power from on high on the day of Pentecost. "The baptism of John" means his ministry, or his dispensation, baptism being its prominent feature. By it his followers pledged themselves to repentance and

reformation of life, and an acceptance of Jesus as the Messiah, when he should be made known to them. (See on Matt. xxi. 25; Acts xix. 4.) It is not likely that Apollos had ever seen Jesus (if he had John), and certainly he had no more knowledge of him than what John taught, except some vague acquaintance perhaps with the facts of his death and resurrection, and the outpouring of the Spirit on the day of Pentecost. His case is one of great interest, and should be studied in connection with that of the twelve disciples at Ephesus in xix.

26. *And he began to speak boldly in the synagogue:*—After he had been at Ephesus awhile, he undertook to expound the way of the Lord with great freedom in the synagogue—as he had a right to do, being a Jew. *Whom, when*—But Aquila and Priscilla—being themselves Christianized Jews—having heard him—and noting that he had great zeal, but not adequate knowledge. *Took him unto them,*—Probably into their house. *And expounded unto him the way of God more perfectly.*—More accurately. The comparative of the word rendered "diligently," ver. 25. They probably instructed him in all the facts connected with the death and resurrection of Christ, and the outpouring of the Spirit on the day of Pentecost—and not unlikely administered to him Christian baptism—as Paul, under similar circumstances, rebaptized some of John's disciples. *Cf. xix. 1-7. W. and W.:* "We have here a warrant for lay-agency. This incident testifies the lawfulness, efficiency, and value of the private teaching of private Christians."

27. *And when he was disposed to pass into Achaia,*—That is, to Corinth, its chief city, of which Aquila and Priscilla had doubtless told him much, and probably prompted by the Spirit to go there to water the seed which Paul had sown. 1 Cor. iii. 5, 6. *The brethren*—Aquila and the other disciples at Ephesus. *Wrote, exhorting the disciples to receive him:*—That is, the Christians at Corinth, to give him a cordial reception. They had probably not heard of Apollos, and it was proper to give him thus a letter of recommendation. 2 Cor. iii. 1. *W. and W.* favor the rendering of the Syr., Vulg., Wic., Gen., Rh.: "The brethren exhorting him wrote to the disciples;" but, as Alf. says, if Apollos had been the object, *auton* ("him") would have been expressed. *Who, when he was come,*—Who having arrived. *Helped them much*—Contributed much assistance to the disciples at Corinth in the maintenance of their cause, especially against the Jews, as appears from the next verse. *Which had believed*—Lit., "To those who have been believing"—those who had believed, and were still believing—this is the force of the perfect participle. *Through grace.*—These words naturally belong to those immediately preceding—thus Whitby: "Who had believed through grace, *i. e.*, through the gospel, saith Dr. Hammond, or through the favor of God in vouchsafing them the knowledge of it. 2 Cor. vi. 1." So Alford, who refers to Gal. i. 15 and Heb. xii. 28 for a similar use of the phrase—the only other instances in which it occurs in the N.T. *Cf. iii. 16.* Calvin, Grotius, and others, refer it to the help afforded by Apollos—"By the grace of God which was in him;" or, as

Wesley: "Who greatly helped through grace. It is through grace only that any gift of any one is profitable to another."

28. *For he mightily convinced the Jews*,—Tyn., Cran., Gen.: "Mightily overcame." He utterly confuted them—argued them down—continually, as the imperfect implies—with great force. The language is very strong. *And that publicly*,—In the synagogue. *Shewing*—Proving by the Scriptures—in which he was so well versed. Ver. 24. *That Jesus was Christ*.—That the Messiah is Jesus. He showed that all the predictions concerning the Messiah were verified in Jesus. (See on ver. 5.)

## CHAPTER XIX.

6 *The Holy Ghost is given by Paul's hands.* 9 *The Jews blaspheme his doctrine, which is confirmed by miracles.* 13 *The Jewish exorcists* 16 *are beaten by the devil.* 19 *Conjuring books are burnt.* 24 *Demetrius, for love of gain, raiseth an uproar against Paul,* 35 *which is appeased by the town-clerk.*

XIX.—1. *The upper coasts*,—The higher parts. The frontier district of Asia Minor and Phrygia—the mountainous ridge from which issue the upper waters of the Hermus and Maeander. This resumes the narrative of the apostle (xviii. 23), which was interrupted by the interesting episode concerning Apollos. *Came to Ephesus*;—Accompanied by Timothy and others. Ver. 22, 29. *Certain disciples*,—Disciples of Jesus, who had been admitted by baptism into the fellowship of those who accepted him as the Messiah, like those who were called his disciples before his death. There were multitudes of such scattered over the world. They were substantially in the same state as Apollos, only he was more advanced in knowledge than they.

2. *He said unto them*,—Of course, after some conversation regarding their state. *Have ye received*—Received ye the Holy Ghost when ye believed? The aorist participle refers to some specific act—"When ye became believers." W. and W.: "When ye professed your faith at baptism." So Rom. xiii. 11. Paul means "the gift of the Holy Ghost," as in ii. 38, which, in the apostolic age, accompanied the profession of faith in baptism, or after it, on the laying on of the apostles' hands, as is clear from ver. 6. Cf. viii. 14-18. *We have not so much*—Lit., "But we did not hear if the Holy Ghost is." The aorist refers to some particular time—*q.d.*: "Nothing was said of the gift of the Spirit when we were baptized." By the Holy Ghost they meant what Paul meant by it—that baptism of the Holy Ghost which John the Baptist told his disciples the Messiah should administer. Their reply is in effect: Not only did we not receive the Spirit, in his miraculous influences, but we did not hear that he had been thus bestowed. Of course, they did not, because the Spirit, in that sense, did not accompany John's baptism. It is strange that Olshausen should say they "knew nothing even of the existence of the Holy Ghost." (See on John vii. 39.)

3. *Unto what*—To what profession then were ye baptized? *Unto John's baptism*.—To the profession of what John taught—to John's dispensation. Being baptized by John, or his disciples, they were bound to all which he taught—what that was is seen in the next verse. (See on Luke vii. 29; Acts i. 22; x. 37; xix. 25.)

4. *Then said Paul*,—Lit., "And Paul said, John indeed baptized a baptism of repentance"—that is, administered a baptism which pledged those who received it to repent, which was the great burden of his preaching. *Saying unto the people*,—Paul here gives the substance of what John taught—that they should repent, and believe on Him who was coming after him. *That is*,—Paul's explanatory note. *On Christ Jesus*.—if the word "Christ" is genuine (it is omitted in A, B, E, Sin., Vulg., and some other versions, but perhaps should not be canceled), the meaning is, on Jesus as the Messiah. (See on xviii. 5, 25.) Bengel: "After this passage, no mention occurs of John the Baptist in the N.T. Here, at last, he wholly gives place to Christ."

5. *When they heard this*,—And having heard—viz., what Paul said. *They were baptized*—Probably by Paul's associates, as he rarely performed the rite himself. 1 Cor. i. 13-17. *In the name*—Into the name of the Lord Jesus—in token of their faith in him, and consecration to his service. (See on Matt. xxviii. 19; Acts viii. 16.) Wesley: "They were baptized twice; but not with the same baptism. John did not administer that baptism which Christ afterward commanded—that is, in the name of the Father, Son, and Holy Ghost." It is likely that the full formula was used; but it is implied in the words, "into the name of the Lord Jesus." The influence of dogma upon exegesis is remarkable in the perversion of this passage, thus: "When they heard that they were baptized (by John) into the name of Jesus, and when Paul laid his hands on them, they received the Holy Ghost!" This rare exegesis is resorted to by some who consider John's baptism and the Christian baptism identical; and by Quakers, who deny that there is any other water baptism than that which belonged to John's dispensation. Others construe it as if it were a part of Paul's discourse, *q.d.*: "And the people, when they heard him (John), were baptized into the name of the Lord Jesus"—which is contrary to fact, for John never administered such a baptism. "This interpretation," says Dr. Hackett, a Baptist commentator, "not only sets aside the more obvious meaning for a remote one, but palpably misstates the fact in regard to John's baptism: he did not administer it in the name of Jesus. This view of the passage may be said to be obsolete at present."

6. *And when Paul had laid his hands upon them*,—Not for "confirmation"—a rite not known in the N.T.—but for the impartation of miraculous gifts. W. and W. say: "It amounted to a general ordination to the work of the ministry." *The Holy Ghost came on them*;—In the sense of ver. 2. *And they spake with tongues*,—Languages they had never learned. *And prophesied*.—Spoke under a divine, miraculous influence. (See on ii.; viii. 14-19; x. 44-46.)

7. *And all the men*—Not, as some, "And they were all men—about twelve"—though, as the word *andres* is used, it seems none of them were women—but it means "all the men together." *About twelve*.—If Luke knew the

precise number, he did not think it necessary to state it—so we say, "about a dozen." Cf. Matt. xiv. 21. This curious episode, and the preceding one about Apollos, may have been inserted in the sacred history to show that John's dispensation was now entirely absorbed in that of Him who came after him. Nothing more is said, or known, of these disciples. W. and W. say: "They were permanently invested with these powers—the imperfect tense being used—they were designated and qualified for their office as ministers and missionaries. These became, probably, the apostle's missionaries in Asia Minor. See ver. 10, 26."

8. *And he went into the synagogue*,—As he had been invited, and had promised, to do. Cf. xviii. 20. *And spake boldly*—As Apollos had done. (See on xviii. 26.) *For the space of three months*,—Rheims: "For three months"—whenever, during that time, the synagogue was open—particularly on the Sabbath. *Disputing*—Reasoning, arguing. *Persuading the things*—Persuading them of the things concerning the kingdom of God. He reasoned with them as to their truth, and persuaded them to embrace them. (See on i. 3; xviii. 4; xxviii. 23.)

9. *But when divers*—But when some. *Were hardened*,—Had become callous by a willful rejection of the truth, so clearly demonstrated by the apostle. *And believed not*,—Would not be persuaded by him. (See on John iii. 36; Acts xiv. 2; xvii. 5.) In Rom. ii. 8, *et al.*, it is ren. "do not obey." *But spake evil of that way*—Reviling the gospel before the whole assembly in the synagogue. (See on ix. 2.) This was a formal rejection of the gospel, and Paul did as before, xiii. 45, 46; xviii. 6, 7. *He departed from them*,—Withdrawing from them, he separated the disciples. He formed a distinct society. *Disputing*—Reasoning daily—Gentiles as well as Jews attended his preaching, especially when he left the synagogue—as at Corinth. *In the school*—*Schole*—whence our word "school"—means rest, freedom from business—hence a place of learned leisure—a house where, under a teacher, persons pursued their studies. *One Tyrannus*.—Tyrannus means "a ruler"—hence our word "tyrant." He was probably a sophist, having disciples who met with him in this place. The word *tinus*, ren. "one"—omitted in A, B, Sin., and some cursives and versions—is probably genuine—it implies that he was not of note among the Christians—perhaps not a disciple, but well-affected toward Paul, and the rather as he had left the synagogue, and he liked to hear the apostle argue. Paul, indeed, may have rented the room. Cf. xxviii. 30. About this time—A.D. 55—it is supposed Paul wrote his Epistle to the Galatians.

10. *And this continued*—He preached in this school-house two years—having before preached three months in the synagogue. *So that all they which dwelt in Asia*—All the inhabitants of Pro-consular Asia, of which Ephesus was the capital. To this great center of commerce, philosophy, religion, and government, the people resorted in great multitudes. They would naturally be attracted to hear the strange preacher and his assistants; and they would report his preaching—and

many of them, being converts, preach themselves, in their places of abode; hence Luke was not much indebted to an hyperbole in the use of this language. The seven Churches of Asia may have grown out of these labors. Pliny, in his celebrated Letter to Trajan, about fifty years after this, says that the superstition (Christianity) had spread all over Bithynia—in town and country.

11. *And God wrought special miracles*—Lit., "Mighty works, not casual"—uncommon miracles—specified ver. 12. *By the hands of Paul:*—Through him as an instrument.

12. *So that*—The *kai*, omitted by our version, may mean "even" or "also"—as in Rh.: "So that there were also brought from his body"—lit., "skin." *Unto the sick*—The feeble, who were not able to go to the apostle in person. *Handkerchiefs*,—The Greek word is from the Latin *sudarium*—sweat-cloth. (See on Luke xix. 20; John xi. 44; xx. 7.) *Aprons*,—Tyn. and Cr.: "Partlettes." The *semicinctium*—the Latin word from which the Greek word is derived—means an apron, covering half the person, worn by workmen and servants. It is not necessary to suppose that these were what the apostle himself used, or that these specific articles alone were employed; but they are mentioned, as being at hand and convenient for the purpose. *And the evil spirits*—The evil spirits also went out. Demons—fallen angels—who in that age took possession of men's bodies. (See on Luke iv. 33; Acts v. 16; viii. 7.) This is analogous to Matt. ix. 20-22; xiv. 36. On the part of the people this was an expression of faith in the power of God, which was thus manifested to attest the apostle's claims; and no encouragement was thereby given to superstition. Paul, doubtless, told them, as Peter told the people when he cured the lame man (iii.), that he was but an instrument through which God, for special reasons, saw fit thus to operate. To cite this case, therefore, as proof that the relics of saints in these days can cure sick people is vastly absurd.

13. *Then certain*—Rh., following the Vulg., Syr., and the best MSS., has, "And certain also"—as well as Paul. *Of the vagabond Jews*,—Strolling Jews, who went about the country, as mountebanks, practicing jugglery. *Exorcists*,—Properly, those who bind by oath, *cf.* Matt. xxvi. 63; then those who by adjurations profess to expel demons. Jos. Ant. viii. 2. 5. *Took upon them*—Undertook to name upon those having the evil spirits, the name of the Lord Jesus, saying, I adjure you by the Jesus whom Paul preacheth. That was the formula used by each of these impostors. *Orkizo* means to charge on oath, Mark v. 7. Like Simon Magus and Elymas (viii.; xiii.), these impostors seem to have considered the apostle as one of their class, only more proficient than they. It seems that some of the ancient soothsayers were the dupes of their own imposture, and these exorcists might have thought that Paul's miracles were done by incantation, and that having heard what language he used in their performance they imagined that by using the same they might accomplish similar results.

14. *And there were seven*—And there were some seven sons of Sceva, a Jew, a high-priest, who did this. Sceva is nowhere else mentioned. He may have been a chief of one of the sacerdotal courses, wandering about with his strolling sons; or as chief rabbi of the synagogue at Ephesus he may have been so called—he could hardly have been a priest of Diana, as some think.

15. *And the evil spirit*—But the evil spirit—the demon they were attempting to cast out. *Answered*—Responding to their adjuration. *Said*,—Using the voice of the demoniac. *Jesus I know*,—I know Jesus—whose name you invoke; and I am well acquainted with Paul—through whom he performs those wonders. *But who are ye?*—I do not know you, nor recognize your authority. (See on Mark i. 24.)

16. *And the man in whom the evil spirit was*,—Impelled by him. *Leaped on them*,—Springing on them like a wild beast. Alf. and W. and W. favor the reading of A, B, D, Sin., a, 13, 36, 40, "on both"—only two of the seven in this case having attempted the exorcism. But the received text seems more natural. *Overcame them*,—Mastering them. Instead of casting out the demon, the demon cast them out, with a vengeance. Such a spectacle as they presented must have placed them in a striking contrast with the apostle; and the whole affair was well adapted to prepare the way for the downfall of superstition in Ephesus.

17. *Was known*—Became known to all, both Jews and Greeks. *Fear fell on them all*,—(See on ii. 43; v. 5, 11). *The name of the Lord Jesus was magnified*.—He was extolled as "high over all." Acts v. 13; x. 46; Phil. i. 20.

18. *And many that believed*—Lit., "Many also of those who have believed"—probably new converts. *Came, and confessed*,—Confessing publicly—that they had been associated with the conjurers. *And shewed their deeds*.—Telling their practices—the arts they had used in their jugglery. This public exposure bears small resemblance to auricular confession!

19. *Many*—And a considerable number—not *polloi*, as in ver. 18, but *hikanoi*—not as many as the foregoing. *Of them also which used curious arts*,—Of those who practiced the recondite things—lit., "overwrought"—magic arts. *Brought their books together*,—Having brought together the books—which contained their formulas of incantation, etc.—burned them before all. They made a bonfire of them. These books probably contained the famous "Ephesian Letters." These were regarded as a charm; and an Ephesian wrestler is said to have struggled successfully against an antagonist from Miletus till he lost his scroll, which before had been like a talisman. These books constituted an elaborate science, like those of astrology in the Dark Ages. *And they counted*—And they computed the prices of them, *and found it fifty thousand pieces of silver*.—The silvering in Judea meant the shekel; but in Greece it probably meant the Attic drachm, which passed for the *denarius*, worth about 15 cents—so that the whole

amount was \$7,500—an immense sum in those days; but books, especially those on sorcery, were very dear.

20. *So mightily*—Thus powerfully the word of the Lord—the gospel. *Grew*—Extended its dominion. *And prevailed*.—Over all opposition. (See on vi. 7; xii. 24.)

21. *After these things*—Now when these things were fulfilled. *Paul purposed in the spirit*,—Resolved in his mind, *When he had passed through Macedonia, and Achaia*,—The two provinces are spoken of in the Roman style. Paul intended to go first through Macedonia, and then through Achaia, and from Corinth *to go to Jerusalem*,—But he changed his plan. Acts xx. 3. *I must also see Rome*.—No other necessity rested upon him than that, as the apostle of the Gentiles, it seemed proper that he should preach in the metropolis of the world. Cf. Rom. i. 9-15; xv. 22-29; Paley's *Horae Paulinae*.

22. *So he sent*—sending—*into Macedonia*—To prepare for his coming. *Two of them that ministered unto him*,—Who assisted him in his work. (See on xiii. 5.) *Timotheus*—When last mentioned, at Corinth. Acts xviii. 5. *Erastus*;—A Greek name, meaning "beloved." He is generally identified with Erastus, the chamberlain of Corinth, mentioned Rom. xvi. 23, and the Erastus of 2 Tim. iv. 20. He may not have held the office of chamberlain at this time. *But*—Not in the Greek. *Stayed in Asia*—Winer: "He remained for Asia, in order to labor there longer." Meyer, Alford, Hackett, to avoid giving *eis* the force of *en*, render "kept back unto Asia." Paul may have intended to go farther into Asia, as well as to remain awhile at Ephesus, viz., till after Pentecost. During this time he seems to have written his First Epistle to the Corinthians. Cf. 1 Cor. xvi. 1-11. A.D. 57.

23. *And the same time*—But there occurred during that season—the time when he was purposing to leave Ephesus. *No small stir*—Not a little trouble concerning the way—the gospel. Acts ix. 2.

24. *For*—This shows the occasion of the disturbance. *Demetrius*,—A Greek name meaning "belonging to Ceres." He is not to be confounded with Demetrius of 3 John 12. *A silversmith*,—A worker in silver. *Silver shrines for Diana*,—Silver temples of Artemis. Diana (meaning "luminous") was the Latin name of the Greek goddess Artemis. She was one of the twelve superior deities. She was worshiped with great veneration at Ephesus, where she had a temple, which was one of the seven wonders of the world. It was 425 by 225 ft., surrounded by 127 columns 60 ft. high. Its workmanship was extremely magnificent. Artemis was worshiped as the goddess of nature—she is represented as a woman, covered with breasts, as giving nourishment to all beings. Her temple was built 550 B.C.; burnt by Herostratus, on the night of Alexander's birth, B.C. 356; and rebuilt with greater magnificence. The Ephesians made silver models of this temple, in which her

image was placed; and they sold them to foreigners, who went thither to worship. Demetrius, it appears, had an Artemisian manufactory, and employed a number of hands in manufacturing these objects of superstition, for which they received lucrative wages. *Craftsmen*;—Artificers. Cf. xviii. 3.

25. *Whom he called together*—Lit., "Whom having assembled, and the workmen about such things"—some think those employed to do the rougher work. There seems to be no reference to other things, such as Artemisian medals, etc. But other artificers in this line may be meant. Demetrius would be likely to get up a combination. *Sirs*,—Men, ye well know that by this occupation, *we have our wealth*.—Prosperity.

26. *Moreover*,—Lit., "And ye see and hear that not alone of Ephesus, but almost of all Asia, this Paul, having persuaded, has turned away a great multitude"—from the worship of Diana—"saying, that they are no gods, those made by hands." The common people held that the idols were gods—others held that the gods dwelt in them—perhaps some viewed them as representatives of the gods. So the images of the Virgin—the great Diana of Rome—are variously viewed by Romanists. (See on xvii. 23-29.)

27. *So that*—But not only is there danger to us that this part—this department of our business—may come into contempt; but also the temple of the great goddess Artemis *should be despised*,—Counted for nothing—and also that *her magnificence*—or glory—may come to be destroyed. Wic., Rh., Wesley: "Majesty;" as in our version of 2 Pet. i. 16; Tyn., Cr., Gen.: "Magnificence." The word is ren. "mighty power" in Luke ix. 43. *Whom all Asia*,—The temple of Diana was built by contributions of all the Greek cities of Asia, and she was held by them in high veneration. *And the world*—( See on xi. 28). Under various titles Diana was worshiped throughout the Roman empire; and pilgrims from all lands flocked to her shrine. The speech of Demetrius was very artful: he appeals to their interest, superstition, and patriotism, and it resulted as he wished.

28. *Full of wrath*,—Intensely incensed against Paul. *And cried*—Kept screaming. *Great is Diana*—The epithet "great" was peculiarly applied to Artemis: thus, in Xenophon: "I adjure you by your own goddess, the great Diana of the Ephesians."

29. *Confusion*:—Tumult. Cf. xxi. 27, 31. *And having caught*—Seized as they rushed along the street. *Gaius*—Probably not the same as the Gaius of xx. 4, who was of Derbe—though he may have changed his residence. This Gaius may be the same as the Gaius of Rom. xvi. 23; 1 Cor. i. 14; 3 John. The Greek *Gaios* is the Latin *Caius*—a common *praenomen*. *Aristarchus*,—A Greek name, meaning "the best prince." He is mentioned in xx. 4; xxvii. 2; Col. iv. 10; Philemon 24. Gaius was probably born in Macedonia—as well as Aristarchus, who was of

Thessalonica. They were both Paul's fellow-travelers. *The theatre* was an immense edifice, to which the people resorted, not only for plays and shows, but also for public business of any kind. It was open to the sky, like other ancient buildings of the sort. Its outline can still be traced—it was built on the side of a hill, with seats rising in long succession, one above another—and it is computed that it would hold thirty thousand persons! The temple of Diana was visible from it.

30. *And when Paul would have entered in*—He wished to enter into the theater, probably because of his anxiety for his friends, and because he might have thought he could allay the tumult; but the disciples at Ephesus, knowing too well the temper of their fellow-citizens, would not let him so expose himself. *The people*,—W. and W.: "Not the *plebs*, but the *populus*, the people assembled on public business."

31. *And certain*—Moreover, certain also. *Of the chief of Asia*,—The Asiarchs were ten men, chosen annually from the chief towns in Proconsular Asia, to superintend the games and festivals held every year in honor of the gods and the emperor. They were chosen from the rich, because they had to defray the expenses of the celebrations. Having filled the office once, they ever after retained the title. The chief Asiarch commonly resided at Ephesus. *Which were his friends*,—Being his friends. It does not appear that they were converts, but they admired the man, and probably began to think favorably of his doctrine. At all events, they wanted to keep him from risking his life by adventuring into the theater.

32. *Some therefore*—Lit., "Others therefore screamed something else"—referring to the screaming of ver. 28. *For the assembly was confused*,—(See on ver. 29). Wiclif: "For the chirche was confused." He so rendered because *ekklesia*, here used, is the Greek word for "church:" here, of course, it is properly rendered *assembly*, or crowd. (See on Matt. xvi. 18; Acts v. 11.) *And the more part*—And the majority did not know why they had come together. What a graphic description of a mob!

33. *And they drew Alexander out of the multitude*,—And some of the crowd urged forward Alexander, the Jews having proposed him—that is, they called him out to address the assembly. *And Alexander beckoned with the hand*,—Waving the hand—to induce silence (see on xii. 17; xiii. 16)—wished to make a defense to the people. Lit., "To apologize." As the Jews were enemies to idolatry, they probably apprehended that they might be involved in the trouble occasioned by the preaching of Paul, who was a Jew, and they might become the victims of popular rage; and so they put forward one of their number to assure the people that they were not at all responsible for what Paul did, as he was considered an apostate from their faith. Some think this was Alexander the coppersmith, spoken of 2 Tim. iv. 14, and perhaps 1 Tim. i. 20. But that is hardly probable. The name was very common. The Gentiles considered the Christians merely a sect of the Jews,

hence the uneasiness of the latter. Some think Alexander was a Christian, and they pushed him forward to expose him to greater danger; but that, being brought forward, he wished to defend the Christian cause.

34. *But when they knew*—Lit., according to the best MSS., "But having recognized that he is a Jew"—and so opposed to their idolatry. They drowned out all other voice, by their loud shouting, for about two hours, *Great is Diana of the Ephesians*.—This battologizing was one of their modes of worship. (See on Matt. vi. 7.)

35. *And when*—But the recorder having quieted the crowd, said. The *grammateus* was a public officer who presided in public assemblies, registered public acts, and kept the records. This title is frequently found on coins of Ephesus still extant. *Ye men of Ephesus*,—Lit., "Men, Ephesians." A most respectful, dignified, and conciliatory compellation. (See on i. 11; ii. 22.) *What man*—The *gar* (for), omitted in our version, refers to a suppressed thought: There is no reason for this excitement, for what human being is there that does not know that the city of the Ephesians is temple-keeper of the great Diana, and of that hich fell from Jupiter. *Neokoros*—rendered "worshiper" in our version—means "temple-sweeper"—sacristan, sexton, one who keeps the temple. Pliny speaks of a small statue of Diana, made by Canitia, of the wood of the vine—others say ebony, and Xenophon gold. This image was believed by the vulgar to have been sent down from heaven by Jupiter. On an ancient representation of the temple of Diana there is an image of the goddess, with the words, EPHESION and NEOKORON, indicating that Ephesus was the guardian of her temple.

36. *Seeing then*—As therefore. You ought not to be so excited in view of these facts—your cause is in no danger.

37. *For*—This indicates that they were acting rashly. *These men*,—Gaius and Aristarchus, ver. 29. Paul was not in the theater, ver. 30, 31. *Robbers of churches*,—Temple-robbers. Wiclif, "sacrilegers;" Rheims, "sacrilegious" (Vulgate, *sacrilegos*). Our absurd rendering is copied from Tyndale, Cranmer, and Geneva. Heathen temples, like Romish churches, often contained rich votive offerings and costly furniture, and they were sometimes plundered; though those who were convicted of a crime so heinous were put to death, and their corpses were left unburied. *Nor yet blasphemers of your goddess*.—Paul did not revile the objects of their idolatry, but pursued the same course which he had pursued at Athens. By making them acquainted with the true religion, the false would in time be superseded, as was the case. It is well to mingle prudence with zeal. Some MSS. and versions, including the Peschito Syriac, have "our goddess"—and some have *theon* (god) with a feminine article.

38. *Wherefore*,—If, therefore, Demetrius and the artisans with him—of whose part in the transaction he had been informed. *Have a matter*—Of complaint. *The law is open*,—Court-days are being kept. The courts were held in the *agora*, or forum. Cf. xvi. 19; xvii. 5. *Deputies*:—Proconsuls. As there was but one proconsul in a province, the plural is generic. There is a coin of Ephesus which has the head of Nero on the obverse, and on the reverse the temple of Diana, with the legend: "OF THE EPHESIANS, NEOKORI, AECHMOCLES, AVIOLA, PROCONSUL." *Let them implead one another*.—A law phrase, meaning, "Let the opposing parties plead against each other."

39. *But if ye inquire*—And if ye demand any thing concerning other matters—besides those specified—it shall be settled in the lawful assembly. He uses the word *ennomos* to distinguish this "assembly" (*ekklesia*) from the unlawful—that is, irregular, mobocratic—gathering then convened. Cf. ver. 32, 39.

40. *For*—This being an unlawful gathering. *We*—The first person is used for the second, to conciliate them. *Are in danger to be called in question*—Even in danger of being held to account for the commotion to-day. *There being no cause*—No cause whatever existing, in virtue of which we shall be able to render an account of this concourse. This was a significant hint—as the proconsuls were very strict in watching and suppressing all movements of the sort, and it was a capital offense to take part in any riotous proceeding.

41. *And when he had thus spoken*,—A model speech from his stand-point. Hackett gives a good synopsis of it: "Such excitement on the part of the Ephesians was undignified, as they stood above all suspicion in religious matters (ver. 35, 36); it was unjustifiable, as they could establish nothing against the men (ver. 37); it was unnecessary, as other means of redress were open to them (ver. 38, 39); and, finally, if neither pride, nor justice, availed any thing, fear of the Roman power should restrain them (ver. 40)." *He dismissed the assembly*.—The *ekklesia*, as ver. 32.

## CHAPTER XX.

1 *Paul goeth to Macedonia.* 7 *He celebrateth the Lord's supper, and preacheth.* 9 *Eutychus having fallen down dead, 10 is raised to life.* 17 *At Miletus he calleth the elders together, telleth what shall befall to himself, 28 committeth God's flock to them, 29 warneth them of false teachers, 32 commendeth them to God, 36 prayeth with them, and goeth his way.*

XX.—1. *And after the uproar was ceased,*—The tumult of xix. This implies that Paul left Ephesus soon after the riot, though not perhaps as an effect of it. He probably "tarried at Ephesus until Pentecost"—(1 Cor. xvi. 8), A.D. 57 or 58. *Embraced them,*—Taking leave of them. Some MSS. have "exhorting" before this, but it was probably inserted, by mistake, from the next verse. *Departed*—Went forth to go into Macedonia—according to his purpose. *Cf.* xix. 21. Paul went probably by sea to Troas, where he intended to remain awhile, but not finding Titus there, from whom he wished to receive information concerning the result of his First Epistle to the Corinthians, he embarked for Macedonia, where he met Titus. *Cf.* 2 Cor. ii. 12; vii. 5, 6.

2. *Those parts,*—Visiting probably Philippi, Thessalonica, Berea, and "round about unto Illyricum" (Rom. xv. 19)—which was west of Macedonia, Dalmatia, whither Paul sent Titus, forming part of it. 2 Tim. iv. 10. Paul wrote his Second Epistle to the Corinthians at this time. 2 Cor. vii. 5-8; ix. 2-4. *And had given them much exhortation,*—And having exhorted them with much speech—that is, the Macedonian Christians. *He came into Greece,*—Hellas is nowhere else mentioned in the N.T. It here means Achaia, as distinguished from Macedonia. (See on xviii. 12, 27.) The name was derived from Hellen, the son of Deucalion, who founded a city in Thessaly, and called it Hellas. At various times the name was given to different adjacent countries. *Cf.* Isa. lxvi. 19; Ezek. xxvii. 13, LXX.

3. *And there abode three months,*—During this time, of which Luke gives no account, he wrote the Epistle to the Romans—being at Corinth, the capital of Achaia. *Cf.* Rom. xv.; xvi. A.D. 58. *And when the Jews laid wait for him,*—When there was a plot of the Jews against him. (See on ix. 24; xxiii. 30.) *As he was about to sail into Syria,*—To embark at Cenchrea, the port of Corinth, for Syria. *Cf.* xix. 21. *He purposed to return*—It was thought best for him to return through Macedonia. The Jews appear to have learned that he was going to embark at Cenchrea, and were plotting to intercept him there—perhaps while waiting for a vessel, or on the voyage; hence, upon consultation, he changed his route, and went by land, and so eluded them—as he had eluded those who plotted against him at

Berea, fleeing then from Macedonia to Achaia, as now from Achaia to Macedonia. (See on. xvii. 14.)

4. *And there accompanied him into Asia*,—As far as Asia. They do not appear to have sailed from Corinth to Troas, while Paul went through Macedonia; but they seem to have all started together from Corinth, by land, to Philippi, on the borders of Asia. *Sopater of Berea*;—Many of the best MSS. and versions read, "Sopater (son) of Pyrrhus, of Berea." His father's name is given, it is thought, to distinguish him from the Sosipater of Rom. xvi. 21—with whom he is generally identified. Sopater is an abridgment of Sosipater, and means "one who saves his father." *Aristarchus, Gaius*—(See on xix. 29). *Secundus*;—This name is from the Latin, meaning "second." Nothing else is known of him. *Tychicus*—One of Paul's most trusted companions. Eph. vi. 21; Col. iv. 7; 2 Tim. iv. 12; Titus iii. 12. The name is Greek, meaning "casual." *Trophimus*.—The name is Greek, and means "well educated." He is mentioned again xxi. 29; 2 Tim. iv. 20. These seven men were needed partly to protect the apostle, and partly to assist him in making the collections in Macedonia for the poor saints in Judea. They all appear to have been together at Philippi, and afterward at Assos and Miletus. Aristarchus and Trophimus probably accompanied Paul to Jerusalem.

5. *These going before*,—All seven of them. Hackett says: "Having gone forward from Corinth in advance of Paul and Luke." But it does not appear that Luke was at Corinth. He seems to have joined Paul at Philippi, as he here renews the autoptic style, which he has not used since the occurrence at Philippi, xvi. 17. *Tarried for us at Troas*.—Howson seems right in supposing that the seven left Paul and Luke at Philippi, and crossed over to Troas, awaiting their arrival. They were sent about from place to place, to visit the Churches, preach, and take up the collections. This was natural.

6. *And we*—But we—Paul and Luke—sailed forth from Philippi—probably from the port where they landed at their first visit. Acts xvi. 11, 12. *After the days of unleavened bread*,—The Passover. Paul had kept the Passover the year before at Ephesus—he tarried at Philippi now to observe it, probably to assist the disciples there in the celebration of the festival in a Christian manner. The observance of the Feast of the Resurrection originated in this way. 1 Cor. v. 7. If, as some calculate, the Passover occurred that year (A.D. 58) on March 28, they embarked about April 5. *In five days*;—They made the voyage from Troas to Neapolis in two days, but then they had a fair wind—it was now probably adverse, or calm. (See on xvi. 11.) *Seven days*.—They probably reached Troas on Saturday or Sunday, and remained there a week.

7. *And upon the first day of the week*,—Rightly rendered. Howson thinks that Luke follows the Jewish mode of reckoning, beginning the day at sunset: so that they met for worship after the Jewish Sabbath had closed, and so continued till

after midnight in their service, and that Paul and his companions left on Sunday morning. But this is improbable. As Luke was writing about transactions among Gentiles, it is more likely that he followed their computation of time. As our Lord did not rise from the dead till Sunday morning, and as the day was kept in commemoration of his resurrection, it is more likely that it began in the morning, that is, after midnight, according to the reckoning of the Greeks and Romans. In imitation of the apostles (John xx. 19, 26), the disciples at Troas, and so those in Corinth, and doubtless everywhere else, met on Sunday for religious worship. Cf. 1 Cor. xvi. 1, 2; Rev. i. 10. Pliny, in his Letter to Trajan, says that the Christians of Bithynia met for worship on a set day; and Justin Martyr (A.D. 140) says: "On the day called Sunday all the Christians in the city or country meet together, because that is the day of the Lord's resurrection." Both Pliny and Justin speak of their worship, and especially of their common meal. *When the disciples*—The best MSS. and versions read, "We having gathered together to break bread." This was their love-feast, at the close of which they ate bread and drank wine in solemn and joyful commemoration of the Saviour's death, according to his command. (See on ii. 42, 46.) *Paul preached unto them*,—So Tyndale, Cranmer, and Geneva. Vulgate, Wiclif, Rheims: "Disputed with them;" so *dialegomai*, with the dative, is rendered in our version of xvii. 17: "Reasoned with." Acts xvii. 2; xviii. 19. Here it seems to mean "discoursed with them." It was not a disputation, nor a sermon; but a free conversation, Paul, of course, being the chief speaker. *Ready to depart*—Being about to depart on the morrow. *And continued his speech*—And he prolonged the speaking until midnight.

8. *Lights*—Lamps. *In the upper chamber*,—In the third story, ver. 9. *Where they*—The MSS. and versions generally have, "where *we* were assembled." This verse is autoptic, graphic, intimating that the guest-room was commodious and well filled, and suggestive of Luke xxii. 11-13 and Acts i. 13. (See notes.)

9. *And there sat*—And a certain young man, named Eutychus (Gr., "fortunate"), sitting on the window. *Thuris* is a diminutive of *thura*, a door, and means "a little door," which was opened to let in light and air—corresponding to the old English "window," "windore," "wind-door." It reached nearly to the floor, and the young man was sitting on its sill. Though it was night, yet the window was open to let in air, as the room was heated by the large company and many lamps, A glass window must not be imagined. *Being fallen into a deep sleep*:—Being overcome by a deep sleep. *And as Paul was long preaching*,—Lit.: "While Paul is discoursing farther." Paul was keeping up the conversation till midnight—he being the chief speaker. Ver. 8. *He sunk down with sleep*,—Having been overcome by the sleep—spoken of in the preceding clause, where the participle is present, here it is aorist, indicating the result of the state described by the former. *And fell down from the third loft*,—He fell from the third story down—to the ground, either into the street or the inner court, according to the situation of

the window. *Tristegos*, literally, means "three-roofed." Wiclif: "The thridde stage." The Latin has *tristega tecta* for the third floor. *And was taken up dead*.—Not merely stunned, or in a swoon. Luke, who was a physician, was present, and he says he was dead.

10. *And Paul*—But having gone down—and discovered that he was dead—Paul fell upon him, and embracing—after the example of Elijah and Elisha (1 Kings xvii. 21; 2 Kings iv. 34), who prostrated themselves on the corpses which they were about to raise to life. Paul did not do this to ascertain whether or not he was dead—that is absurd—but, moved by a divine impulse, he did this as a significant act, accompanying the miracle which he knew was about to be wrought by his instrumentality. *Trouble not yourselves*;—Do not lament over him—as the Orientals were accustomed to do, with passionate outcries, as soon as any one died. (See on Matt. ix. 23; Mark v. 39, where the same word occurs in a similar connection.) *For his life is in him*.—He was instantly and miraculously restored to life, as was the daughter of Jairus; though when Christ said, "She is not dead, but sleepeth," he meant that though literally dead, yet she was virtually only asleep, as he was going so soon to resuscitate her; but Paul seems to have said this after the life was restored.

11. *When he therefore*—And having gone up—to the guest-room, from which he came down, ver. 10—and broken bread, and eaten—having made a meal. Some MSS. have "the bread," which some understand of the Eucharist; but others refer it to the bread spoken of ver. 7, which may be correct, if the article be genuine. But it is likely that the breaking of bread for which they assembled took place before (see on ver. 7), and this was an additional repast, which was taken as they were just about to go on their journey. The eucharistic part of the service was hardly postponed till Monday morning. *And talked*—And having conversed a good while—until daylight—about five o'clock. *So he departed*.—In these circumstances—so impressive—he went on his journey.

12. *And they brought the young man*—Some of the assembly brought the lad back into the guest-room. *Alive*,—This is noted, because he was dead. *And were not a little comforted*.—And were beyond measure comforted by his restoration to life. Not, as W. and W., "confirmed in the faith." This is mentioned here, not because it took place after Paul's departure (Alford), but for the convenience of narration. The impression is made that the lad, though restored to life, had not immediately recovered from the shock. Cf. Mark v. 43. Nothing more is known of Eutyclus.

13. *And we went before to ship*,—Luke and the other companions of Paul, having gone forward to the ship, sailed to Assos, thence purposing to take up Paul, for so had he arranged, purposing himself to go by land. Assos was a sea-port of Mysia, in Asia Minor, called also Apollonia, on the AEgean Sea, opposite Lesbos,

about forty miles by ship, but only about twenty by the Roman road. The journey has been made on foot in five hours—though *afoot* here may mean by land, in opposition to going by sea. (See on Matt. xiv. 13.) Paul's luggage was, of course, taken in the ship. Many reasons may be suggested for his wanting to go across by land. Some of the Trojan brethren may have wished to accompany him that far, according to custom; or he may have disliked traveling by sea; or he might have wanted to visit some friends on the way; or he may have simply wanted a little solitude, as Jesus frequently retired even from his disciples.

14. *And when he met with us at Assos*,—This seems to imply, though it does not prove, that the ship was there when Paul arrived; but both may have reached there Monday afternoon. They probably stayed that night at *Mitylene*.—This was the capital city on the east coast of the island of Lesbos, about thirty miles by sea from Assos—so that the voyage was probably made on Tuesday. The names in a corrupted form, is now given to the island, *Metelin*; while the capital on the old site is called Castro.

15. *The next day*.—Wednesday. *Over against*—Opposite to. *Chios*;—This was one of the larger Greek islands, between Lesbos and Samos, celebrated for mastix and wine. They seemed to have remained off the coast during the night. This island is now called Scio. It is thirty miles long and ten broad. Its inhabitants were massacred by the Turks in 1822. It is about fifty or sixty miles from Mitylene. It claims to be the birth-place of Homer. *And the next day*—Thursday, *We arrived at*—We put into. *Samos*,—This island is on the Lydian coast in the AEgean Sea, about fifty or sixty miles south of Chios, and at one point about six miles from the mainland. It was celebrated for the worship of Juno and the birth-place of Pythagoras and AESop, and for its valuable pottery. It is still called Samos. *And tarried at Trogyllium*;—This is not found in many MSS. and versions. Alford says: "The occasion of the omission has probably been, that Trogyllium is not in Samos, which at first sight the text appeared to imply." But it does not say so. Trogyllium was a town and promontory on the western coast of Asia Minor, at the foot of Mount Mycale, and only about a mile from Samos. They anchored there for the night—there was no moon, and the navigation along that coast was dangerous. *And the next day*—On the succeeding—Friday—that is, if they came on Monday from Troas only to Assos; but if, as many think, they came on Monday from Troas to Mitylene, then this was Thursday. *We came to Miletus*,—This was a sea-port of Ionia and Caria, south of the Meander, about thirty-six Roman miles south of Ephesus. It was the birth-place of Thales, Anaximander, Anaximenes, and Timotheus, the musician. Its ruins—called Molos—are near a village called Palatch.

16. *For Paul had determined to sail by Ephesus*,—For Paul purposed to sail past Ephesus—where he would have rejoiced to stop, but he had no control of the

vessel, and if he left it, he had no assurance that he should get another soon enough to take him to Syria in time to be in Jerusalem at Pentecost. Hence it is added, *because he would not*—Lit., "That it might not happen to him to lose time in Asia." *For he hasted*,—For he was hastening if it were possible for him to get to Jerusalem by the day of Pentecost. He wanted to be there to attend the feast, as usual. (See on ver. 6; xviii. 21.) This he could not accomplish if he stopped at Ephesus; but by continuing his voyage in the same vessel, he could accomplish it, notwithstanding its occasional stoppages at the various ports on the route. Thus, between the Passover and Pentecost were 49 days. He spent 7 at Philippi—thence to Troas 5, at Troas 7, to Miletus 5, at Miletus 2, to Patara 3, to Tyre 2, at Tyre 7, to Cesarea 2, to Jerusalem 3—total 43. Howson says 37, but remarks, "We may add if necessary two or three days more during the voyage in the cases where we have reckoned inclusively." This shows that Paul had a reasonable prospect of accomplishing his purpose, but not if he stayed at Ephesus. Cf. xxi. 1-17.

17. *Ephesus*,—Paul first visited Ephesus A.D. 54, and stayed there a few weeks. Some months after he made it a second visit, and remained there three years. (See on xviii. 19-21; xix.) He was successful in his ministry there, and naturally took a lively interest in the spiritual welfare of the Church which he had planted and nourished. As he could not go to Ephesus, he sent for *the elders of the church*, who reached Miletus while the ship was delayed in that port. Wic.: "And clepid the grettist men of birthe of the chirche." Tyn., Cr.: "Elders of the congregation." Rh.: "Auncients of the Church." Gen.: "Elders of the Churche." But these presbyters were ministers to whom was confided the pastoral care of the Church. There were doubtless several congregations in Ephesus, though all under one government, as the N.T. never speaks of the Churches of a city, but the Church. The pastors constituted a presbytery, or conference, of elders. For the sake of order, and to prevent schism, as Jerome says, one of their number was chosen by the rest as the presiding elder. He is probably the officer called "the angel of the Church," as in the epistle to "the angel of the Church of Ephesus," Rev. ii 1-7. In the N.T. these elders are called bishops—the former being rather a title of dignity; the latter, a title of office. Thus in ver. 28 these presbyters are called "overseers"—in the Greek *episkopoi*, "bishops." So Tit. i. 5-7. The apostles are sometimes called presbyters, or elders, but never bishops, as they were not pastors of any particular flock. Since the first century the presiding elders have been called bishops, and the pastors over whom they preside are called elders, or presbyters. The followers of Calvin, however, discard this imparity, and call the moderators, or presidents, and those over whom they preside, all alike bishops, and all alike presbyters—though they seldom use the former title. Some prelatists, to get over the difficulty presented by a plurality of bishops in one city—which is contrary to their primitive canons—suggest that these were bishops of adjacent

cities! Conybeare and Howson well remark, "There was evidently no time to summon them." They were the bishops, or pastors, of the Church in Ephesus.

18. *And when they were come to him*,—Doubtless they came with haste, eager to see and hear again the beloved apostle. *Ye know*,—D, and some versions, followed by Howson, has "Brethren, ye know"—an interpolation of some critics who thought the speech abrupt without it. But Paul may have said a good deal—must have said some things when he met with the elders—not here recorded. "Ye" is emphatic. *From the first day that I came into Asia*,—Paul's first visit to Ephesus, the capital of Proconsular Asia, was A.D. 54. Cf. xviii. 19-21. *After what manner*—How I was with you all the time—in what manner I conducted myself during my entire stay among you.

19. *Serving the Lord*—Jesus. Rh.: "Our Lord." A Pauline expression. *With all humility of mind*,—"Lowliness of mind," as the word is ren. Phil. ii. 3. Another Pauline term. *And with many tears*—Most of the best MSS. and versions omit "many." Cf. ver. 31; 2 Cor. ii. 4; Phil. iii. 18. *And temptations*,—Trials, afflictions. *Which befell me*—Which happened unto me, as the word is ren. in six out of the eight places in which it occurs in the N.T.—and here by Tyn., Cr., and Gen. Vulg.: "*Quae mihi acciderunt*." Rh.: "That did chance to me." Wic.: "That filden to me." *By the lying in wait of the Jews*:—The Jews were always plotting against Paul's life. Acts ix. 24; xx. 3; xxiii. 30; cf. 1 Cor. xv. 32.

20. *And how I kept back nothing that was profitable unto you*,—Ye know that I suppressed nothing profitable. He concealed nothing in his teaching that might have been advantageous to them, though it might have offended them, and made himself unpopular. *But have shewed you*,—This seems to connect with the foregoing. So Rh. renders the Vulg.: "How I have withdrawn nothing that was profitable, but that I preached it to you." Wic.: "That I tuld not to you." Conybeare and Howson: "But declared them to you." *And have taught you publicly*,—Instructed you in public assemblies. *And from house to house*,—In every house to which he had access. Wic., lit.: "Bi houses," as the Vulg. *per domos*. Tyn.: "At home in your houses." Cr. and Gen.: "Throughout every house." That was thorough pastoral visiting. Bengel: "Not even the apostolic functions, extensive as they were, were fully discharged by public preaching. What, then, should pastors do?"

21. *Testifying*—Fully testifying. *Both to the Jews*,—To the Jews first, as was the rule of the apostles. *And also to the Greeks*,—Gentiles. Wic.: "Hethen men." The Greek language being spoken by the principal part of the Gentile world, all who are not Jews are called in the N.T. "Greeks." Acts xvi. 1, 3; xix. 10, 17; Rom. i. 16; 1 Cor. i. 22-24; *et al. Repentance toward God*,—As the article is used, Tyn. and Gen. have "The repentance toward God;" Cr.: "The repentance that is toward God"—the repentance which the gospel requires, and of which they stood in need.

Conybeare and Howson: "Their need of repentance towards God." Repentance is a change of the mind—turning from evil to good—it is always accompanied with sorrow for the evil done, and a purpose to do so no more. It is "toward God," as he is the one against whom we have sinned, and from whom alone we can obtain pardon. *And faith toward our Lord Jesus Christ.*—In view of the article, Cr. renders, "And the faith which is toward our Lord Jesus." Some MSS. omit the word "Christ." The gospel prescribes the acceptance of our Lord Jesus, as the only Saviour, as the indispensable condition of pardon. Mark xvi. 16; John iii. 14-18, 36; Acts xiii. 38, 39; xvi. 31; Rom. iii. 21-30; *et al.*

22. *And now behold,*—He calls their attention to it, as a matter of great interest. *I*—Emphatic. *Go bound in the spirit*—Some say, "constrained by the Holy Ghost;" others, "I go to be bound according to the Spirit;" others, "bound as a prisoner in chains, in the spirit, though not yet in the body." The probable meaning is, "resolved in my mind"—constrained to go: it thus agrees with xix. 1: "Paul purposed in the spirit to go to Jerusalem." *Cf.* John xiii. 21; Acts xviii. 8, 25. So Christ "steadfastly set his face to go to Jerusalem." Luke ix. 51. *Not knowing the things that shall befall me there:*—The apostles were not omniscient—their miraculous endowments were not imparted to them for their personal accommodation, but only to authenticate their mission. "Befall" means happen, occur—a different word, however, from that in ver. 19.

23. *Save that*—But this one thing I know, that the Holy Spirit, in every city, assuredly testifieth to me that bonds and tribulations abide me—the Vulg. adds, "at Jerusalem"—which is what is meant. The Holy Ghost solemnly testified this by the prophets in the several Churches which the apostle visited; *cf.* xxi. 4, 10, 11. Doubtless, the Holy Spirit also accompanied their testimony with a corresponding influence on his mind. The word ren. "abide" is the same as that translated "tarry," ver. 5. Persecutions were waiting his arrival.

24. *But none of these things move me,*—Lit., "But I make account of nothing"—that is, of this sort: I care not for tribulations—indeed, Paul gloried in them. Rom. v. 3; 2 Cor. xii. 10. *Neither count I my life dear unto myself,*—Lit., "Neither do I hold my life valuable to myself." *So that I might*—So that I may. *Finish my course with joy,*—Alluding to a successful race in the Grecian games—a favorite metaphor with Paul. Acts xiii. 25; 1 Cor. ix. 24-27; Phil. ii. 16; iii. 12-14; 2 Tim. iv. 6-8; Heb. xii. 1, 2. Some good MSS. and versions omit "with joy." Thus Alf.: "But I hold my life of no account, nor is it so precious to me as the finishing of my course." *And the ministry*—That is, the ministry: this was the course which he wished to finish with joy. *Which I have received*—Which I received from the Lord Jesus. *Cf.* xxvi. 15-18; Rom. i. 1-5; Gal. i. *To testify*—The same word as in ver. 21, 23. *The gospel of the grace of God.*—The glad tidings

concerning the favor which God has shown to man in the redemption that is in Christ Jesus.

25. *And now behold*,—Repeated by *anaphora* from ver. 22. *I know that ye all*,—The elders understood Paul as taking a final leave of them, ver. 38. There is no proof that he ever revisited Ephesus, but if he was liberated after his imprisonment (xxviii.), and did revisit Ephesus, his language is to be construed as meaning that he so confidently anticipated speedy martyrdom that he had no expectation of ever returning to Proconsular Asia. He says himself he did not know what would befall him; and, indeed, it is absurd to suppose that he was inspired with infallible foresight of all that would take place in his history. He may have been mistaken in this matter, without affecting his infallibility as an apostle, when it was needed in the exercise of his peculiar functions. He could work miracles when they were needed in the course of his ministry; but on other occasions he could not—hence he left Trophimus sick at Miletus, when doubtless he would have cured his friend if he had been able to do so. However, if he did return to Ephesus after his imprisonment at Rome, it is not likely that all of the elders saw him again, as in the interval some of them may have died; but he seems to have been persuaded in his own mind that he never would return to Ephesus. *Among whom I have gone*—Gone through—the elders represented the people over whom they were placed, and among whom the apostle had exercised his ministry. Tyn., Cr.: "Through whom I have gone." *Preaching the kingdom of God*,—Heralding the setting up of that kingdom predicted by Daniel (ii. 44), and proclaimed as at hand by John the Baptist and Jesus Christ (Matt. iii. 2; Mark i. 14, 15)—that is, that the New Dispensation was opened, and the Church under it organized. Cf. i. 3; xxviii. 23, 31. *Shall see my face no more*.—The order of the words in this verse in the Greek is followed by the Vulg. and Rh., thus: "And now behold I do know, that you shall no more see my face all you, through whom I have passed preaching the kingdom of God."

26. *Wherefore*—In view of my well-known labors among you. *I take you to record*—So Tyn., Cr., Gen. Wic.: "I witnes to you." Rh., Conybeare and Howson: "I take you to witness." Bengel: "'Your conscience will bear me witness'—this is the force of the middle verb." But it is rendered "testify" in the other two places where it occurs in the N.T.—viz., Gal. v. 3; Eph. iv. 17. It is here used with the dative, and may mean, "I solemnly affirm to you"—"I call God to witness." W. and W.: "Offer you my attestation; disprove it if you can." It is a Pauline expression. *This day*,—Rh.: "This present day"—when he was taking final leave of them. *That I am pure from the blood of all men*,—That I am clean from the blood of all—viz., of those among whom I have exercised my ministry. Blood implies death—here, of course, the death of the soul. If any are lost, I am not to blame: their blood will not be found in my skirts. Cf. Ezek. iii. 18-21; Acts xviii. 6; History of Susanna i. 5.

27. *For*—This is the ground of his protestation. *I have not shunned*—I have not kept myself back so as not to *declare unto you*—The same words are rendered "kept back," and "have shewed," ver. 20. *All the counsel of God*.—He suppressed no part of the revealed will of God concerning the salvation of men. Luke vii. 30; Eph. i. 11. (See on ver. 20, 21.) He declined to proclaim nothing which God had revealed, from indolence, fear, or shame. Rom. i. 16; 1 Cor. ii. 1, 2; Eph. iii. 1-11.

28. *Take heed therefore*—Attend carefully, therefore, after my example. *Unto yourselves*,—So he directed Timothy, "Take heed unto thyself, and unto the doctrine," in 1 Tim. iv. 16—where another, but kindred, word is used. Ministers must watch over themselves so as to keep clear of all error in doctrine and defectiveness in personal piety, or they will not be prepared to watch over the flock committed to their care. *And to all the flock*—The Church is Christ's flock. This pastoral image is of very frequent occurrence in the Scriptures. Isa. xl. 11; lxiii. 11; Jer. iii. 15; John x. 1-16—where Christ calls himself "the good Shepherd;" Heb. xiii. 20—where he is called "the great Shepherd of the sheep;" 1 Pet. v. 1-4—where he is called "the chief Shepherd," ministers being shepherds under him—*cf.* John xxi. 15-17; 1 Pet. ii. 25—where he is called "the Shepherd and Bishop of your souls"—the title "Bishop" defining the title "Shepherd." Pastors must take care of every one in the flock—especially the lambs and the weak and helpless sheep. The poor, and ignorant, and sick, have special claims on their attention. Ezek. xxxiv. *Over the which*—Lit., "In which"—Vulg.: *In quo*; Wic.: "In which;" Rh.: "Wherein;" Tyn., Gen.: "Whereof;" Cr.: "Among whom." Jacobus says, "Wherein, as yourselves a part." But the pastoral idea distinguishes the shepherd from the flock, and places him over it—the oversight is implied in the word "overseers;" *cf.* 1 Thess. v. 12, where the word is rendered "among:" "them which labor among you, and are over you in the Lord." Heb. xiii. 7, 17, 24. *The Holy Ghost hath made you overseers*,—The Holy Spirit not only instituted the pastoral office, but as he dwells forever in the Church, he moves men to enter that office, and qualifies them for it; and he inclines the Church to recognize their call, and to accept their services. The word translated "overseers" is *episkopous*, whence our word "bishops," as the Greek word is everywhere else translated, and should be here. *Episkopos* means superintendent, overseer. It is applied in the classics to the overseers, or guardians, of treaties, laws, wares, and, in the LXX., of public works, 2 Chron. xxxiv. 12, 17, and of cities, Isa. lx. 17. It here designates those called elders, or presbyters, ver. 17. Jerome says, Bishop denoted dignity (rather, office), and presbyter denoted age, but both belonging to the same officers. Theodoret: "He calls bishops presbyters, for at that time they had both names." Alford: "If our English version had rendered the term here *bishops*, as uniformly elsewhere, it would have been more apparent to every English reader that elders and bishops were originally and apostolically synonymous. See ver. 17." *To feed the church of God*,—Vulg.: *Regere Ecclesiam Dei*; Wic. and Rh.: "To

rule the congregation of God." Gen.: "To govern the church of God." Lit., "To shepherd the church of God"—comprehending feeding, governing, and guarding, as a shepherd, his flock. So John xxi. 16; 1 Cor. ix. 7; 1 Pet. v. 2. The common reading "of God," as found in the Vatican and Sinaitic MSS., and others, Vulg., and some other versions, seems to be correct. The formula, "the Church of the Lord," is never used in the Scriptures: it was probably substituted by an early copyist for "God," because of the next clause. *Which he hath purchased with his own blood.*—Bishop Sanderson says, "The Lamb is God, the Son of God, very God of very God, and so the blood of this Lamb is the blood of God. And it is this dignity of his nature that especially setteth so huge a value upon his blood, that it is of an infinite price, of infinite merit." It was God's blood because the humanity which shed it was God's humanity; for the Divine Word assumed flesh, that is, human nature, John i. 14—the Divinity having no blood to shed in any other sense. It was "his own blood"—not the blood of animals. Heb. ix. 12-14; 1 Pet. i. 18, 19. The Church being thus "purchased" by Christ, it is his peculiar property. 1 Cor. vi. 20; Eph. i. 14, 18; Titus ii. 14; 1 Pet. ii. 19; *cf.* Ex. xv. 16; xix. 6.

29. *For I know this*,—A reason for the preceding solemn charge. He knew this by experience and observation—being a good judge of human nature—and also probably by inspiration. *That after my departing*—Not his death, but his departure from them, never to return. *Shall*—Will. *Grievous*—Lit., "Heavy." Vulg., Wic., Rh.: "Ravening." *Wolves*—False teachers. Pretending to be shepherds to take care of the flock, they would prove wolves to scatter, tear, and slay the sheep. Matt. vii. 15; John x. 12. *Not sparing the flock.*—Wolves have no mercy. At first the Church of Ephesus successfully resisted them—Rev. ii. 1-7—but subsequently it became the helpless and hapless prey of heretics and schismatics.

30. *Also of your own selves shall men arise*,—And from your own selves will men arise—that is, they will spring up in the Church at Ephesus. *Speaking perverse things*,—So all the old versions, except Wiclif's, which has "schrewid." Vulg., *perversa*—wrong, twisted, distorted—perversions of the gospel Hymeneus, and Philetus, and Alexander, seem to have been of this class of perverters of the truth in the Ephesian Church. 1 Tim. i. 19, 20; 2 Tim. ii. 17, 18. Paul may have had these heretics in view. *Disciples*—The disciples—some of the Christians of Ephesus were led astray by those deceivers.

31. *Therefore watch*,—On this account be vigilant to guard the flock. *And remember, that by the space of three years*—A triennium. He uses a round number. He spent three months at Ephesus on his first visit, *cf.* xix. 1-8; at his second visit he spent two years there; and there may have been a fraction over not noticed; and he may have spent some time there after the visit mentioned xix.; xx. 1. *I ceased not to warn every one night and day*—Continually. *With tears.*—(See on ver. 19, 20.)

32. *And now*,—Drawing his address to a close. *Brethren*,—An affectionate compellation—omitted in A, B, D, Sin., 13, Syr., Vulg., and some other versions. *I commend you to God*,—I place you under his protection. Cf. xiv. 23; 1 Pet. iv. 19, "Let them commit the keeping of their souls to him in well-doing, as unto a faithful Creator." *And to the word of his grace*,—The gospel—so styled, because it manifests the favor of God to man. Cf. xiv. 3; xx. 24; Eph. i. 13. *Which*—Rheims: "Who;" Conybeare and Howson: "Even to Him who is able." The reference seems to be to "God"—not to "the word of his grace"—except that God uses the gospel for the edification of the Church—hence that clause is properly introduced. There is a similar passage in Rom. xvi. 25: "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ," etc. Cf. Eph. iii. 20; Jude 25. *Is able to build you up*,—The metaphor is taken from the erection of a house, which is completed by a gradual process, beginning with the foundation and ending with the roof. So believers are built up in Christ—their faith, hope, and love, are built up by a constant advancement. So the word is used in Eph. ii. 20; Col. ii. 7. *And to give you an inheritance among all them which are sanctified*.—There seems to be an allusion to the partition of Canaan among the tribes of Israel, which was called a holy nation, being separated to the service of God. So all believers in Christ partake of the heavenly inheritance. There also may be an allusion to the fact that Gentile believers were admitted with Jewish believers to sonship in the house of God and consequent heirship. Thus, writing to the Ephesians, the apostle asserts their claim in common with Jewish saints to this inheritance: "That the Gentiles should be fellow-heirs and of the same body, and partakers of his promise in Christ, by the gospel." Eph. iii. 6; cf. Rom. viii. 17; 1 Pet. i. 4.

33. *I have coveted*—Samuel could challenge the people: "Whose ox have I taken?" etc. 1 Sam. xii. 3. He had not abused his office of judge and prophet by defrauding any one or receiving bribes—which he could readily have done. But Paul solemnly affirms that he had not even desired emolument from them, when, as their apostle, they might have been ready to give him all that he might wish. *No man's silver, or gold*,—That is, money. *Or apparel*.—Among the Orientals changes of garments were in great request, and were often presented to friends. Rich apparel constituted an important part of their property, and a great article of trade. 2 Kings v. 5, 26; 2 Chron. ix. 24; Dan. v. 29. The Ephesians were famous for their splendid raiment.

34. *Yea*,—But. The *de*, however, is omitted in most MSS. and versions, including all the old English, except Cranmer's, which has "Yea." *Ye yourselves know*—Paul was fond of appealing to the consciousness of his converts, in this way. *That these hands*—Doubtless, lifting them up, and showing them, hardened by work. *Have ministered*—Served—wrought at tent-making. Cf. xvii. 3. *Unto my necessities*,—Not to accumulate property. It is no disgrace for a minister to labor

with his hands for the support of himself and family, if the Church does not supply his wants; but the apostle's example cannot be pleaded in justification of those ministers who neglect their spiritual duties to follow secular pursuits for filthy lucre. 1 Cor. ix. 4-15; 2 Cor. xi. 7; xii. 14; 1 Thess. ii. 5-11; iii. 7-9. *And to them that were with me.*—His companions, or assistants, in the work of the ministry—Silas, Timothy, Luke, and others—who, perhaps, could not turn their hands to any profitable employment, or who were kept engaged in ministerial work under the apostle's direction.

35. *I have shewed you all things,*—I have set you an example in regard to all things (*cf.* John xiii. 15)—that is, of this sort, as appears from the following. *How that*—That. *So labouring*—Paul uses the original word fourteen times. Laboring thus, after my example. *Ye ought to*—Ye are bound to. *Support the weak,*—Assist the enfeebled—the poor, who cannot help themselves. 1 Thess. v. 14. So Chrysostom, Alford, Conybeare and Howson, Bloomfield, Trollope, and others—not the weak in faith (as Calvin, Neander, and others, interpret), as this does not suit the context. W. and W.: "If Timothy was one of those with him, his weak health (1 Tim. v. 23), rendering him incapable of manual labor, may possibly be here alluded to." *And to remember*—I have showed you that ye should call to mind, to stimulate you to this duty. *The words of the Lord Jesus, how he said,*—He himself said. These words are not recorded by the evangelist, but they were handed down by tradition, and would have been lost if the apostle had not enshrined them in the sacred canon. There are no sayings of Christ, or of the apostles, on which we can rely as genuine, outside of the N.T. *It is more blessed to give than to receive.*—The giver is happy in having the means to give, and the disposition to give, with the assurance that he shall have a rich reward for giving. Matt. xxv. 35-40; Gal. vi. 10. Christ himself set the example of giving, and he delights in those who imitate it. What a beautiful close to this noble discourse of the apostle!

36. *He kneeled down,*—The most solemn posture of prayer. *And prayed with them all.*—They all joined in the prayer. *Cf.* xxi. 5.

37. *And they all wept sore,*—Lit., "And great weeping arose from all, and falling on the neck of Paul, they kissed him tenderly"—or, repeatedly.

38. *Sorrowing*—Lit., "Being distressed most of all on account of the word which he had spoken." *Cf.* ver. 25. *And they accompanied him*—Escorted him to the ship—lingering with him as long as possible. (See on xv. 3; xxi. 5.)

## CHAPTER XXI.

1 *Paul will not by any means be dissuaded from going to Jerusalem.* 9 *Philip's daughters prophetesses.* 17 *Paul cometh to Jerusalem: 27 where he is apprehended, and in great danger, 31 but by the chief captain is rescued, and permitted to speak to the people.*

XXI.—1. *After we were gotten from them,*—Withdrawn from them, as Luke xxii. 41; 2 Mac. xii. 17, where the sense of tearing away, or forcing themselves away, is not found. Luke, Trophimus, and Aristarchus accompanied Paul. Doubtless they parted from the Ephesian elders with great reluctance. *And had launched,*—Put to sea. Cf. Luke viii. 22; Acts xxvii. 2. *We came with a straight course unto Coos,*—Running straight—the wind being favorable (see on xvi. 11)—we came to Cos—a small and fertile island of the AEgean, about forty miles south of Miletus. It was on the Carian coast, nearly between the promontories on which stood the cities of Cnidus and Halicarnassus. It was celebrated for its silk, cotton, and ointment. There Hippocrates was born, and there, too, was a famous temple of AEsculapius. Luke, the physician, must have looked at it with interest. Its modern name, *Stanchio*, is a corruption of *es tan Ko*. *And the day following unto Rhodes,*—They rounded Cape Crio, the ancient Triopium, they took an eastern course, and came to Rhodes, at the entrance of the AEgean Sea. It was renowned for its Colossus, which was then in ruins. *Patara* was a sea-port of Lysia, east of the Xanthus. It was celebrated for an oracle of Apollo, who was hence called Patareus.

2. *And finding a ship sailing over*—Just about to cross to Phenicia. Winer: "On her passage to"—bound to Phenicia. That in which they came from Troas to Patara was probably a coaster in the AEgean. *We went aboard,*—Probably transferred from one vessel to another without landing. *And set forth.*—The same word rendered "launched" in ver. 1. As there is an open sea in the Levant, they may have left Patara that night—as seems intimated.

3. *Now when we had discovered*—And having been shown Cyprus—pointed out in the distance. Winer: "When it appeared in sight." A nautical term. (See on iv. 36; xi. 19; xiii. 14; xv. 39; xxvii. 4.) *We left it on the left hand,*—They sailed past it to the southward. *And sailed into—to—Syria, and landed at Tyre:*—The commercial emporium of Phenicia, which then belonged to Syria. It is three hundred and forty geographical miles from Patara to Tyre; and, as they appear to have had a fair wind and no stoppage, they probably made the voyage in two days and nights. *For there the ship was to unlade her burden.*—Lit., "For thither the ship is unloading the cargo." (See on Matt. xi. 21; Acts xii. 20.)

4. *And finding*—And having found out the disciples—who resided there. The gospel was preached in Phenicia at an early date. Cf. xi. 19. The apostle and his companions very naturally inquired for the brethren. *We tarried there seven days*:—They would hardly have stayed there so long if they were not to continue their voyage in the same ship, which probably, after unloading her cargo, took other freight on board, and set sail by the first favorable wind. *Who said to Paul through the Spirit, that he should not go up to Jerusalem*.—This is a very significant clause. The Holy Spirit, by a special suggestion, told Paul that bonds and imprisonment awaited him there; but he did not tell them to dissuade Paul from going thither—they did this from their solicitude for his welfare. But Paul knew this as well as they did; for the Spirit had told him what he might expect there. Paul may have replied to them as he replied to the disciples at Cesarea, just after. (See on ver. 10-14; cf. xx. 22-24.) It was well for the disciples to have an opportunity of witnessing the heroic spirit of their great apostle—and this was probably the reason that the revelation of the persecution he should suffer was made to them.

5. *And when we had accomplished those days*,—Finished out the days—when the seven days (ver. 4) were passed. *We departed*,—Having gone out—of the house where they had been staying—we journeyed. *And they all brought us on our way*,—All, with wives and children, accompanying us till out of the city. (See on xv. 3; xx. 38.) *And we kneeled down on the shore, and prayed*.—What a touching scene!—autoptic and graphic—the children of the Church are not overlooked. There is a level, sandy beach both sides of the site of ancient Tyre.

6. *And when we had taken our leave one of another*,—The same word as in ver. 1. *We took ship*;—Went aboard.

7. *And when we had finished our course from Tyre*,—Rheims: "But we having ended the navigation, from Tyre came down to Ptolemais." The voyage from Patara, where they embarked in this ship, ended at Ptolemais. So De Wette. Bloomfield, with others, takes the aorist as the past for the present, and renders, "Thus accomplishing our voyage—the sailing part of the journey from Neapolis to Syria." It is a short day's journey, either by land or water (with a fair wind), from Tyre to Ptolemais. This was the Accho of Judg. i. 31, a name reproduced in the Ake of the Greeks, Akko of the Arabs, and St. Jean d'Acre of Europeans. It is about midway between Tyre and Cesarea, at the north angle of the Bay of Akko, north of Mount Carmel. The name of Ptolemais was probably given it by Ptolemy Lagi. It was made a Roman colony by Claudius. It became famous in the time of the Crusades, when it changed its name to St. Jean d'Acre. Here the progress of Bounaparte was arrested by the English. There are many ruins in and about the city, which has about 10,000 inhabitants—Turks and Christians. *And*

*saluted*—And having saluted the brethren—the disciples who were there, as at Tyre. Ver. 4.

8. *And the next day*—And on the morrow departing, we came to Cesarea. The language seems to imply that they went by land, the distance being between thirty and forty miles. (See on viii. 40.) The words "we that were of Paul's company" were perhaps introduced from a Church lesson. *Philip the evangelist*,—The evangelists were assistants of the apostles—inspired missionaries, who were sent forth by the apostles to establish new Churches. 2 Tim. iv. 5. There was an order of ministers in the post-apostolic Church, called evangelists, who were employed in missionary work. Eusebius, Eccl. His. iii. 37. Philip seems to have been the first so employed. Cf. viii. *Which was one of the seven*;—The best MSS. read, "being of the seven," but it means the same. This does not appear to have been added as a reason why they went to Philip's house, but as an historical note, identifying Philip as one of the seven who "served tables" when he was in the Church at Jerusalem. Cf. vi.

9. *And the same man had four daughters, virgins, which did prophesy*.—This is stated as a noteworthy fact. (See on ii. 17.)

10. *And as we tarried there many days*,—More days. There were probably not more than forty days (Howson says thirty-five) from the Passover, which they kept at Philippi, to the time of their arrival at Cesarea, and they could go thence to Jerusalem in two or three days, so that they had about a week at their disposal. (See on xx. 16.) *There came down from Judea*—Probably from Jerusalem—Cesarea being down from that city. *A certain prophet, named Agabus*.—Probably the same mentioned xi. 27, 28. He may have been apprised of the arrival of Paul, and came to Cesarea to warn him of the peril that awaited him.

11. *He took Paul's girdle*,—The belt with which he bound up his loose garments when traveling. *And bound his own hands and feet*,—Most MSS. and versions have "feet and hands"—the natural order in which a man would bind himself. Symbolical acts of this sort were common among all people, but especially the Hebrew prophets. Isa. xxii. 2-4; Jer. xiii. 1-11; Ezek. iv., *et al.* *Thus saith the Holy Ghost*,—An echo of the old prophetic style, "Thus saith the Lord?" *So shall the Jews*—Lit., "The man whose is this girdle, thus will bind in Jerusalem the Jews, and deliver up into hands of Gentiles." The Romans bound Paul, but it was at the instigation of the Jews.

12. *We*,—Luke, Trophimus, and Aristarchus. *They of that place*,—The disciples at Cesarea. *Besought him*—As at Tyre, and with like result. Ver. 4.

13. *Then*—The best MSS. have *tote*, "then." *What mean ye*—Lit., "What do ye, weeping and breaking my heart?" Why do ye this? Their weeping was crushing his courage; and he thus promptly remonstrated with them for so doing, telling

them that he was resolved to go, come what might. *For I am ready*—I am determined to go, and consider it no hardship, but a great privilege, not only to be bound, but even to die on my arrival at Jerusalem, in the cause of the Lord Jesus. (See on v. 41.) In such cases it will not do to confer with flesh and blood.

14. *And when*—And as he was not to be persuaded, we ceased—recognized it as the Lord's will that he should go.

15. *And after those days*—Mentioned ver. 10. *We took up our carriages*,—Wiclif: "We werun made redi," Tyndale: "We made ourselves ready;" Cranmer: "We toke up oure burthens;" Geneva: "We trussed up our fardells" (burdens); Rheims: "Being prepared." *Episkeusasameni*, which appears to be the true reading, means "having packed up our luggage" Perhaps they had in addition to their own clothing, etc., some goods for the poor saints at Jerusalem. They had to pack up their baggage, and put it on beasts, to carry it to Jerusalem. The word "carriages" here means "things carried," as in Judg. xviii. 21; 1 Sam. xvii. 22. Some MSS. read, *aposkeusasameni*, which means "having packed away"—as some understand it, "stowed away in Cesarea the luggage which had been necessary on a long sea-voyage." But why did they not deposit this at Ptolemais, where their voyage ended?

16. *There went*—And there went some of the disciples also from Cesarea along with us, conducting us to one with whom we should lodge—one Mnason of Cyprus, an early disciple. These disciples went to attend the feast of Pentecost, as well as to show their regard for the apostle, and, as Jerusalem was crowded during the feast, it was well that the apostle and his companions were thus provided for by them. Mnason is a Greek name, meaning "betrothing." Nothing more is known of him. If he was one of Paul's converts when he was at Cyprus (xiii. 4, 13), he might be called "an early disciple," as this was when Paul was on his first missionary tour. Paul might not have known that he had removed to Jerusalem. How glad would they be to meet again! How happy would Mnason be in entertaining Paul and his friends! But he might have been one of the pentecostal converts. (See on iv. 36.)

17. *And when we were come to Jerusalem*,—Paul's fifth, and last recorded, visit after he left there on his persecuting errand to Damascus. It is supposed to have been in May, A.D. 58. *The brethren*—The disciples at Jerusalem. *Received us gladly*.—They gave them a hearty welcome. As they had been among the Gentiles, it was doubly gratifying to them that the Jerusalem Christians should flock to the house of Mnason to welcome them to the city.

18. *Paul went in with us unto James*:—It seems absurd to speak of James as "Bishop of Jerusalem," or "Moderator of the presbytery, the ministers, and ruling elders." Such language is foreign from the style of the N.T. This was James the

Less. (See on xii. 17; xv. 13.) As he was in Jerusalem—though not a bishop, or pastor of the Church, in the technical sense—it was natural that the elders of the Church and the newly-arrived brethren should meet at his house. The gifts of the Gentile Churches would be delivered into their hands, and they would ascertain from Paul how the work was prospering among the Gentiles. There seems to have been no special formality in the interview.

19. *And when he had saluted them*,—According to custom. Cf. xviii. 22. *What things God had wrought*—How every good work is attributed to God! *By*—through—*his ministry*.—During his third missionary tour.

20. *Thou seest, brother*,—How beautiful is this style of address! *Thousands*—Lit., "Myriads"—a certain number for a large uncertain one. 1 Cor. iv. 15; xiv. 19. Origen says that probably the whole number of believing Jews at no time amounted to 144,000. But how did he know this? *Zealous of the law*:—For the law—much attached to the ceremonies of the Mosaic institute—though they did not depend upon those things for their justification, because they were believers in Jesus as the promised Messiah.

21. *And*—Lit., "But they have heard it reported concerning thee, that thou art teaching apostasy from Moses to all the Jews among the Gentiles, telling them not to circumcise their children, nor to walk by the customs"—that is, the ordinances of the Mosaic law. Paul had, indeed, taught them that these things were not to be practiced as necessary to salvation, but he had not instructed them to abandon them on any other ground. He knew very well that, without any abrupt abrogation of them, they would all gradually pass away; and he would not unnecessarily shock the prejudices of his countrymen. Hence he circumcised Timothy when the act was not liable to be misconstrued as necessary to salvation—but he would not circumcise Titus when the act would have been so understood—and he took a vow at Corinth, and fulfilled it at Cenchrea and Jerusalem. (See on xvi. 3; xviii. 21.) So now.

22. *What is it therefore?*—What then is to be done? Cf. 1 Cor. xiv. 15. *Quid ergo est?* Horace. *The multitude*—It is inevitable that there will be a large gathering—of the Jewish believers—for they will hear that thou hast come—and will want to ascertain the facts in the case.

23. *We*—James and the elders. *Have four men*—Jewish believers—having a vow upon themselves—apparently a Nazarite vow, which bound them for a given time—probably not less than thirty days (Josephus, Wars, ii. 15. 1)—to let their hair grow, and to lead an ascetic life. When the term was expired, they cut their hair, and burnt it in the fire of the sacrifices which were prescribed to be offered, with certain other oblations. W. and W.: "Probably the elders had arranged this

beforehand, in anticipation of the difficulty." Paul himself had taken such a vow at Corinth. (See on xviii. 18.)

24. *Them take*,—Those taking with thyself—associating thyself with them in the vow. *Purify thyself with them*,—Enter upon the Nazarite consecration. *And be at charges with them*,—Lit., "And spend upon them, that they may shear the head." The Nazarites did not cut off their hair till the time of the vow had expired, when they had to make their offerings. As they were sometimes not able to meet this expense, it was considered a meritorious act to pay for them. Josephus says that Agrippa the First, on obtaining the sovereignty of Palestine; as a thank-offering paid the expense of many poor Nazarites who waited to be released from their vow. *And all may know*—And all will know (the best reading)—will see by this—that what things they have heard reported concerning thee (ver. 21). *Are nothing*;—That there is no truth in these reports. *But*—On the contrary. *That thou thyself also walkest orderly*,—A military term, "keeping the ranks." *And keepest the law*.—Keeping the law, like other Jews.

25. *As touching the Gentiles*—But in respect of the believing Gentiles, we have written—that is, James and the rest at Jerusalem. Paul knew this as well as they, because the decrees were given to him, and promulgated by him; but the recurrence to it now showed that the present suggestion did not impinge upon the liberty thus granted to Gentile believers. (See on xv.) *Concluded*—Having judged. (See on xv. 19.) *That they observe no such thing*,—These words are omitted by A, B, Sin., Vulg., Syr., and some others, but they are probably genuine.

26. *Then Paul took the men*,—Then Paul, having taken the men—into association with himself—on the following day. *Purifying himself with them*,—Having made the Nazarite vow of consecration with them. *Entered into the temple, to signify*—Announcing to the priests the completion of the days of the purification, until the time when the offering should be offered for every one of them. That is, he informed the priests that, at the end of seven days (ver. 27), all five of them would be present with their offerings, so that the priests might have them ready, and he would pay all the expenses.

27. *And when the seven days*—Now as the seven days were about to be completed. (See on ver. 26.) *The Jews, which were of Asia*,—The unbelieving Jews from Proconsular Asia—perhaps from Ephesus, as they seem to have known Trophimus, who was from that city, and may have seen Paul there—noticing him in the temple, stirred up all the multitude, and laid hands on him.

28. *Crying out, Men of Israel*,—Men, Israelites. (See on ii. 22.) Bring this man to punishment. *This is the man*—The notorious fellow. *Against the people*,—Charging the people of Israel with the rejection and murder of the Messiah. *And the law*,—As abrogated by the gospel. *And this place*:—As not the

residence of the Most High (xvii. 24)—the very charge that the Jews had brought against Stephen, of which Paul must have had a lively remembrance, as he was one of them. *Cf.* vii.; viii. *And further*,—And further also—one of Luke's phrases: Luke xiv. 26; Acts ii. 26—Greeks brought he into the temple, and hath profaned this holy place. They meant that Paul had taken uncircumcised Gentiles into the court of the Israelites, around which were marble pillars bearing the inscription in Greek and Latin: "Let no foreigner go farther on penalty of death."

29. *For they had seen before*—They had seen, on some former occasion, perhaps on that day. *Trophimus, an Ephesian*,—The Ephesian. *Cf.* xx. 4. That was proof enough that he had brought Greeks into the temple—they had seen one Greek with him in the city!

30. *And all the city was moved*,—There was a general excitement. *And the people ran together*:—And there was a running together of the people, and having laid hold on Paul, they dragged him out of the temple. They intended to kill him, but did not want to pollute the temple with his blood. *And forthwith the doors were shut*.—The Levites probably closed the doors leading from the court of the Gentiles to the court of the Israelites, fearing that there might be some disturbance in the sacred place.

31. *And as they went about*—Now as they are seeking to kill him—beating him to that end, ver. 32—a report went up to the chiliarch of the cohort—Claudius Lysias, xxiii. 26. The *chiliarchos* commanded a thousand men: he was a military tribune. Here it means the commander of a *speira*, or cohort. (See on John xviii. 3, 12; Acts x. 1.) He had his station in the Castle of Antonia, at the N.W. angle of the temple-area. It communicated with its northern and western porticoes, and had flights of stairs descending into both, so that the soldiers could at any time enter the court of the temple, and prevent tumults. They were already on hand at the time of the festivals, when riots were so likely to occur. The Turkish garrison now stands nearly on the site of the old castle. (See Josephus, *Ant.*, xx. 5. 3; *Wars*, v. 5. 8.) *Was in an uproar*;—Tumultuated. (See on xix. 29, 32; *cf.* ver. 27.)

32. *Who immediately took soldiers and centurions*,—The centurion was the commander of a hundred men. The chiliarch took force enough for any emergency, and he did it promptly, or Paul would have been killed.

33. *Took him*,—Supposing that he was an offender. *To be bound with two chains*:—To be chained to a soldier on each side. (See on xii. 6.) *And demanded*—Inquired of the crowd who he might be, and what he has done.

34. *And some cried*—Just such a scene as at Ephesus. *Cf.* xix. 32. *To be carried into the castle*.—To be led into the barracks—the quarters of the soldiers in the fortress of Antonia.

35. *The stairs*,—Which led up from the temple-court to the fortress. (See on ver. 31.) *So it was*—It happened that he was borne by the soldiers, because of the rush of the crowd. The mob was pressing upon them, and Paul was chained probably to two soldiers, so that he had to be borne along by them and the other soldiers. It is not necessary to suppose that he was carried on their shoulders, though he may have been.

36. *For*—Explanatory of the foregoing. *The multitude*—The throng of the people followed, *crying, Away with him*.—So had they cried before, John xix. 15!

37. *And as Paul*—As he reached the head of the stairs, and was about to go into the barracks, Paul says to the chiliarch, Am I permitted to say any thing to thee? *Who said*—And he said, Dost thou know Greek? Paul addressed him in Greek, and the chiliarch with surprise exclaimed, Thou knowest Greek!

38. *Art not thou that Egyptian*,—He is surprised to hear him speak Greek; his language implies that he had assumed the contrary: Thou art not, then, the Egyptian, who before these days caused a revolt, and led forth into the wilderness four thousand men of the assassins? The form of the question implies that he had been in error in so considering him. Though Greek was at that time spoken in most parts of the world, yet it is likely that many Egyptians were unable to speak it, and the chiliarch alludes to this Egyptian insurgent as one of those. He was a Jew from Egypt, who set himself up for a prophet. Josephus, in his Wars, says he led about 30,000 out of the desert to the Mount of Olives: in his Antiquities he says that he took the people out from Jerusalem to the Mount of Olives. In the former place, he says most of his followers were slain or taken prisoners, and the rest of the crowd dispersed: in the latter he says 400 were slain and 200 taken captive. Probably he meant that this number of the Sicarii were slain and taken captive, and the multitude that were drawn out were dispersed: so that there may be no contradiction of Josephus by the chiliarch, as 4,000 out of the 30,000 may have escaped with him into the wilderness. They were routed by Felix. Jos. Ant. xx. 8; Wars, ii. 13. (See on Matt. xxiv. 5.) But the chiliarch may have forgotten the number. *The wilderness*—This was probably the desert between Palestine and Egypt. *Murderers?*—*Sicarii*—dagger-men—from the Latin *sica*, a curved dagger, such as might be concealed under the clothes. They were bands of robbers and cut-throats. Jos. Wars, ii. 13.

39. *I am*—Lit., "I am indeed, a man, Jew of Tarsus." (See on i. 11.) I am not an Egyptian Jew, but a Jew of Tarsus, a citizen of no unnoted city of Cilicia. Josephus says it was the most important city of all Cilicia. Ant. i. 6. 1. Many of its coins bear the inscription "*Autonomos*" and "*Metropolis*." (See on ix. 11, 30.) *And I beseech thee suffer me*—But I beg of thee to permit.

40. *And when*—And he having granted permission, Paul standing on the stairs—at the head of the stairs on the platform leading into the barracks, ver. 37. *And beckoned with the hand*—Waved the hand to the people. (See on xii. 17; xiii. 16; xix. 33.) How impressive the scene! Paul the prisoner, bound with chains (as Agabus predicted, ver. 11), waves with the hand thus fettered, and with perfect calmness addresses the enraged multitude who were thirsting for his life. *And when there was made a great silence*,—His calmness silenced their vociferation, and the silence was deepened when he addressed them in their vernacular dialect—xxii. 2. This was the Aramean, or Syro-Chaldee, which was then spoken by the Jews of Palestine—though the most of them probably also spoke Greek. There was a singular propriety in his addressing them in a dialect of their own sacred tongue—they would be more affected by it. Perhaps, too, he could say some things with greater freedom to them in this dialect, which was not understood by many of the foreigners present. This is Paul's first and last address to the Jews at Jerusalem: it suggests Stephen's apology to which Paul himself had listened.

## CHAPTER XXII.

1 *Paul declareth at large, how he was converted to the faith, 17 and called to his apostleship. 22 At the very mentioning of the Gentiles, the people exclaim on him. 24 He should have been scourged, 25 but claiming the privilege of a Roman, he escapeth.*

XXII.—1. *Men, brethren, and fathers*,—So Stephen began his apology. (See on i. 16; vii. 1.) Men who are brethren and fathers—some of the rulers probably being in the crowd, as they were in the temple-court. *Hear ye*—Lit., "Hear my apology to you, at this time." From this use of the word *apologia* originated the Apologies for Christianity which have appeared at various times. The word means "defense," not "excuse." George III. might have spared his wit when he said of Watson's Apology for the Bible, that he did not know that the Bible needed any *apology*. Paul made no apology in the sense of excuse—as he needed none—he meant defense. It was usual to preface a discourse by invoking attention.

2. *And when they heard*—(See on xxi. 40).

3. *I am verily*—I am a man, Jew. (See on xxi. 39)—only here *aner* is used, instead of *anthropos*, for man. Many of the best MSS. and versions omit *men*, translated "verily"—if it be genuine, it should be rendered "indeed," as if it were placed after "born," its natural position: I am a Jew, born indeed in Tarsus of Cilicia, but educated in this city at the feet of Gamaliel, instructed according to the strictness of the law of the fathers. "Brought up" does not seem to refer to "physical growth," but to education, hence the comma is rightly placed, not after "city," but after "Gamaliel." The next clause shows with what strictness he was educated in that famous school—because he was taught, as a Pharisee, all the nice points of the oral as well as the written law. Cf. xxvi. 5; Gal. i. 13. This is the Gamaliel mentioned v. 34. Jewish scholars sat at a low seat around their teacher. (See on Matt. v. 1.) *And was zealous toward God*,—Lit., "Being a zealot of God, as ye all are this day." He meant "zealous for the law," as in xxi. 20; cf. 1 Kings xix. 10, 14; Rom. x. 2. I was as zealous for the law of God as ye are. He thus delicately defends himself from the charge of blaspheming the law—and that with the greater force as he was just then observing the Nazarite vow according to the law.

4. *This way*—Those of this way, to death—as in the case of Stephen. (See on ver. 10; viii. 1, 3; ix. 2; xxvi. 10.)

5. *As also the high priest doth bear me witness*,—He appeals to his testimony, as he was still living. *And all the estate of the elders*;—And all the

presbytery—the Sanhedrim. *From whom also*—From the high-priest and the Sanhedrim. *The brethren*,—The Jews at Damascus, whom he calls "brethren," to show that he was not alienated from his countrymen. *Cf.* Rom. ix. 3. *Went*—Was journeying. *To bring them which were there*—For the purpose of bringing those who were at Damascus also, as well as those in other places, bound to Jerusalem, in order that they might be punished.

6. *And it came to pass*,—But it happened to me as I journeyed, and approached Damascus. *About noon*,—Not noted by Luke. (See on ix. 3.)

7. *The ground*,—"The earth:" *cf.* ix. 4—probably a paved road.

8. *Of Nazareth*,—The Nazarene. Not in ix. 5, nor in xxvi. 15—but an omission is not a contradiction. W. and W.: "The use of it here assists his argument."

9. *And they that were with me*—Those who accompanied him as assistants. *And were afraid*;—These words are not found in A, B, H, Sin., 13, Syr., Vulg., and some other versions; they may have been inserted from a gloss corresponding to "stood speechless" in ix. 7. *But they heard not the voice*—They heard the sound of the voice, but not so as to understand what was said. (See on ix. 7.)

10. *What shall I do, Lord?*—What course shall I now pursue? (See on ix. 6.)

11. *And when I could not see*—But as I did not see. *For the glory of that light*,—The dazzling splendor had blinded him. Luke merely mentions the blindness—Paul himself, as was natural, assigns the cause of it. (See on ix. 8, 9, 18.) *Led by the hand of them*—Led by hand by those.

12. *A devout man*—A man devout according to the law. If *eulabes* is the correct reading, as in the best MSS., it means one who was circumspect in the observance of the law—hence Paul adds that as such he was attested by all the Jews residing in Damascus. Paul states this by way of conciliating his audience. *Cf.* xxi. 20. Luke calls him a "disciple." (See on ix. 10.)

13. *Came unto me, and stood*,—Standing near, so as to put his hands upon him. *Brother Saul, receive thy sight*.—Some render, "Saul, brother, look up"—as in the next clause, *looked up upon him*, where the verb is the same. This suits the autoptic style. (See on ix. 12, 17, 18.)

14. *The God of our fathers*—Another conciliatory touch. *Hath chosen thee*,—Appointed thee to know his will—as to his future course. *Cf.* ix. 15. *And see that Just One*,—As he did, for though Saul's companions did not see the glorified Saviour, he did. Peter and Stephen both call Jesus "the Just One." (See on iii. 14; vii. 52.) They would call to mind the occasions on which Jesus was so styled—especially that of the martyrdom of Stephen, which he proceeds to bring

distinctly to their remembrance. *And shouldest hear*—And to hear a voice out of his mouth.

15. *For thou shalt be his witness unto all men*—This assigns the reason of our Lord's appearance to him, and personal communication to him. He was to be a duly accredited testifier to the world of the resurrection of Jesus, whom he thus saw and heard in his risen and glorified state. 1 Cor. ix. 1; Gal. i. 1, 11-17. Paul naturally passes over what the Lord said to Ananias and states what Ananias said to him—Luke *vice versa*—but there is no contradiction. (See on ix. 10-17.)

16. *And now why tarriest thou?*—In view of this, why dost thou delay to prepare for the work to which thou art called? As baptism marked the entrance on the Christian life, he calls upon him to be baptized—in the record of conversions in The Acts there was no delay of baptism—it always was administered as soon as any one believed in Jesus. *Arise, and be baptized*,—The language used by Luke in recording his compliance with the exhortation. (See on ix. 18)—only there a passive verb is used, *ebaptisthe*—here the imperative middle is used, *baptisai*—baptize thyself, *i.e.*, cause thyself to be baptized—submit to the ordinance—this being one of the uses of the middle voice. W. and W.: "Get baptized." The middle is used in one other place in the case of baptism, "And were all baptized unto Moses," 1 Cor. x. 2—where, however, many of the best MSS. have the passive—probably as an alteration to the usual voice. The middle voice is suggestive—it forcibly expresses the action of the person baptized, as no adult can be lawfully baptized without expressing his desire of baptism, though there is no warrant in Scripture for a man's administering the ordinance on himself. *And wash away thy sins, calling on the name of the Lord*.—The metaphor was suggested by the peculiar character of the rite, in which water is applied for ceremonial and symbolical purification. It is frequently so employed. 1 Cor. vi. 11; Eph. v. 26; Heb. x. 22. The same metaphor is used in the O.T., drawn from the ceremonial purifications of the Levitical law. Ps. li. 2, 7; Isa. i. 16; Jer. iv. 14; Ezek. xxxvi. 25. *Cf.* 1 Pet. iii. 21; Heb. ix. 10-14; where the phrase, "divers washings" (baptisms), refers to ceremonial purifications, which symbolized the cleansing of the soul from sin. *Cf.* Lev. xiv.; Num. xix. Baptism cannot, of course, cleanse the soul from sin—it only symbolizes that cleansing, and assists a penitent sinner in the exercise of faith in the all-cleansing blood and sanctifying Spirit of the Lord Jesus Christ. W. and W.: "Not by application of the water to the body, but by that of which water was a figure." Hence the next clause is added to show by what means this cleansing is realized. Wiclif's rendering is not bad: "And waische away thi synnes bi the name of him clepid to help"—called to help. Tyn., Cr., Gen.: "Wash away thy sins, in calling on the name of the Lord." This gives the force of the participle. "Calling on the name of the Lord" is confessing that which the name implies—in other words, it is a profession of faith in Jesus, as the true Messiah, and this is the one great indispensable condition of salvation. Thus

this passage is in perfect harmony with the uniform teaching of the N.T., that we are saved from sin by faith in Jesus Christ. Before or after, with or without, baptism (provided the ordinance be not contumaciously rejected), every penitent sinner who calls on the name of the Lord—who confesses with his mouth the Lord Jesus, and believes in his heart that God hath raised him from the dead,—shall be saved. (See on x. 38; Rom. x. 9-11.) The best MSS. and versions have "his name," instead of "the name of the Lord"—which may have been substituted as a gloss—the Lord Jesus is meant.

17. *When I was come again to Jerusalem*,—His first visit after his conversion. Gal. i. 18. (See on ix. 26.) *Even while I prayed in the temple*,—A clause ingeniously brought in, showing that he did not abandon the temple-worship by embracing the gospel. *A trance*;—An ecstasy, (See on x. 10; xi. 5.) This does not appear to be the rapture of 2 Cor. xii. 2, 3.

18. *And saw him*—It happened to me to see him—that is, Jesus. *Saying unto me*,—Paul saw Jesus, while he was addressing him. *Make haste, and get thee quickly*—Depart quickly from Jerusalem. *For they*—The Jews at Jerusalem. *Will not receive thy testimony*—God knows what free agents would do in given cases, and he knew that the Jews at Jerusalem were so prejudiced against Paul that they would not believe his preaching.

19. *And I said*,—He wanted to stay at Jerusalem, to undo, as far as he could, the mischief which he had done, and he argues, in effect, that if the Jews saw in him the power of divine grace which brought him to preach the faith which he once destroyed, they would be induced to believe in Jesus as the Messiah—hence he emphasizes the bitterness of his persecuting spirit and acts. *Lord, they know*—They know well. *Beat in every synagogue*—He brought them before the court of three in the synagogues, which had power to scourge offenders. (See on Matt. x. 17.)

20. *Martyr*—Witness, as ver. 15. *I also*—I myself also—emphatic. *Unto his death*,—These words are not in A, B, E, Sin., 30, Vulg., and some other versions: they may have been accidentally omitted, though they may have been interpolated in the rest from viii. 1. *And kept the raiment*—How he recollects what he saw and did on that tragic occasion, and what he said to the Lord in the temple, and how appropriately he reproduces it on this occasion! (See on vii. 58; viii. 1, 3; ix. 1, 2.)

21. *Depart*:—The Lord cuts short the argument by repeating the command. It implies that he was to leave Jerusalem at once—which he did. Cf. ix. 30; Gal. i. 18-24. *For I will send thee far hence unto the Gentiles*.—He was set apart from the beginning as the apostle of the Gentiles, though it does not follow that he preached to the uncircumcised with an intention to receive them into the Church, without circumcision, till after Peter opened the kingdom of heaven to the

Gentiles in the house of Cornelius, which may have been just after Paul had this vision. He probably intended to impress his Jewish auditors with the fact that he had the strongest warrant for preaching to the uncircumcised—that, in fact, he was divinely ordered to do so, and obeyed, contrary to his own inclination, which was to labor in Jerusalem among his own countrymen.

22. *And they gave him audience*—And they listened to him as far as this word—"far hence to the Gentiles"—that was too much for their national bigotry and animosity toward the heathen. *And then lifted up their voices*,—Rh., lit.: "And they lifted up the voice." It was one general shout. *Away with such a fellow from the earth*:—Away from the earth with such a one. (See on xxi. 36.) *For it is not*—For it was not proper. He ought to have been killed long ago. All the uncials have the imperfect tense.

23. *And cast off their clothes*,—Shaking violently the mantles and casting dust into the air—a genuine Oriental outburst of rabid rage. 2 Sam. xvi. 13.

24. *The chief captain*—The chiliarch ordered him to be led into the barracks—whither he was going, bound with chains, when he obtained permission to make his speech. This was not understood by the chiliarch, but he may have thought, from the rage of the people, that he was chargeable with some great offense; so, according to the barbarous custom of the Romans, he directed that he should be examined by scourges, that he might ascertain for what cause they were thus clamoring against him. The word rendered "scourging" is in the plural, and may either refer to the several straps of which the mastix, or scourge, was composed, or rather to the lashes, which they would continue to lay on until the prisoner confessed his crime. That mode of examining by torture has always obtained in the East. Heb. xi. 36. *Wherefore*—for what cause, or accusation, as Matt. xxvii. 37.

25. *And as they bound him with thongs*,—Not "stretched him for the scourges;" but "stretched him forward for the straps;" or "bound him down with the straps"—perhaps the latter is best. They bound the wrists to a pillar of wood, between two and three feet in height, so that the body might lean over, and the naked back be more fully exposed to the lashes of the scourge. Some MSS. have the singular; but most MSS. and versions have the plural—referring to the lictors, to whom this office belonged. The article is used ("the thongs") in reference to the straps commonly used for such purposes. In the other three places in which *himas* occurs, it is rendered "latchet"—the strap by which a sandal is bound to the foot. Mark i. 7; Luke iii. 16; John i. 27. *The centurion that stood by*,—Superintending the flagellation. Cf. Mark xv. 39. *Is it lawful*—Is it allowed you to scourge a man, Roman—that is, a Roman, the word "man" being prefixed, as in ii. 22, "Men, Israelites," *et al.* *And uncondemned?*—And that, too, without previous trial. (See on xvi. 37.)

26. *Take heed what thou doest;*—The best MSS. and versions omit *hora*, "take heed"—What art thou about to do? The question expresses great concern. The centurion did not question Paul's statement, because it was almost an unprecedented thing for one who was not a Roman to claim to be one, as such a claim was punishable with death.

27. *Art thou a Roman?*—Lysias did not ask the question because he doubted the fact, but he wanted to hear it from Paul's own lips, and to know how he acquired the great privilege, which cost him so much money, when Paul appeared to be a poor man.

28. *With a great sum*—I, for a great sum of money, obtained this citizenship. Lysias (as his name intimates) was probably a Greek, and so had to purchase his citizenship. This was common under the emperors. Many Jews in Asia Minor had become Roman citizens in that way. In the reign of Claudius, his wife sold the rights of citizenship for a small sum, so that it was said, by way of reproach, that the *civitas* might be procured for "two cracked drinking-cups!" *And Paul said,*—Lit., "But Paul said, But I have even been born"—*q.d.*: "Yes, but I am even so by birth." He was not a citizen merely by being born in Tarsus, but because his father, or a more remote ancestor, acquired the *civitas* by purchase, or as a reward for some meritorious service done the State, or by certain forms of manumission.

29. *Then straightway*—Then immediately—perhaps without waiting for any order, as none is mentioned. *They departed*—They stood off from him, those who were about to examine him—to scourge him. Ver. 24, 25. *And the chief captain also*—And also the chiliarch was afraid—as well as the centurion and lictors—having ascertained that he is a Roman, and that he had bound him—that is, that he had bound a Roman citizen. Some refer this binding to the fastening to the whipping-post (ver. 25); but it seems more natural to refer it to the binding mentioned xxi. 33. Alf.: "That he had put him into custody." Cicero, against Verres, says: "It is a heinous sin to *bind* a Roman citizen; it is wickedness to beat him; it is next to parricide to kill him; and what shall I say to crucify him?" If Paul could show that, without just cause, he had been bound as a prisoner by Lysias, being a Roman citizen, the consequences might be very serious—Lysias had cause to fear. He had put him into custody, and could not release him at once, for fear of a popular tumult; hence he pursued the most prudent course left open to him, and got clear of the troublesome affair as soon as he could.

30. *On the morrow,*—Lit., "But on the morrow, wishing to know the certainty—the reason why he is accused by the Jews—he released him." *From his bands,*—Is added in some MSS.—apparently as a gloss—that is what is meant, for Paul was not now discharged from custody, but the chiliarch did not cause him to appear before the Sanhedrim bound with chains, as he was a Roman citizen. *And commanded the chief priests*—Alf. says: "It seems remarkable that the tribune in

command should have had the power to summon the Sanhedrim." But who else should do it? It was his province to do so, as he was about to turn over the prisoner to that court. *All their council*—All the Sanhedrim. (See on iv. 15; v. 21, 24.) *And brought Paul down*,—From the barracks in the tower of Antonia to the place where the Sanhedrim then sat—they had probably removed from Gazith, an apartment in the inner temple where they used to sit, to a room on Mount Zion, near the bridge over the Tyropoeon, or to the outer court of the temple. The chiliarch and his men would not enter into the inner court—as the Romans had granted the Jews power to put to death any foreigner who passed the forbidden limits. *And set him before them*.—He placed him face to face with his accusers, that their charges and his defense might be heard. Lysias does not seem to have presided, or indeed to be present. *Cf.* xxiii. 10.

## CHAPTER XXIII.

1 *As Paul pleadeth his cause, 2 Ananias commandeth them to smite him. 7 Dissension among his accusers. 11 God encourageth him. 14 The Jews' laying wait for Paul 20 is declared unto the chief captain. 27 He sendeth him to Felix the governor.*

XXIII.—1. *And Paul, earnestly beholding the council,*—And having fixed his eyes intently on the Sanhedrim. He thus showed his calmness, and courage, and conscious integrity, secured their attention (*cf.* iii. 4), and ascertained the character of those whom he was going to address. Ver. 6. He probably saw some present who were in the council when he received from it his commission to persecute the disciples. *Men and brethren,*—Men, brethren—the usual formula. (See on ii. 29.) He does not add "fathers," as in xxii. 1. *I have lived*—I have lived to God—in all good conscience till this day. *Polileuo*, from *polites*, a citizen, means to conduct oneself according to the laws and customs of the State (Phil. i. 27; iii. 20); and so, generally, to live—here, to live to God, *i.e.*, according to his will, to his glory. Rom. vi. 10; Gal. ii. 19; 2 Cor. v. 13. Paul had a perfect consciousness of acting right all his life. He was scrupulous in observing the law (Phil. iii. 6); he "verily thought that he ought to do many things contrary to the name of Jesus," when with "zeal" he "persecuted the Church" (xxvi. 9; Phil. iii. 6); and he had been equally conscientious at, and since, his conversion, as he said he "exercised himself to have always a conscience void of offense toward God and toward men." *Cf.* xxiv. 16; 2 Tim. i. 3. He himself says that many things which he did before his conversion were wrong—that in themselves they were of great turpitude—"but," he adds, "I obtained mercy, because I did it ignorantly, in unbelief." 1 Tim. i. 12-16. If he had refused the clearer light vouchsafed to him, his plea of conscientiousness would have been of no avail; but the conscientiousness of the man was exhibited when, upon better advisement, he preached the faith which he once destroyed.

2. *And the high priest Ananias*—This was a common name among the Jews—Heb., *Hananiah*, "Jehovah hath bestowed." This Ananias was son of Nebedaeus: he was made high-priest by Herod, King of Chalcis, about A.D. 48. In 52 he was sent as a prisoner to Rome by Quadratus, proconsul of Syria, and Jonathan was appointed in his place; but he was discharged by Claudius, and after the murder of Jonathan, according to some, he was re-instated in the high-priesthood, which he held till the appointment of Ismael, A.D. 60, or 61, just after the time when Paul was brought before him—five or six years after this, he was slain by the Sicarii. Josephus, *Ant.*, xx. 8; *Wars*, ii. 17. But it is doubted by

many whether he was restored to his office: he may have officiated as high-priest after the murder of Jonathan, without any formal restoration. He was a man of great influence, and the Roman governor would recognize him in the pontifical character, if no serious objections were raised. As to the title, that would be given to him whether in office or not, if he had ever filled it—as among us. *Them that stood by him*,—Those standing by him—the attendants on the high-priest. *To smite him on the mouth*.—To strike his mouth. This is the Oriental way of disapproving what is said by an inferior to a superior. Thus, in Persia, those who are charged with an offense are struck on the mouth with a slipper if they attempt to make a defense. Cf. 1 Kings xxii. 24. The high-priest considered it a gross insult for Paul to proclaim his innocence when he had been charged with great criminality. The mouth of such a bold blasphemer must be stopped!

3. *God shall smite thee*.—God will strike thee. This is not an imprecation—nor perhaps a prediction of his coming fate—but such an assertion as any one would be likely to make in view of such a brutal outrage. It is the sentiment of universal humanity that God will avenge oppressed innocence. *Thou whited wall*:—Thou hypocrite. As the walls of sepulchers were whitewashed—looking fair outside, while they were foul inside—so with the profession of a saint, Ananias had the heart of a fiend. (See on Matt. xxiii. 27.) *For*—And. The *kai* is expressive of wonder at his inconsistency. And thou sittest judging me according to the law, and transgressing the law art ordering me to be stricken! Deut. xix. 15-18; Rom. ii. 1, 21, 22, 23.

4. *And they that stood by*,—The attendants, as ver. 2, where the same word is used. *Revilest thou*—The high-priest of God revilest thou? This is an expression of horror at his impiety. The attendants of Ananias, of course, would consider him, or at least speak of him, as God's high-priest.

5. *I wist not, brethren, that he was the high priest*:—Lit., "I knew not that he is high-priest." Burton: "I was not aware that there is now a high-priest." As it does not appear that Ananias had ever been restored to the office after his deposition and the murder of his successor, Paul might have supposed that he assumed the presidency of the Sanhedrim (usually filled by the high-priest) without any legal, as he certainly had no divine, claim to the pontificate. (See on ver. 2.) Paul's language implies that he would respect the office, if he could not respect the man. The construction given to *edein*, reflect, consider—"I did not bear in mind"—an excuse for rashness or excitement, does not appear to be tenable. Paul makes no apology, except in the sense of explanation and defense. The suggestion that on account of imperfect vision Paul did not recognize the speaker—as Alf., who adds: "He heard the insolent order given, but knew not from whom it proceeded"—is quite improbable. On other occasions Paul's vision is sufficiently acute. He knew that the speaker was in the president's chair, and probably knew

that he was Ananias, but he did not know that he was the high-priest—nor does he now admit that he is. He says, in effect: I would not thus rebuke God's high-priest, though he might personally deserve it, because of the office which we are commanded to respect. Though Ananias might not have been by birth entitled to the high-priest's office, yet if he had been placed in it by the Roman authorities, Paul would have obeyed him in all things lawful. Rom. xiii. *For it is written*,—This shows the apostle's deference to the injunctions of Scripture, and that he could not have intended to rebuke God's high-priest. *Thou shalt not speak evil*—The quotation is from Ex. xxii. 28 (27 Heb.), and agrees with the Hebrew. It is taken word for word from the LXX., except the transposition of the last two words. It has no specific reference to the high-priest, but as his office was one of great authority, of course it would be included. Denunciatory language, which would be proper to use, especially by an apostle, to men in private station, would be improper to be used to or of one clothed with the functions of office.

6. *But when Paul perceived*—Knowing how the Sanhedrim was constituted, he adopted an ingenious and allowable method of escaping a rough handling—setting one party against the other. As the Pharisees had been foremost in the persecution of Christ, so the Sadducees were foremost in persecuting the apostles. (See on iv. 1; v. 17.) These sects were bitter rivals, and were at that time of about equal force in the Sanhedrim—the Sadducees being less scrupulous in their intercourse with Gentiles, and less careful in the observance of the law, than the Pharisees. *Men and brethren*,—Conciliatory, as in ver. 1. *I am a Pharisee, the son of a Pharisee*:—Or, as many good MSS. and versions, "a son of Pharisees." He was born a Pharisee of Pharisees—a descendant of Pharisees; and continued one till his conversion, and ever since he had maintained the principles of the Pharisees, wherein they differed from those of the Sadducees—a capital instance of which he proceeds to state. *Of the hope and resurrection of the dead*—This does not appear to be an hendiadys, which is rarely if ever found in the N.T.—"the hope of the resurrection;" but, the article omitted in the Greek after a preposition, as Bloom.: "For the hope of the dead and their resurrection." Cf. Ps. xvi. 9; 1 Thess. iv. 13. This seems better than Hackett, after Meyer and De Wette: "For hope's sake and (that) a resurrection of the dead." *I am called in question*.—I am judged—put on trial. Some charge deception on Paul, as he was not tried for his belief in the resurrection; but that is the very thing for which he was tried. He was a witness of the resurrection of Jesus, on which he constantly based the hope of the resurrection of all men. The Pharisees denied the fact of the resurrection of Jesus, and the Sadducees denied the possibility of any resurrection—hence it is said that "the priests and the captains of the temple and the Sadducees, came upon the apostles, being grieved that they taught the people, and preached through Jesus the resurrection from the dead." (See on iv. 1, 2; xxiv. 15, 21; xxvi. 6; xxviii. 20.) There were other things for which Paul was called in question, but all centered in

the great burden of his preaching, the resurrection of Christ, and, as based on that, the resurrection of all dead persons.

7. *A dissension*—The old controversy was started again. *Divided*.—Rent asunder. What Paul designed and desired—there can be a good use as well as a bad one made of the maxim, *Divide et impera*.

8. *For the*—For Sadducees indeed say there is no resurrection—no reunion of soul and body after death, as they denied the future state, as Josephus says of them, Ant. xviii. 1; Wars, ii. 8. *Neither angel*,—A celestial intelligence. *Nor spirit*:—A soul of man disembodied. *But the Pharisees confess both*.—The resurrection and the existence of spiritual intelligences. Josephus represents their belief as something resembling the transmigration of souls; but he Grecized. The belief of the Pharisees in general appears to have been that of the orthodox Jews, the same as that of Christians, only not so developed. (See on Matt. xxii. 23-33; John xi. 24.)

9. *Cry*:—Clamor, uproar. *And the scribes*—The learned expounders of the law would naturally be foremost in the controversy. Some MSS. and versions read, "certain of the scribes of the Pharisees' party." *Arose, and strove*,—Rising up, contended vehemently. *We find no evil in this man*:—Winer: "We find nothing criminal in this man; but if a spirit or angel has spoken to him—(which the Pharisees utter with gestures expressive of reserve), *sc.*, the matter is doubtful, and demands caution. Others take the words interrogatively (Lachm.): if, however—has spoken—what is to be done? The addition, 'let us not fight against God,' found in some codices, is a gloss, It may be doubted whether the preceding is really an *aposiopesis*, or merely a break in the discourse takes place in ver. 10." The addition in some codices was probably suggested by v. 39. The *aposiopesis* may have this force, But what if a spirit spoke to him, or an angel! This exclamation was very natural in view of the character of their controversy. They may have had reference to something they had heard about the phenomena connected with Paul's conversion, or the trance of which he spoke the day before—xxii. 17-21—the recital of which occasioned the uprising against Paul.

10. *And when there arose a great dissension*,—The dissension of ver. 7 has increased in force. *Fearing*—*Phobetheis* is probably the true reading; though the other yields the same sense. *Should have been pulled in pieces of them*,—Might be pulled asunder by them—the enraged Sadducees trying to snatch him away, and the Pharisees trying to rescue him. *The soldiers*—The detached force on duty in the fortress of Antonia. *The castle*.—The barracks. (See on xxii. 24.)

11. *And the night*—And in the night following these troubles—when Paul needed encouragement. *The Lord*—That is, Jesus—with whom Paul was now getting well acquainted. *Stood by him*,—In a vision, or trance, as in xxii. 17-21.

*Be of good cheer*,—Be still courageous—do not despond. *Paul*:—Not in many of the best MSS. and versions. *For as*—For as thou hast fully testified as to the things concerning me at Jerusalem, so must thou bear testimony also at Rome. He wanted to go to Rome. *Cf.* xix. 21; Rom. i. 13. This gave him the comfortable assurance that though men might rage, and try to kill him, he was immortal till the work was done which God had marked out for him to do.

12. *Certain of the Jews*—Some read "the Jews"—as opposed to Paul. *Banded together*,—Having formed a combination. *And bound themselves under a curse*,—Anathematized themselves—took an oath of execration—bound themselves by an oath. The Jews of that time were accustomed to band themselves together under an oath to kill men who opposed the laws. *Cf.* 1 Sam. xiv. 24. Josephus says ten men bound themselves by an oath to encounter every peril to take the life of Herod on that ground. Philo says it was the duty of every one to kill those who forsook the worship of God. Thus Luke's history precisely accords in so improbable a case as this with the opinions and practices of the Jews of that time.

13. *Which had made*—Who were making—as the best copies read. *Conspiracy*.—Lit., "Swearing together."

14. *To the chief priests and elders*,—Judas had done the like in regard to Jesus. (See on Matt. xxvi. 14.) The Pharisees would soon unite again with the Sadducees in hostility to a common foe. *We have bound ourselves*—Lit., "We anathematized ourselves with an anathema." A strong Hebraism—though similar forms are found in the classics. (See Winer, Gr. Gr. T., liv. 3.)

15. *Ye with the council*—In the name of the Sanhedrim. *Signify*—A legal term. The sense is, these atrocious wretches told the members of the Sanhedrim, who were hostile to Paul, and who were ready to countenance and co-operate in any plot for his assassination, that they should send an official notice to the chiliarch to bring him down from the Castle of Antonia to the place where the Sanhedrim met, under pretense that they were going to examine so as to determine more accurately the matters concerning him. As the trial had been broken off the day before, this was a most plausible scheme, and would have probably succeeded, but for a marplot which God had provided. *To-morrow*,—Is not in the best MSS.—it may have been introduced from ver. 20. *And we, or ever he come near*,—And we, before he has come near—before he should reach the place where the Sanhedrim met, they would be ready to make way with him—they would assassinate him on the way. They would not mind imperiling their own lives to take the life of so detestable a heretic. John xvi. 2; Acts xxvi. 9-11.

16. *And when Paul's sister's son heard*—Paul's sister and other relatives may have been converted through his instrumentality when he returned to Tarsus, ix.

30; and his nephew may have come to Jerusalem to see his uncle at the time of Pentecost. But nothing is heard of him or his mother after this. The young man would naturally watch the movements of his uncle's enemies, and may have overheard them when plotting or revealing their conspiracy to the priests and elders. He was hardly attending a Rabbinnical school, and heard of it there, as Alf. suggests. *Their lying in wait*,—The lying in wait—the ambush projected by the conspirators. *He went*—Having come and entering into the barracks, reported to Paul. Lysias would allow his friends to have access to him, especially, as he was a Roman citizen. Cf. xxii. 29; xxiv. 23.

17. *Then Paul*—And Paul, calling to him one of the centurions—who was on guard in the barracks—said, Conduct this young man to the chiliarch, for he has something to report to him.

18. *So*—Therefore—in compliance with the request of Paul, to whom such civility was due, being a Roman citizen. He would be disposed to treat Paul with respect after what had taken place. *And said*;—And says—the present tense, as more graphic. Luke relates the details, as the case is one of great importance. *Paul the prisoner*—The word means one in bonds. *Who hath*—Having—that is, as he has something to say to thee.

19. *Took him by the hand*—Taking hold of his hand—showing earnestness, and inspiring confidence. *And went*—And withdrawing—into another apartment—inquired privately, What is it thou hast to report to me?

20. *And he said*,—He simply rehearsed the story of the conspiracy, and naturally added a request that the chiliarch would not become a party in the atrocious business. *The Jews*—Meaning, of course, those referred to in ver. 12. *Have agreed*—Concerted a plot to make an official request of thee that to-morrow thou wouldst bring down Paul to the Sanhedrim, as if they were going to ascertain something more accurately concerning him—that is, to finish the trial broken off the day before.

21. *But*—Therefore do not thou be persuaded by them—do not yield to their request. *For there lie in wait for him*—The plot is already matured. *Of them*—Of the great body of the Jews who were hostile to Paul. Ver. 12. *Now are they ready*,—To kill him. Ver. 15. *Looking for a promise from thee*.—Awaiting the order from thee—viz., to send him down. *Epangelia* usually means "promise" in the N.T., but as the article is used, and they did not ask Lysias to promise, but to send Paul down, it here seems to mean "order." So Robinson.

22. *So*—Therefore—having had the interview. *And charged him*,—Having charged him to divulge to no one. *That thou hast shewed*—A change to the direct style, as in Luke v. 14. Secrecy was of the utmost importance—and as young people are frequently indiscreet, the tribune did well to give this caution.

23. *Two*—Not "one or two" (Howson); nor "some two or three" (Hackett); but "some two"—as they were to *make ready two hundred soldiers*—Legionaries. *To go to Cesarea*,—This was about sixty miles N.W. of Jerusalem, on the Mediterranean—where the procurator resided. (See on viii. 40.) *And horsemen*—Seventy cavalymen. *Spearmen*—*Dexiolabos* means, "taking the right hand," or "taking in the right hand;" hence Parkhurst and others say, "A soldier who takes and carries a spear, or javelin, in his right hand—a spearman." Vulg.: *Lancearios*; so Sahidic, AETHiopic; Wic.: "Spere men;" Rh.: "Launces;" Tyn., Cr.: "Spere men;" Gen.: "Dartes." The Alexandrian MS. has *dexiobolous*, meaning those who cast darts with the right hand; which may have been a gloss, favoring the common rendering. These were light-armed troops. Lysias sent troops adapted to every emergency—four hundred and seventy in all. *At the third hour of the night*;—Before 9 P.M. Lysias was thus prompt, as he wanted to get out of his embarrassing situation as soon as possible. He could not conveniently keep Paul in the barracks, and it would endanger his life to liberate him in Jerusalem—so he sent him to Felix.

24. *And provide*—And that they should provide beasts. The word means horses, mules, or any other beasts of burden. Paul would want more than one, for that long and rapid ride. *That they may set*—In order that, having mounted Paul, they might bring him safely through to Felix the governor. Felix was procurator of Judea A.D. 51-58. He was a freedman of Claudius, and hence is called Claudius, and Antonius, from the emperor's mother, Antonia. He first married Drusilla, a granddaughter of Antony and Cleopatra; and afterward another Drusilla, the daughter of Herod Agrippa I. Seutonius calls him the husband of three queens. He was a man of ability, but avaricious, cruel, and licentious. Tacitus gives him the character which Luke does in The Acts. He was recalled by Nero, and escaped punishment through the influence of his brother Pallas, the emperor's favorite.

25. *And he wrote*—Writing a letter having this form. It was probably written in Greek, and Paul preserved a copy of it. The Roman law required that an *elogium*, as they called it, should be written by a subordinate officer in sending a prisoner to his superior.

26. *Claudius*—A Roman name. *Lysias* is Greek. *The most excellent*—The title given to Roman dignitaries. (See on Luke i. 3.) *Governor*—*Hegemon* means a leader, a chief. Pilate and Festus are also so called; but the usual Greek title for a procurator was *epitropos*. (See on Matt. xxvii. 2; Acts xxvi. 30; Josephus, Ant., xviii. 3. 1.) *Sendeth greeting*.—Lit., "To rejoice." Joy to you! An epistolary formula. (See on xv. 23.)

27. *This man*—This man having been apprehended by the Jews, and being just about to be killed by them, coming with the troop, I rescued him, having learned that he is a Roman. A slight fib, as he did not learn that Paul was a Roman till

afterward. Cf. xxii. 25-29. But he had more regard for his standing with the governor than he had for the truth. This shows the genuineness of the letter.

28. *And when I would have known*—Wesley: "And desiring to know the crime of which they accused him." *I brought him forth*—I took him down to their Sanhedrim. (See on xxii. 30.)

29. *Whom I perceived*—Lit., "Whom I found being accused concerning questions of their law." (See xviii. 15.) *But to have*—Lit., "But of nothing worthy of death or bonds having accusation." That is, in effect, Paul was innocent, and so every Roman magistrate before whom he was brought declared him.

30. *And when it was told me*—But a plot against the man having been disclosed to me, as about to be carried into effect. *That the Jews*—May be a gloss, as it is wanting in many of the best MSS. and versions. *And gave commandment to his accusers*—Having charged also the accusers to say the things concerning him before thee. *Farewell.*—(See on xv. 29). This ought not to be expunged, "as it seems to be genuine, though wanting in A, B, 13, and some versions.

31. *Brought him by night to Antipatris.*—They probably followed the Roman road, *via Gophna*, to Antipatris, about thirty-eight miles. As they were well provided for the journey, and it was a forced march, they could accomplish it very well in less than twelve hours. Antipatris was on the military road to Cesarea. It was built by Herod the Great, on the site of a former place called Kapharsaba, and was named after his father, Antipater. The old name, however, re-appears in Kefr Saba, given to a village on, or near, the old site. Traces of the Roman road are still found.

32. *On the morrow*—As they were fatigued by their forced march, they would travel leisurely back. There was no necessity of their accompanying Paul any farther, and they probably had orders to return when they reached Antipatris, if they found it unnecessary to go farther. It appears that the "spearmen," as well as the infantry, returned from Antipatris. *The castle:*—The barracks.

33. *Who,*—The horsemen. *When they came to Cesarea,*—Which would be probably before night, as it was only about twenty-five miles.

34. *And when the governor had read*—And having read—*the letter* is implied—"the governor" is apparently an interpolation. *He asked of what province he was.*—Having inquired from what province he is. A very natural inquiry, as the letter spoke of him as a Roman citizen: he might also want to correspond with the governor of the province to which he belonged. The word *eparchia*, "province," here used, was a general term for both the emperor's and the senate's prefectures, as *hegemon*, "governor," was applied to a governor of either. *And when he understood*—And having ascertained.

35. *I will hear thee*,—I will hear thee out for myself, said he, when also thine accusers are present. This was in strict conformity to Roman law. A governor was not to depend upon a letter of commitment, but he was to hear both sides, and judge impartially. *To be kept*—Guarded as a prisoner. *In Herod's judgment-hall*.—The *praetorium* was a palace which Herod had built at Cesarea, and where the procurator resided: according to ancient custom, it probably had a prison connected with it, or some room in it may have been set apart for the confinement of Paul.

## CHAPTER XXIV.

1 *Paul being accused by Tertullus the orator, 10 answereth for his life and doctrine. 24 He preacheth Christ to the governor and his wife. 26 The governor hopeth for a bribe, but in vain. 27 At last, going out of his office, he leaveth Paul in prison.*

XXIV.—1. *And after five days,*—The fifth day after Paul left Jerusalem. *Descended*—Came down—the usual style in going to any place from the metropolis, especially to the sea-board. *With the elders,*—Many MSS. and versions read, "certain of the elders," which is what is meant, as the whole Sanhedrim was not there. *Orator*—The *rhetor* was a pleader, an advocate. In the provinces advocates were in great demand, as the people were not familiar with the forms of Roman law. It is not known whether Latin or Greek was used in this trial—for though Latin was the preferred language, Greek was allowed. *Tertullus* is a Roman name, the diminutive of Tertius. *Who informed*—Plural—Ananias, the elders, and Tertullus. The language is technical. They made a formal declaration of their wish to prosecute Paul.

2. *And when he was called forth,*—Paul was cited from the guardroom to hear the charges preferred against him—this was in accordance with Roman law. *Cf. xxv. 16. Tertullus began to accuse him,*—Entered upon the prosecution of the case. *Saying,*—Like an adroit orator, he praises the judge to secure his good-will. *Seeing that by thee we enjoy great quietness,*—This was specially flattering to Felix, as he had recently suppressed the insurrection of the Egyptian false prophet (xxi. 38), and assumed the title of "Pacifier of the Provinces." *And that very worthy deeds*—Robinson: "Many excellent arrangements having been made for this nation, *i.e.*, in reference to the government and institutions." *By thy providence,*—Through thy foresight—provision, prudence. The old Romans used to ascribe their success to their gods, but in after times it was ascribed to their rulers. There are coins still extant bearing the inscription, "Providentia Caesaris." The word "providence," found also in Tyn., Cr., Gen., and Rh. (Vulg., *providentiam*), is not elsewhere in A.V., and here it is referred to Felix, not to God!

3. *We accept it*—This should probably be joined to the last clause. We acknowledge with all gratitude. *Always, and in all places,*—This may be rendered, "in every way and everywhere," and be joined to "are done," ver. 2. Many excellent arrangements having been made for this nation, by thy prudence, in every way and everywhere. *Most noble Felix,*—(See on xxiii. 26).

4. *Notwithstanding*,—But that I may not longer hinder thee. Hackett thinks this refers not to the preamble, but to the plea—it seems, however, to refer to the preamble. It was an adroit way of intimating that he could say a good deal more in the same strain of eulogy, but that he would not intrude upon the governor's time and patience. *I pray thee*,—Rh., correctly: "I desire thee of thy clemency briefly to hear us." Wic.: "Schortli here us for thi mekenesse." Tyn., Cr., Gen.: "Curtesy." Tertullus identifies himself with his clients.

5. *For we have found*—The case stands thus: having found this man. The participle is used for the finite verb by *anacoluthon*. *A pestilent fellow*,—Lit., "A pest"—a detestable character, one to be abated as a nuisance. *And a mover of sedition*—And one exciting insurrection among all the Jews throughout the empire. *A ring-leader*—A foremost man. *Of the sect*—*Hairesis*, whence our word "heresy," as it is rendered ver. 14. (See on v. 17; xv. 5.) *Nazarenes*:—Here only in the N.T. used as a term of reproach for Christians. Tertullus, representing Jews, would not, of course, call them Christians. (See on xi. 26.)

6. *Who also hath gone about*—Who also attempted to profane the temple. (See on xxi. 28.) *Whom we took*,—Whom we also seized. *And would have judged*—Wished to judge. *According to our law*:—He meant that, as the Roman government allowed them to judge such offenders by the Jewish law, they wanted to do so, but were prevented by Lysias. This clause and ver. 7, and the first clause of ver. 8, are wanting in many of the best MSS. and some versions; but they are found in others, and in the Syr., Vulg., and several Fathers, and are probably genuine.

7. *But the chief captain*—But Lysias, the chiliarch, having come upon us with much violence, took him away out of our hands. This was not the case. (See on xxi. 32.)

8. *By examining of whom*,—Of Paul, who is the subject of discourse—not Lysias, who is incidentally mentioned, if the clause is genuine. Tertullus hardly meant examination by torture, as Paul was a Roman citizen. It was as much as to say, Examine into the case, and thou wilt find that our charges are well sustained. He seemed to want Felix to give up Paul to be tried by the Sanhedrim, and then, of course, he would be put to death.

9. *And the Jews also assented*,—The better reading is, "joined in setting upon him"—"acted in concert in the attack"—which amounts to the same. *That these things were so*.—They asserted these things so to be—*i.e.*, that Paul was guilty of sedition, heresy, and profanation of the temple.

10. *After that the governor*—The governor having nodded to him to speak. Cf. John xiii. 24. Felix was probably on the *bema*, or tribune. *Forasmuch as I know*—Well knowing. *Many years*—About six—a long while in those changing

times. *A judge*—Judicial powers being invested in procurators. *Unto this nation*,—For this nation. Paul says "nation," not "people," because he is addressing a foreigner. Ver. 17. *The more cheerfully*—More cheerfully, but the best MSS. and versions have simply "cheerfully." *Answer for myself*:—Lit., "Apologize as to the things concerning myself." He makes an apology, or defense. This is a dignified exordium—there is no flattery, but at the same time an expression of confidence in Felix as a judge, on the ground of his familiar acquaintance with all the affairs of the province.

11. *Because that thou mayest understand*,—Thou being able to ascertain. That is, he made his defense cheerfully on this ground also, that the subject lay within a narrow compass—the time embraced in the alleged transactions being only *twelve days*—They are counted thus: 1. Day of the arrival at Jerusalem (xxi. 17); 2. Interview with James (18); 3. Assumption of the vow (21, 26); 4, 5, 6, 7. Vow continued, which was to have lasted seven days, but was interrupted on the fifth (27); 8. Before the Sanhedrim (xxii. 30—xxiii. 1-10); 9. Plot of the Jews and the journey by night to Antipatris (xxiii. 12-31); 10, 11, 12. At Cesarea—this being the thirteenth, the fifth after leaving Jerusalem (ver. 1). Thus twelve days had elapsed since he reached Jerusalem—the day of the trial not being counted. *For to worship*.—In order to worship in the temple—of course, then, he would not profane it. As to Paul's observance of the Pentecost, and other Jewish feasts, see on Acts xviii. 21; xxii. 17.

12. *And they neither found me*—And neither in the temple found they me disputing with anyone, or causing any disorderly concourse of people, nor in the synagogues, nor throughout the city. It would not have been unlawful for him to dispute in the temple, or in the synagogues, or in the streets, if there was no disturbance of the peace; but Paul had had no such disputes.

13. *Neither*—Nor can they give proof to thee concerning the things of which they now accuse me.

14. *But*—Having disposed of the false charge of sedition, he acknowledges what was true. *After the way*—The gospel way, the Christian mode of life. (See on ix. 2.) *Which they call heresy*,—Rendered "sect" ver. 5. There may be a slight tinge of reproach in their use of the word, which has usually no bad meaning. (See on v. 17; xv. 5; xxvi. 5.) Paul meant that, as there were those who followed the way of the Pharisees, and others the way of the Sadducees, so he followed the way of the Nazarenes—who were only another Jewish sect, claiming, like the others, the sanction of the Roman government. *So worship I the God of my fathers*,—I have introduced no new god, and no unrecognized mode of worshiping the God of the Jews. *Believing all things*—This is added to show more clearly that he was no innovator; but that he upheld the national religion. There is in this an implication that the Jews did not conform to their own Scriptures, or they also

would worship in the way which they called heresy, as the law and the prophets were all fulfilled in Jesus of Nazareth.

15. *And have hope*—Having hope toward God—founded on the assurance which he has given. *Which they themselves also allow*,—Which also these themselves entertain. That is, his accusers—so that the Pharisees must have made up their breach with the Sadducees (xxiii. 7), and became Paul's accusers before Felix—for they believed in the resurrection, as did the great body of the Jews—the Sadducees, who denied it, being a small sect. *That there shall be*—That there is to be a resurrection both of righteous and unrighteous persons. *Dead* is not in many MSS. and versions. This is a classic text for the general resurrection: it opposes annihilation, and implies retribution. (See on xxiii. 6; xxvi. 5-8.)

16. *And herein*—On this account—because there is to be a resurrection. *Do I exercise myself*,—I, for my part, exert myself. *A conscience void of offence*—Lit., "An unstumbling conscience"—one which does not stumble against law—blameless—both *toward God, and toward men*.—That is, I have always strived to discharge my duty to both God and man, so that my conscience should be undisturbed. (See on xxiii. 1.) Being thus conscientious in doing his duty, according to the Scriptures, and in view of future retribution, he could not be guilty of the crimes alleged against him.

17. *Now*,—Adverting to the charge in ver. 6. *After many years*,—After several years' absence—say four or five. *I came to bring alms to my nation*,—For the purpose of making alms—that is, to bring the money he had collected for the poor saints at Jerusalem, who belonged to the Jewish nation. Luke makes no mention of this charity in The Acts; but Paul does frequently in his Epistles. Rom. xv. 25, 26; 1 Cor. xvi, 1-4; 2 Cor. viii. 1-4. This undesigned coincidence is a mark of veracity. *And offerings*.—As there is a reference to the purification of the Nazarites in the next verse, it is thought that these were the ritual offerings, which he undertook to offer on that occasion (xxi. 23, 26)—but these offerings may have been gifts to the temple. The foreign Jews, though Christians, may have continued this custom. There is no such connection with these offerings and the purification, referred to in the next verse, as would make the former interpretation necessary; while that hardly agrees with the assertion that he came to Jerusalem to bring those offerings.

18. *Whereupon*—In which—that is, in the performance of which services—they found me purified in the temple, not with a mob, nor with a tumult, but certain Jews from Asia saw me. Instead of being apprehended by legal officers in profaning the temple, I was merely seen there by some Asiatic Jews, private, obscure persons, who have not appeared to witness against me.

19. *Who ought to have been here*—The law required this; but the Sanhedrim would not send such witnesses, as Paul could readily prove that not he, but they themselves, made all the disturbance. *Object*,—Accuse, if they might have any thing against me.

20. *Or else*—Or let these themselves say what they found in me wrong when I stood before the Sanhedrim.

21. *Except*—Unless concerning this one statement which I loudly expressed as I stood among them, Concerning a resurrection of dead persons I am being judged to-day before you. (See on xxiii. 6-8.) As Lysias had considered that a question of their law, and not within the purview of the Roman courts, Felix would hardly view it in any other light.

22. *And when Felix*—But Felix put them off—deferred the case—knowing more accurately the things concerning the way—that is, he was better acquainted with the Christian religion than the Sanhedrists supposed, or the complaint assumed. He had been six years procurator, his wife was a Jewess, and the gospel had been preached in Cesarea, as well as in all other parts of Judea, so that he had the means of knowing, and, as a governor, it behooved him to know, the relation which "the sect of the Nazarenes" (ver. 5) bore to the other sects in the province. He would not, therefore, pronounce sentence against Paul, whom he knew to be innocent, while at the same time he did not wish to offend the Sanhedrists, and moreover he hoped to put money into his purse by the postponement (ver. 26). As an excuse for the deferral he said, When Lysias the chiliarch shall have come down (from Jerusalem to Cesarea), *I will know the uttermost of your matter*. So Tyn., Cr. The Gen. has, "I will decide your matter." Lit., "I will *diagnose* the things concerning you." So the word is used, Acts xxiii. 15; Deut. ii. 7, LXX. Robinson: "Know thoroughly, inquire into fully." W. and W.: "I will decide the matters between you." So Alf. Whether or not Lysias was soon expected, or ever came, does not appear.

23. *And he commanded*—This is in apposition with "said," ver. 22, and both belong to "deferred"—giving orders to the centurion that he be kept in custody and have indulgence, and to forbid none of his friends to serve him. The article is before centurion, implying the centurion who had charge of Paul—whether one of those who accompanied him from Jerusalem, or one resident at Cesarea, does not appear. It was necessary to keep Paul in confinement, because his case was not yet adjudged; but if he was kept, as some suppose, in "military custody," though his left arm was chained to a soldier, he may have been otherwise treated with lenity—which appears to be what is meant by the word "liberty." *Or come unto him*.—These words are wanting in the best MSS. and versions—they were probably added as a gloss. It was a great alleviation to Paul, that his friends (lit., "his own") were permitted to visit him and minister to his wants. Through Luke,

Philip, and others, moreover, he could still give directions concerning the work of the Lord—while by his imprisonment he was being disciplined and prepared for future usefulness.

24. *And after certain days*,—A few days afterward. *When Felix came*—Felix having come—to the place of audience, xxv. 23. *With his wife Drusilla*,—With Drusilla his wife, being a Jewess, and so would be inclined to hear what Paul had to say concerning the faith toward Christ—the faith which had Christ for its object—the Christian religion. "Christ" seems to be here used as a proper name. Drusilla was a younger daughter of Herod Agrippa (xii.), and a sister of Agrippa mentioned xxv. 13. Josephus (Ant. xx. 7) says, "Agrippa gave his sister Drusilla in marriage to Azizus, King of the Emessenes, who had consented to be circumcised for the sake of the alliance. But this marriage of Drusilla with Azizus was dissolved in a short time, after this manner: When Felix was procurator for Judea, he saw her, and being captivated by her beauty, persuaded her to desert her husband, transgress the laws of her country, and marry himself." She had a son by Felix, and both mother and son were destroyed by the eruption of Vesuvius, A.D. 79. Her history, as given by Josephus, agrees with Luke's account of her.

25. *And as he reasoned*—Discoursed. *Of righteousness*,—Concerning justice, rectitude—in which Felix was so deficient. Tacitus says of him: "Relying upon the influence of his brother at court, the infamous Pallas, this man acted as if he had a license to commit every crime with impunity." *Temperance*,—Continenence, self-control—the due restraint of the passions and appetites—particularly chastity. And there was the adulterous wife of Felix seated by his side! Did not Paul remember Herodias and John the Baptist? If he did, he thought less of his head than of duty! *And judgment to come*,—The judgment which is about to be—a very different judgment from that of any earthly tribunal—a judgment in which all earthly judges shall be judged! What discoursing that must have been! And yet there was no denunciation. The great facts and principles were stated, and the consciences of Felix and Drusilla were left to make the application; and so they did—at least so did the conscience of Felix. *Felix trembled*,—Having become alarmed by such discourse as he never heard before, and probably never again; for though conscience-stricken, he is still impenitent, and gets rid of the troublesome preacher as soon as possible. *Go thy way for this time*;—For the present, go. *When I have*—But when I have an opportunity, I will call for thee. He did call for him often afterward, but not to discourse about the faith of Christ. This verse should not be separated from the following.

26. *He hoped also*—At the same time also hoping that money will be given him by Paul. This shows what little effect Paul's sermon on righteousness, temperance, and the judgment to come, had on this hardened wretch. It was contrary to the Roman law for a judge to receive a bribe, though this crime was not uncommon.

He did not know that Christians could not thus evade the law. He knew that they were very liberal and charitable to one another—he naturally supposed that as Paul had brought considerable money to Jerusalem, he might still have some at his command, or that his friends would furnish it to him to secure his liberation. Hence he sent for him the more frequently, and had familiar talk with him—but not, as appears, on religion, except as he might make use of that to get Paul to give him money. *That he might loose him:*—This being the object, though this clause seems to have been a gloss introduced from the margin—it is not in the best MSS. and versions.

27. *But*—Instead of liberating him, and piqued perhaps because Paul would not bribe him. *After two years*—Two years having been completed. *Porcius Festus came into Felix' room:*—Lit., "Felix received a successor, Porcius Festus"—almost the very language of Josephus, Ant. xx. 8. 9. *And Felix, willing*—Wishing to lay up favor for himself with the Jews—to curry favor with them. *Left Paul bound.*—In military custody still. It was customary for governors in vacating their post to grant a jail-delivery: if Felix did, he made an exception in the case of Paul, because he wished to get the good-will of the Jews to keep them from complaining of him at Rome; but he did not succeed in his meanness, for they pursued him to Rome with their charges, and he would have been put to death but for the interposition of his brother Pallas, Nero's favorite. Porcius Festus was the twelfth proconsul of Judea. He succeeded Felix, about A.D. 60. He was a better governor than Felix, but he was a crafty time-server—he died about two years after he entered upon his office.

## CHAPTER XXV.

2 *The Jews accuse Paul before Festus.* 8 *He answereth for himself,* 11 *and appealeth unto Cesar.* 14 *Afterwards Festus openeth his matter to king Agrippa,* 23 *and he is brought forth.* 25 *Festus cleareth him to have done nothing worthy of death.*

XXV.—1. *Now when Festus*—Festus therefore having entered upon the province. *Eparchia* means properly a province, but here it is applied to a procuratorship attached to a province—the procuratorship of Judea belonged to the province of Syria; and the word is sometimes used as here: thus Josephus calls Festus an *eparchos*, Ant. xx. 8. 11. *After three days*—Festus went up to Jerusalem thus early to see the great metropolis, make himself acquainted with the Jews at head-quarters, and thus prepare for his administration.

2. *Then the high priest*—Ismael, son of Phabi, who succeeded Ananias. Josephus, Ant. xx. 8. 8. Some good MSS. and versions have "high-priests;" which Alf. edits, though he suggests, with Meyer and De Wette, that it might have been altered to agree with ver. 15. *And the chief of the Jews*—The first men—the Sanhedrists. *Informed him*—Laid information before him. *And besought him*,—Implying importunity.

3. *And desired*—Asking for themselves a favor against him. It appears from ver. 15 that they first asked Festus to condemn him without further ceremony; when he declined to do this, they asked him to send for him to be brought to Jerusalem, making an ambush to kill him on the way—as they had previously plotted. Cf. xxiii. 16.

4. *But Festus*—Festus therefore answered that Paul is kept in custody at Cesarea, and that he himself is about shortly to go thither. The A.V. is too peremptory—the language of Festus is conciliatory, though, of course, decisive.

5. *Which among you are able*,—Not those who were able to make the journey, but the chief men—the principal men of the Sanhedrim. Ver. 2. Wic.: "Thei that in you ben mygti." *Go down with me*,—Going down together; if there is any thing amiss in the man, let them accuse him. Instead of *touto*, "this," the best MSS. and versions have *atopon*, "amiss." (See on Luke xxiii. 41; Acts xxviii. 6.) Wic. and Rh.: "Crime;" Tyn. Cran.: "Fault;" Gen.: "Wickedness."

6. *And when*—And having spent among them not more than eight or ten days. So the best MSS. and versions. *He went down unto Cesarea*;—As he said he

would "shortly." Ver. 4. *And the next day*—As soon as he could do it. Cf. ver. 17. *Sitting on the judgment-seat*,—Sitting on the *bema*, or tribunal. (See on xviii. 12.)

7. *And when he was come*,—From the prison to the judgment-hall. *The Jews which came down*—The Jews who had come down, surrounded him (Paul)—bringing against him many and heavy charges, viz., heresy, impiety, and sedition. Ver. 8. Cf. xxiv. 5, 6. The best MSS. and versions have *kata pherontes*, "bringing against," and omit "against Paul."

8. *While he answered for himself*,—Paul saying in defense—lit., "apologizing." Neither with regard to the law of the Jews, nor with regard to the temple, nor with regard to Cesar, have I committed any sin. These were the three charges brought against him by Tertullus (xxiv. 5, 6). Paul's apology, of course, went into details in reference to all these points.

9. *But Festus, willing*—Wishing to lay up favor for himself with the Jews—to curry favor with them—on entering upon his procuratorship, as Felix did on leaving it. (See on xxiv. 27.) It appears that Festus was disposed to release Paul, but the Jews "spoke against it"—hence the proposal of Festus. Cf. xxviii. 18, 19. *Answered Paul*,—Instead of releasing him. *Wilt thou go up to Jerusalem, and there be judged*—There, concerning these things, to be judged before me? The governors sometimes held court at Jerusalem; but it would be useless to change the place of holding the court, unless he meant that he should be tried by the Sanhedrim, Festus himself being present to sanction the trial and protect the prisoner.

10. *Then*—But Paul said. He saw the design of Festus, and what would be the result of compliance with his proposal. It would be a virtual surrender of his rights as a Roman citizen, and would result in his condemnation—as in the case of Jesus. Luke xxiii. 23, 24. *I stand at Cesar's judgment-seat*,—Before the tribunal of Cesar am I standing, where—as a Roman citizen—I ought to be judged. He considered Festus as the representative of the emperor, and claimed the right of having his case then and there decided. *To the Jews*—To Jews I have done nothing wrong—and therefore they have no good claim to judge me. *As thou very well knowest*.—Lit., "As also thou perceivest better." Winer: "Better than thou seemest desirous to know, according to the supposition in ver. 9, of his being guilty." This Festus admitted (ver. 18). This use of the comparative was a convenient way of suggesting something that Paul did not care to express in plain terms.

11. *For if*—If therefore I do wrong—that is, am guilty—the same word as in ver. 10. If upon trial I am found guilty. Winer, xl. 2. *Or have committed any thing worthy of death*,—That is, if my offense deserves death. *I refuse not to die*:—I do not beg off from dying—I am willing to die. *But if*—Lit., "But if there is nothing of the things of which they are accusing me, no one has power to grant me as a

favor to them. This was a bold speech to Festus. Paul knew his rights, and dared to maintain them. In no case had the Jews any just claim on him, and Festus had no right to deliver him over to their malice. But seeing that he was not going to decide the case, Paul resorted to the only measure open to him. *I appeal unto Cesar*.—I call upon Cesar. *Epikaloumai* was the technical word corresponding to the Latin *apello*—which, when pronounced by a Roman citizen, suspended judicial proceedings.

12. *The council*,—The assessors who assisted him at the trial. He was bound to consult with them, and the decision of a majority decided the matter. Festus asked them whether the case was such as allowed of appeal—as all cases did not—and they agreed that it did. *Hast thou appealed*—Perhaps better declarative: "So thou hast appealed unto Cesar, to Cesar shalt thou go." He appears a little fretted. Paul must have rejoiced at this decision, as he was tired of his imprisonment, and greatly desired to go to Rome, and the Lord had promised him that he should do so. *Cf.* xix. 21; xxiii. 11.

13. *And after*—And some days having gone by since the appeal. *King Agrippa*—He was the son of Herod Agrippa, mentioned xii. At his father's death, he was seventeen years old—too young to ascend the throne of Judea—and Luke does not call him King of the Jews. He passed his early life at Rome, but, A.D. 48, or 50, he received from Claudius the kingdom of Chalcis—in 52, or 53, he was transferred, with the title of king, to the provinces of Batanea, Trachonitis, Auranitis, and Abilene. In 55 Nero gave him a part of Galilee and Perea. He reigned about fifty years, and died A.D. 100. *Bernice*—Josephus, "Berenice"—was a beautiful and dissolute woman. She was the eldest daughter of Herod Agrippa. After a brief stay with her first husband, she married her uncle Herod, King of Chalcis. After his death, to avoid the merited charge of incest with her brother Agrippa, she married Polemon, King of Cilicia; but soon returned to her brother Agrippa; and afterward became mistress of Vespasian and Titus. They were residing at Cesarea Philippi, their capital, at this time, and made a complimentary visit to Festus on the occasion of his becoming procurator. They were very loyal to Rome, and yet claimed to be staunch Jews! Luke's account of Agrippa and Bernice agrees with that of Josephus, and the Roman historians.

14. *And when they had been*—And as they were spending more days there—prolonging the festivities of the court. *Festus declared*—Festus laid before the king the facts relating to Paul. This was complimentary to Agrippa, who was the official guardian of the temple at Jerusalem; and it was calculated to conciliate the Jews, who were chagrined at losing their intended victim. *In bonds*—A prisoner—as Paul often calls himself. Eph. iii. 1.

15. *Informed me*,—Laid information before me, as in ver. 2. *Desiring*—Asking for themselves sentence against him. They really asked him to send for Paul, to

bring him to Jerusalem for trial; but Festus here represents them as asking him to pass judgment upon him in his absence. He wanted to make the case appear to Agrippa as favorable as possible to himself. The Jews, indeed, may have first asked Festus to condemn Paul without farther ceremony.

16. *It is not the manner of the Romans*—It is not a custom with Romans. *To deliver*—Lit., "To grant as a favor"—to give up any man—the rule being universal among Romans, whatever it may be among Jews. *To die*,—To destruction. But these words are wanting in the best MSS. and several versions: if a gloss, they are a correct one. *Before that*—Before the accused might have the accusers present. *And have license*—Lit., "And might receive place of defense concerning the accusation"—be allowed to defend himself. This rule has obtained among most civilized nations.

17. *Therefore*,—When, therefore, they came together here. Ver. 7. *Without any delay*—Making no delay—as Felix had done. *On the morrow*—On the succeeding day. Ver. 6. *I sat*—Having sat down on the tribunal, I ordered the man to be brought—from the prison to the tribunal.

18. *Against whom*,—Lit., "Around whom the accusers having taken their stand (ver. 7), brought forward no accusation whatever of such things as I supposed"—*e.g.*, treason, or some other capital offense, according to Roman law.

19. *But had*—But—instead of such—certain questions concerning their own religion (see on xvii. 22) they had against him. They brought forward these questions as charges against him. *And of one Jesus*,—And concerning a certain Jesus, who was dead, whom Paul was asserting to be alive.

20. *And because*—But I—emphatic—being perplexed in regard to the dispute concerning these things—so the best MSS. and versions. *Asked him*—Lit., "Said, Whether he would be willing to go to Jerusalem, and there be judged concerning these things." He did ask Paul this; but it was to curry favor with the Jews. Ver. 9.

21. *But when Paul had appealed*—Inasmuch as he appealed that he should be kept—in prison at Cesarea, and not sent to Jerusalem for trial—with a view to the examination—lit., "the *diagnosis*." (See on xxiv. 22.) *Of Augustus*,—Gr., *Sebastos*—the Latin, *Augustus*, meaning "venerated," "august." This title was first assumed by Cesar Octavianus, who is designated by the Latin term in Greek form, *Augoustos*, in Luke ii. 1. The title was retained by his successors as a personal appellation. It is here used of Nero. *I commanded*—I ordered him to be still kept, till I might send him up to Cesar. He spoke as if he were waiting for a vessel to take him to Rome.

22. *Then*—And Agrippa said to Festus, I myself also was wishing to hear the man. The imperfect indicative is sometimes used to express a present wish which is regarded, or by courtesy affected to be regarded, as one that cannot be realized. Cf. Rom. ix. 3. It was natural for Agrippa, a Jew, to wish to hear Paul. The ready consent of Festus is accounted for in ver. 26.

23. *And on the morrow*,—On the morrow, therefore—according to Agrippa's wish and the promise of Festus. *With great pomp*,—With much parade—*phantasia*, appearance, display—splendid decorations and large retinue. *And was entered*—And having entered into the audience-chamber—Vulg., *auditorium*—probably the same room as that in which the trial was held. Ver. 6. *Chief captains*—*Chiliarchs*—commanders of the cohorts at Cesarea, of which there were five. Josephus, Wars, iii. 4. 2. *And principal men of the city*,—And with eminent men of the city—magistrates, and the like.

24. *And Festus said*,—Says—the present, for vivacity. He states the case professedly to elicit advice in regard to the ground of the appeal. *Ye see this man*—You observe this person concerning whom all the multitude of the Jews—the great body of them, as Festus had reason to believe that the Jews generally shared the sentiments of their rulers. *Have dealt with me*,—Interceded with me—in a bad sense. Cf. Rom. xi. 2. *Both at*—Both in Jerusalem and here, crying out that he ought not to live any longer. This seems to imply that a crowd of the Jews had clamored for his death—as Meyer suggests. There may have been a popular outcry at Jerusalem (cf. xxii. 22), and the deputation at Cesarea may have set forth this as the general wish. So Alford.

25. *But when I found*—But having ascertained that he has done nothing deserving of death, he himself, moreover, having appealed to Augustus, I decided to send him. As Festus found that Paul was innocent, why did he not liberate him? The reason is clear: he wished to curry favor with the Jews, but he could not prevent his appeal.

26. *Of whom*—Concerning whom I have nothing certain to write to the sovereign. Neither Augustus nor Tiberius would allow himself to be called *Kurios* (the word here used, corresponding to the Latin *Dominus*), as it seems to imply the relation between master and servant. Caligula accepted the title, and Nero (the emperor in question) demanded it. Note the accuracy of Luke. In cases of appeal, an account of the offenses charged, and the judicial proceedings in reference to them, were transmitted to the emperor. *Wherefore*—Wherefore I brought him forth before you—the company assembled—and especially before thee, King Agrippa—who was supposed to be versed in judicial matters, especially those in which the Jews were concerned—that, from the examination made, I might have something that I should write.

27. *For it seemeth*—For it seems to me absurd, sending a prisoner, and not also to signify the charges against him. It was illegal, as well as absurd. Festus did not intend this examination to be a trial, but only such an investigation as might enable Agrippa to suggest to him what to write to Nero.

## CHAPTER XXVI.

2 *Paul, in the presence of Agrippa, declareth his life from his childhood, 12 and how miraculously he was converted, and called to his apostleship. 24 Festus chargeth him to be mad, whereunto he answereth modestly. 28 Agrippa is almost persuaded to be a Christian. 31 The whole company pronounce him innocent.*

XXVI.—1. *Then*—And Agrippa said to Paul, It is permitted thee to speak for thyself. Some good MSS. have "concerning," but the internal evidence favors the received text: so the old versions. Paul accordingly proceeds to make his apology. Agrippa presides by courtesy. *Then Paul*—Lit., "Then Paul apologized, stretching forth the hand." That is, he entered upon his defense, and extended the right hand, according to the custom of orators—not to procure silence, as xii. 17; xiii. 16; xxi. 40; for the assembly may be supposed to be already silent. Some think Paul's right hand was chained. "But," says Bloomfield, "the hand stretched out was, we see, the right hand, and the hand chained would, for obvious reasons, be the left." Paul's defense before this assembly differs from that before the populace (xxii.), though on both occasions he detailed his conversion and call to the ministry—on which, on this occasion, he dwelt more at large, passing by the charges of apostasy, etc., from which he defended himself on the previous occasion.

2. *I think myself happy*,—Lit., "Concerning all things which I am accused of by the Jews, King Agrippa, I have counted myself happy before thee, being about this day to make a defense."

3. *Especially*,—Paul considered himself eminently fortunate in being allowed to defend himself before one who was acquainted with all the customs and questions among the Jews in all places. The Rabbins speak of Agrippa as excelling in a knowledge of the law. *Patiently*.—Indulgently.

4. *My manner of life*—Our translators pass over the *men oun*, "therefore"—*q.d.*: "To begin my speech, then: my living from youth." *Which was at the first*—From an early period of his life—marking more distinctly the time, as in his early youth. *Among mine own nation*—In my nation in Jerusalem. Though born in Tarsus, he could hardly be considered a foreign Jew, as he was brought up in Jerusalem. Cf. xxii. 3. Thus while he had the best opportunity of becoming acquainted with Judaism, the Jews had the best opportunity of knowing him.

5. *Which knew me from the beginning*,—Knowing me before the present time, if they would be willing to testify—implying that they would not have the candor to do so. *That after the most straitest sect*—They know that, according to the most

precise sect of our religion, I lived a Pharisee. The Pharisees, as Josephus says (Wars, i. 5. 2.), were the most punctilious in the observance of the law. (See on v. 34; xv. 5; xxii. 3; Phil. iii. 5.)

6. *And now I stand, and am judged*—The perfect tense expresses the idea of having stood, and still standing. I, who was so strict a Jew, am now undergoing a trial. *For the hope of the promise made of God unto our fathers*:—As if it could be a crime for him to hope for the fulfillment of what God had promised to Abraham, Isaac, and Jacob, and other forefathers of the Jewish people. That was the promise of the Messiah, and salvation through him, involving his resurrection, and the resurrection and eternal life of all who believe in him. (See on xiii. 32; xxiii. 6.)

7. *Unto which promise*—To the fulfillment of the promise spoken of ver. 6. *Our twelve tribes*,—Our twelve-tribed nation, with earnestness, worshiping night and day, hope to obtain. The Jews are spoken of as "the twelve tribes," James i. 1 (*cf.* Luke xxii. 30; Rev. xxi. 12), though the tribes had lost their separate existence, because they were descended from the twelve tribes of Israel. They were zealous in their constant attendance on the rites of religious worship, in expectation of the Messiah in whom the promise was to be fulfilled. (See on Luke ii. 25, 37.) *They* were looking to the future for what *he* had already realized. *For which hope's sake*,—Concerning which hope I am accused, O king, by the Jews. The apostle intimates how absurd it was that Jews should accuse him of apostasy from the true religion, when he was demonstrating the faithfulness of God's promise to the fathers by its fulfillment in the person of Jesus, whom he had raised from the dead.

8. *Why should*—Why is it judged incredible by you if God raises the dead? This implies that they considered it impossible; but as the Jews generally believed in a resurrection, and as the plural is here used, Paul might have here glanced at his heathen auditors, who did not believe in its possibility. The use of the present tense implies that God has raised the dead, and possesses the power to do so at any time. It is no more difficult to bring men into life after they have died, than before they had an existence. And as the apostle—who doubtless expanded these points—had special reference to the resurrection of Jesus, he might well ask why they should doubt a fact so well established.

9. *I*—Emphatic—I myself. *Verily*—Therefore—because I disbelieved in the resurrection of Jesus, and hence considered him an impostor. *Thought with myself*,—"Determined in my own mind"—that I was bound in many ways to oppose the cause of Jesus the Nazarene. He was known by that description to both Jews and Romans. (See on John xix. 19; Acts ii. 22.)

10. *Which thing*—Which also I did. He not only thought it his duty to persecute the saints, but actually did persecute them. *Prison*,—Prisons. *Saints*—He is neither afraid nor ashamed to give them this title, by which they were familiarly known, like brethren and disciples. It was one of the most honorable designations of God's ancient people. Deut. xxxiii. 2, 3; Psalms, *passim*; Dan. vii. 18. (See on ix. 13.) *Having received authority from the chief priests*;—The authority—to do so. He applied to "the high-priest," who procured for him letters of authority from the Sanhedrim. Cf. ix. 1, 2, 14. *And when they were put to death*,—He does not mean to say that all who were imprisoned were put to death; but that, as he consented to the death of Stephen, so he did to that of all others who were put to death while he was in Jerusalem—unless the reference is exclusively to the death of Stephen—the plural being put for the singular—as nothing is said of the killing of others. *I gave my voice against them*.—Lit., "I brought down a vote." The word rendered "vote," is *psephos*, a pebble, used as a ballot—hence a vote, and so suffrage, consent—as here, I gave my consent with great zeal. Paul does not appear to have been a member of the Sanhedrim: he was hardly old enough for that, even if it was not required, as the Rabbins say, that a man must be the father of a family to be a member of the Sanhedrim. Saul seems to have urged on the members of the Sanhedrim to acts of violence against the disciples, and to have approved of those acts. Though not a member of the Sanhedrim, he was in its employ, and did all in his power to promote its bloody designs. (See on vii. 58; viii. 1, 3; xxii. 19, 20.)

11. *And I punished them*—Lit., "And through all the synagogues often punishing them, I compelled them to blaspheme." The imperfect tense expresses the design of his punishing them, viz., to induce them to blaspheme Jesus, by calling him an impostor, whether or not he succeeded in his purpose—as perhaps he did in some cases, though none are recorded. Heathen persecutors afterward pursued the same course. See Pliny's Letter to Trajan. *Exceedingly mad*—Excessively maddened. *Strange*—Outside, foreign cities. (See on xxii. 19.)

12. *Whereupon*,—In which things also—while intent on these persecutions. *Authority and commission*—The Sanhedrim gave him a special commission, with power to carry it into effect.

13. *At mid-day*,—"About noon." *O king*,—Along the way, I saw, O king. *And them which journeyed with me*.—His assistants. (See on xxii. 6, 9.)

14. *And when we were all fallen to the earth*,—They all were overpowered with the splendor; but Saul more than the others, who rose up, and stood by him astounded. (See on ix. 4, 7; xxii. 7.) *I heard a voice*—The rest heard the sound of the voice, but not so as to understand what was said. (See on ix. 4, 7; xxii. 7, 9.) *In the Hebrew tongue*,—The Syro-Chaldee, which was then spoken in Palestine. This clause is not in Luke's account in ix., nor in Paul's, xxii.; but in all three

places the Hebrew form of the name is used, *Saoul*, and so in ix. 17; xxii. 13, where Ananias calls him, "Brother Saul"—elsewhere the Greek form is used, *Saulos*. *It is hard*—(See on ix. 5).

15. *And he said*,—Many good MSS. and versions have, "And the Lord said"—which may be genuine. (See on ix. 5.)

16. *But rise*,—But arise, and stand on thy feet, for to this end I appeared to thee, to appoint thee a minister and a witness, both of those things which thou sawest, and those as to which I will appear to thee. This is, in substance, what Ananias said to Paul. Alf. says: "There can be no question that Paul here condenses into one various sayings of our Lord to him at different times, in visions. See ch. xxii. 18-21; and by Ananias, ch. ix. 15; see also ch. xxii. 15, 16." But this is a loose method of interpretation, and open to many objections. There is no difficulty in supposing that, after the first effects of the vision were over, while Paul's company were standing by in mute astonishment, the Lord should have made this communication personally to Paul. The aorists (translated as perfects in our version: "I have appeared—thou hast seen") favor this view—it is a plain historical narrative. It was very natural that Ananias should be instructed to use similar language to Saul, as the one communication would thus corroborate the other. (See on xxii. 14, 15; Luke i. 2.) Paul had frequent "visions and revelations of the Lord," e.g.: xviii. 9; xxii. 18; 2 Cor. xii. 1-9; Gal. i. 12.

17. *Delivering thee from the people*,—That is, from the Jews. *And from the Gentiles*,—This implies that he would be persecuted by both Jews and Gentiles, but that he should be rescued from their power and malice, and his life should be preserved till he should fulfill his commission. *Exaireo* does not mean "to select," it means "to take out of," "to rescue from," and so it is always used in The Acts (vii. 10, 34; xii. 11; xxiii. 27; cf. Gal. i. 4; Matt. v. 29; xviii. 9)—the only places in which it is found in the N.T. It may perhaps be said that Paul was chosen out from among the Jews to be an apostle; but how can it be said that he was chosen out from among the heathen? W. and W.: "As being a native of Cilicia, and a citizen of Rome." But that did not make him a Gentile. *Unto whom*—The Gentiles seem to be principally meant, as he was emphatically the apostle of the Gentiles—though the pronoun may refer to both Jews and Gentiles. Cf. ver. 20; ix. 15; xxii. 21. *Now*—This is not in the best MSS. *I send thee*,—His commission may be said to date from this time, though he was not actually sent forth till after his baptism: the Lord foresaw that Saul would not be "disobedient unto the heavenly vision," and made his arrangements accordingly.

18. *To open their eyes*,—To instruct them in the knowledge of God and the way of salvation. (See on Luke iv. 18.) *And to turn them*—That they may turn—the verb is intransitive—cf. ver. 20; xiv. 15. (See on iii. 19.) They were to be enlightened in order that they might turn. *From darkness to light*,—From

ignorance, vice, and misery, to knowledge, virtue, and happiness. (See on Matt. iv. 16.) *And from the power of Satan unto God*,—The devil has usurped the dominion of our fallen world, but by the light of the gospel, accompanied by the influence of the Holy Spirit, men renounce the devil and all his works, and choose the service of God. Isa. xxvi. 13; 2 Cor. iv. 3-6; Eph. ii. 1-3; Col. i. 12-14. *That they may receive forgiveness of sins*,—The immediate result of turning to God, and the end had in view in their spiritual illumination. *And inheritance among them which are sanctified*—The sanctified. (See on xx. 32.) *By faith that is in me*.—By faith—that which respects me—the faith which has me for its object. This clause seems to refer to "the forgiveness of sins," or perhaps to both clauses. Paul, as the great "apostle of faith," discoursed much on justification by faith.

19. *Whereupon*,—Accordingly—having received such a commission. *I was not disobedient unto the heavenly vision*:—To Him who appeared to him in the vision. Cf. Luke xxiv. 23.

20. *But shewed first*—But to those in Damascus first, and in Jerusalem, and unto all the region of Judea, and to the Gentiles, I proclaimed that they should repent, and turn to God. This is a rapid sketch of his ministerial labors—first at Damascus (including his visit to Arabia), cf. ix: 20-25; Gal. i. 22; then at Jerusalem, ix. 26-30; xi. 29, 30; xii. 25; and the remainder of his life among the Gentiles. To repent means to change the mind—to turn away from the former course of sin. To turn to God indicates the direction and object of this change, as in ver. 18 and iii. 19. *And do works meet for repentance*.—Doing works worthy of the repentance in question—such as result from repentance, and prove its reality. (See on Matt. iii. 8.)

21. *For these causes*—On account of these things—his gospel labors. *The Jews caught me*—Apprehending me in the temple, endeavored to lay hands on me—to kill him. Cf. xxi. 27-31, where "laid hands on him" is different in the Greek from the words here rendered "to kill me." Cf. v. 30.

22. *Having therefore obtained help*—The assistance which he needed in view of the perils to which he was exposed. *Of God*,—Who had promised it, ver. 17: cf. xviii. 10. *I continue unto this day*,—I have stood and still stand. I keep my ground. *Witnessing*—Bearing testimony—according to the terms of his commission. *To small and great*,—A formula which does not mean to young and old, but to those of the lowest and of the highest rank—like those he was then addressing. Cf. viii. 10; Rev. xi. 18. Not "attested by small and great," as in a few MSS. *Saying*—In his testimony. *None other things*—Nothing beyond the things which both the prophets said were about to come to pass, and Moses—the order of the words shows that he called special attention to Moses, whom the Jews so highly venerated, and from whom they said Paul had apostatized. (See on xxi. 21; xxii. 14; xxviii. 23.)

23. *That Christ should suffer*,—Lit., "If the Christ is passible, if first of a resurrection of dead men, he is about to show light to the people and to the Gentiles." It is an indirect question, like that in ver. 8, and the *ei* can hardly be rendered better than it is there by "that." Paul testified in conformity with the predictions of the O.T., that the Messiah is a sufferer, and one to rise first from the dead to bring the light of salvation to both Jews and Gentiles. (See on Luke ii. 32; 1 Cor. xv. 20; Col. i. 18; 2 Tim. i. 10; Rev. i. 5.) Jesus was the first to rise from the dead "to die no more." Rom. vi. 9. Paul's great controversy with the Jews turned on these points—whether the Messiah was to be a sufferer like Jesus, and dying, to be raised from the dead, as he affirmed of Jesus. This he constantly proclaimed was in conformity with the predictions of their own scriptures. Paul does not here mention Jesus—he leaves them to make the application—which they did.

24. *And as he thus spake for himself*,—But as he was saying these things in defense, Festus with loud voice says, Paul, thou art mad; much learning turns thee about to madness—*mania*. Festus had never heard any philosopher speak with so much earnestness in defense of his system, and he could not account for Paul's doing so except on the score of madness—a charge which he softens a little by imputing it to his much learning—of which he gave evidence in his speech. It is not necessary to suppose that Paul had many "parchments" (2 Tim. iv. 13) with him in prison, and that Festus knew that he was devoted to their study. He may have really thought that Paul's brain was affected by the study of those mysterious writings which he quoted in his defense.

25. *But he said*,—With emphasis, dignity, and courtesy, as became the speaker and the occasion. *Most noble Festus*;—(See on xxiii. 26; xxiv. 3.) *But speak forth*—But I speak forth words of truth—not the hallucinations of a maniac—and of a sound mind—not of a diseased intellect. 2 Tim. i. 7.

26. *For*—Assigning the reason for his emphatic assertion. *The king*—Agrippa. *Knoweth*—Is well acquainted with these things—the facts concerning Jesus, Paul's conversion, ministry, etc. *Before whom also*—To whom also—because of his knowledge of these facts—I speak with boldness—fearing no contradiction. *For I am persuaded*—For I do not suppose that any one of these things has escaped his notice. *For this thing*—The things spoken of before in detail, now as a whole—with special reference to what took place in reference to Jesus. *Was not done in a corner*.—Secretly, but in the metropolis, before the multitude.

27. *King Agrippa*,—This is a solemn and pointed appeal. *Believest thou the prophets?*—He did not wait for an answer, but gave it himself. *I know that thou believest*.—As Agrippa was a Jew, Paul assumed that he believed the prophets; and as they predicted what had taken place in reference to Jesus, he could testify that there was no madness in what Paul had said.

28. *Almost thou persuadest me*—After all that has been said against this rendering, it seems to be correct. *Peitho* here, as frequently, means "to induce"—"to prevail by persuasion." W. and W.: "This is by far its most frequent signification, and favors the rendering of the whole passage by A.V." *En oligo* is quantitative. Within a little, well-nigh. So Chrysostom, *para mikron*. Thus Plato: "I almost—*en oligo*—knew the same." It is thus contrasted with "altogether" in the next verse. So Chrysostom, Beza, Grotius, Luther, and others. Calvin, Olshausen, and others, supply *chrono*—"in a little time"—but that will not suit the contrast in ver. 29. Meyer and others render, "with little trouble," "labor," or "effort," which is favored by a various reading in ver. 29, but that reading is not probably genuine. Wic.: "In litil thing thou counceilst me to be made a cristen man." Tyn.: "Sumwhat thou bringest me in mynde for to become a Christen." So Cr., Rh.: "A litle thou persuadest me to become a Christian." Gen.: "Almost thou persuadest me to become a Christian." Alf., strangely: "I am not so easily to be made a Christian of as thou supposest." *To be a Christian*.—He uses this title, because he was in the company of Gentiles, among whom it originated, and by whom it was commonly employed to designate the followers of Christ, though, as yet, they do not seem to have used it themselves, nor did the Jews so call them. (See on xi. 26.) The character of Agrippa—courteous and complaisant—and the conclusive force of the apostle's argument, when addressed to an intelligent Jew, do not favor the opinion that the king spoke ironically. It was a civil, complimentary way of admitting the force of Paul's reasoning. Agrippa would have been entirely prevailed upon to become a Christian, but for a lack of moral resolution to make the sacrifices involved in becoming one. It would have cost him his crown—or, at least, he would suppose that such would be the case—and the abandonment of his licentious course of life—and he could not cut off the right hand, or pluck out the right eye—hence his conviction never ripened into conversion—the *almost* never developed into the *altogether*.

29. *I would to God*,—This gives the sense. Winer: "I should certainly pray God were I to be guided by what I feel—were I to follow the wish of my heart." *That not only thou*,—The order of the original is this: both almost and altogether—playing upon Agrippa's word, and showing its meaning—*q.d.*: "I wish I could persuade not only thee, but even all who are hearing me this day, to be such—that is, Christians—as even I am, except these bonds." Some understand, "except my state of imprisonment;" but it is generally interpreted literally, some supposing he held up both arms with chains on them—Hess and others imagining that the soldiers to whom he was chained when in prison were then present; others that "chains," in the plural, is used for "chain," in the singular, and that the chain was on his right hand; others think it was on his left. (See on ver. 1; xxi. 33; xxviii. 20.)

30. *And when he had thus spoken*,—These words are not found in the best MSS. They may have been added in others "for perspicuity," as Alf. suggests. *The king rose up*,—Agrippa could listen to no more, after that moving appeal.

31. *And when they were gone aside*,—And having retired—withdrawn into another room, as the governor wished to ascertain the opinion of Agrippa and of the rest in regard to Paul's case. Cf. xxv. 13-27. *This man doeth nothing*—This was the opinion which they all formed from Paul's apology—that for pursuing that course of life he deserved no punishment.

32. *Then said Agrippa unto Festus*,—He thus formally gave his own view, and the view of all the rest—not as a legal sentence, but as an opinion by which Festus might be guided in forwarding Paul's appeal to the emperor. Neither Agrippa nor Festus had any control of the case after Paul had appealed to Cesar. But it is likely that Festus recommended him to the clemency of the emperor. Cf. xxviii. 16. *This man*—This expression does not seem to be "contemptuous," as Howson thinks.

## CHAPTER XXVII.

1 *Paul shipping toward Rome, 10 foretelleth of the danger of the voyage, 11 but is not believed. 14 They are tossed to and fro with tempest, 41 and suffer shipwreck, 22, 34, 44 yet all come safe to land.*

XXVII.—1. *And when it was determined,*—And when it was decided for our sailing off to Italy. When the time was fixed—Festus had before determined to send Paul to Rome; *cf.* xxv. 12. *We*—Luke here appears again on the scene. The first person plural has not been used before since xxi. 18. It is likely that Luke had remained in Palestine during Paul's imprisonment at Cesarea—perhaps visiting Antioch and other places adjacent. *They delivered Paul*—Those who had him in charge. *And certain other prisoners*—Others besides Paul—the language intimates nothing as to their character. It was common at that time to send prisoners to Rome for trial. Josephus, *Life*, 3. *Julius*,—This is a Greek name, meaning "downy." Nothing more is known of this man, except that he treated Paul courteously, *ver.* 3. *A centurion*—One who commanded a hundred men. *Of Augustus' band.*—The Augustan cohort, identified by some with the Italian cohort, mentioned x. 1, and by others with the body-guard of Nero, called *Augustiani*, organized A.D. 60, about this time—Julius may have been a centurion in that cohort, whose station was at Rome, but who was sent to Syria on some public service, and was returning from Cesarea to Rome, and so took those prisoners in charge. There were several legions called Augustan legions, but the historians say nothing of an Augustan cohort. (See on x. 1.)

2. *And entering into*—And going aboard a vessel of Adramyttium. This was a sea-port of Mysia, in Asia Minor, opposite the isle of Lesbos. It was then a flourishing city, but nothing of it has been left, except a few coins. Paul appears to have been once at Adramyttium. (See on xvi. 8.) *We launched.*—We put out to sea. *Meaning to sail*—Being about to sail to the places along Asia. That is, they went aboard a vessel which was about to sail along the western coast of Asia Minor, touching at the principal ports. They could not find a vessel going direct to Italy: so that they went in this as far as Myra, where they found another going to Italy. *Ver.* 5, 6. *One Aristarchus*,—There is nothing to correspond to "one" in the Greek. *Lit.*, "There being with us Aristarchus, a Macedonian of Thessalonica." He is mentioned xix. 29; xx. 4; in Philemon 24, Paul calls him his "fellow-worker;" in Col. iv. 10, his "fellow-prisoner"—he probably shared voluntarily the captivity of the apostle, and so also Luke.

3. *And the next day*—And on the next day we put into Sidon. Sidon is sixty-seven geographical miles from Cesarea; but, with a favorable wind, they

could make that run in a day. This was about September, when the winds there prevail from the west, and Sidon is N.N.E. from Cesarea. (See on xii. 20; xxi. 3.) *Courteously entreated*—Humanely treating—lit., "philanthropically." Julius seems to have had a great regard for Paul (ver. 43; xxviii. 16), and perhaps he was told by Festus to treat him kindly. *His friends*—Paul may have told Julius that he had Christian brethren, perhaps personal friends, in Sidon, who would like to see him, and whom he would like to see. *To refresh himself*.—Lit., "To get attention"—probably to procure such things as he needed for his voyage, and his comfort when at Rome. W. and W.: "Probably having experienced seasickness."

4. *And when we had launched*—And from thence having put out to sea, we sailed under Cyprus, because of the winds being contrary. The wind being west, they could not sail south of Cyprus, as Paul did when he went from Patara to Tyre. (See on xxi. 1-3.) They therefore took the inside course, under the lee of Cyprus.

5. *And when we had sailed over*—And having sailed through the sea along Cilicia and Pamphylia, we arrived at Myra, a city of Lycia. (See on vi. 9; ii. 10.) The run seems to have been prosperous—the land breeze at that season, along that coast, is from the north, and there is a strong current running west, so that they could readily get to Lycia. This was a province on the S.W. coast of Asia Minor, bounded E. by Pamphylia, N. by Phrygia, W. by Caria, and S.W. by the Mediterranean. Patara belonged to Lycia. Cf. xxi. 1. Myra was in the S.E. of Lycia, two or three miles from the coast—its port was Andriace, which has been identified by Captain Beaufort at the Bay of Andraki, where vessels still anchor, or find shelter, in a deep river opening into it.

6. *A ship of Alexandria*—A famous port in Egypt. (See on vi. 9; xxviii. 11.) This was one of the wheat-vessels in the carrying trade from Egypt to Italy—Egypt being one of the great granaries of Rome. This was the season in which this trade was brisk. Myra is north from Alexandria, and Italy is N.W.; but the wind may have been contrary, and so the ship would put in at Myra, even if she had no business there—so as to avail herself of the westerly current and the land breeze—besides, having no compass, she would keep along the coast as much as possible. *Sailing into Italy*;—About sailing to Italy, he put us aboard of it. Some of these vessels were very large. Josephus says the vessel in which he was wrecked, in his voyage to Italy, contained six hundred persons.

7. *And when we had sailed*—But during a considerable number of days, slowly sailing, and with difficulty getting over against Cnidus, the wind not permitting us to sail farther on that course, we sailed under Crete, off Salmone. The distance from Myra to Cnidus is one hundred and thirty geographical miles, which, with favorable wind and current, could be run in a day; but as the N.W. wind prevails, during August and September, in that part of the Archipelago, the ship would have to work up slowly from Myra to Cnidus, though she could do so by taking

advantage of the smooth water under a lee shore and the westerly current. Cnidus was a town and, peninsula of Doris in Caria, jutting out from the S.W. part of Asia Minor, between the islands of Rhodes and Cos. (See on xxi. 1.) Cnidus was famous for the worship of Venus—here was the celebrated statue of the goddess made by Praxiteles. *We sailed under*—Under the lee, as in ver. 4. *Crete*—now Candia—is a great island of the Mediterranean, opposite the AEgean Sea. It was called *Hekatonpolis*, because it had a hundred cities. The Cretans were celebrated archers, robbers, and liars. (See on ii. 11; Titus i. 5, 12.) *Salmon*e was the eastern promontory of Crete—about one hundred miles S.W. by S. from Cnidus. With a northwest wind, the vessel could make that run.

8. *And hardly passing it*,—And with difficulty coasting near it. Having doubled the Cape of Salmon, they sailed along south of the island of Crete; but, going west, they would be opposed by the N.W. wind, yet, having a lee shore, they could sail along the island, though with difficulty. *Came unto a place*—We came to a certain place called Fair Havens. This name, *Kaloi Limenes*—though not found in any ancient writer—is still preserved in the modern *Calismene*, and *Calis Miniones*—Dutch, *Een Schoone Bay*; French, *Une Belle Baie*. It is a roadstead, a little east of Cape Matala. *Lasea* is thought to be the *Lasia* of the Pentingerian Tables, sixteen miles east of Gortyna. The Rev. G. Brown, in January, 1856, discovered the ruins of Lasea, on the shore, close to Cape Leonda, five miles east of Fair Havens. The peasants in the neighborhood said the name of the place was Lasea. As they remained probably several days at Fair Havens, it is not unlikely that Paul and his companions were allowed to visit Lasea, and preach there.

9. *Now when much time was spent*,—But a considerable time having elapsed—since they left Cesarea, and the sailing being now dangerous, because also the fast was now past. The fast was the day of expiation, Tisri 10. Luke speaks after the Jewish manner—as we say after Christmas, or after Michaelmas. This was about the time of Old Michaelmas (October 11), and the sailors in the Levant say they dread "the Michaelmas flows." Philo says no prudent man would go to sea after this season. The Greeks and Romans considered the period of safe navigation as beginning about the middle of March, and closing in October. The storms which are frequent after this season, and the rain and clouds which obscure the heavens, made navigation perilous to those who had no compass, nor accurate charts. *Paul admonished them*,—Advised them—viz., not to leave the harbor at that time. This verse ought not to have been separated from the next.

10. *And said*—Saying to them, Men, I perceive. This is an expression of opinion, warranted by the appearance of things—not an inspired prophecy: in fact, though the vessel was wrecked, and the lives of the men were in imminent peril, none were actually lost. *That this voyage*—That the sailing is about to be *with hurt*—Lit., "insolence," violence of the storm—rendered "harm" in ver. 21, the

injury experienced from the violence. *And much damage*,—Rendered "loss," ver. 21. *Lading*—Burden, cargo.

11. *Nevertheless*,—But the centurion yielded to *the master*—*Kubernetes*—Vulg., *gubernator*—rendered "shipmaster," Rev. xix. 17—the pilot, who had the sole charge of the vessel. *And the owner of the ship*—*Naukleros*—Vulg., *nauclerus*. The proprietor often went in the ship, and took passengers and freight for pay—while the owners of the cargo hired the sailing-master and crew. *More than*—Rather than to the things spoken by Paul. This was natural, as the pilot and owner were supposed to be better acquainted with the business than Paul, and they had their property and lives at stake. It appears, however, that Paul was treated with respectful consideration.

12. *And because*—And the harbor being not well situated for wintering, the majority—probably of all the crew and soldiers—advised to set sail from thence—not to go then to Italy, but *if by any means*—implying difficulty—*they might attain to Phenice*,—Arriving at Phenice, *there to winter*;—Phoenix, meaning a palm-tree, may have derived its name from palm-trees growing there. To reach Phoenix. they would have to go round Cape Matala, which is four or five miles W. by S. from Fair Havens—thence to Phoenix is thirty-five miles W.N.W. *Which is an haven of Crete*,—This is a note by Luke. *Lieth*—Looking toward south-west and toward north-west. The words are *Lips* and *Choros*, the names of the S.W. and N.W. winds, and so of the points of the compass whence they blow. The harbor was formed by two promontories, one looking seaward S.W., and the other N.W.—so that the harbor faced the west. James Smith, in his "Shipwreck of St. Paul," says this Phoenix is the modern Lutro—but this opens to the east. He says Luke's language is to be interpreted according to the direction in which these winds blew, and not whence they blew. He says: "This is exactly the description of Lutro, which looks, or is open, to the east; but, having an island in front which shelters it, it has two entrances, one looking toward the N.E., which is *kata Liba*, and the other to the S.E., *kata Choron*." This view is held by Alford and others. Howson suggests that the point of view is from the sea, and not the land, so that *kata Liba* would have its usual meaning, and yet the harbor be toward the east, like Lutro. But would Luke, whose note this is, describe it from the sea? Some think Phineka, a little west of Lutro, may be Phoenix—the name favoring the opinion. This harbor may have been anciently more crescent-shaped than it is now, and the two horns and the entrance may have corresponded to Luke's description better than at present. It is not unlikely that future explorations may cast more light on the subject.

13. *And when the south wind blew softly*,—And a south wind softly blowing, supposing that they had as good as secured their purpose—Phoenix being W.N.W. from Cape Matalan. *Loosing thence*,—Weighing anchor and setting sail. *They*

sailed close by Crete.—Coasted along very near the shore till they doubled the cape.

14. *But not long after*—Perhaps just as they had doubled the cape. *There arose against it*—There rushed down from it—that is, from Crete. The wind, as Admiral Penrose expresses it, "descended from the lofty hills in heavy squalls and eddies." *A tempestuous wind*,—A typhonic wind—a tornado—still called a typhoon. Mr. Smith says: "We left Fair Havens with a light southerly wind and clear sky, every thing indicative of a fine day, until we rounded the cape to haul up for the head of the bay. Then we saw Mount Ida covered with a dense cloud, and met a strong northerly breeze—one of the summer gales in fact, so frequent in the Levant, but which in general are accompanied by terrific gusts and squalls from those high mountains—the wind blowing from Mount Ida." *Called*—By sailors. *Euroclydon*.—From *Euros*, the east wind, and *Kludon*, a wave, or the raging of the sea. This wind blew from E.N.E., probably varying from point to point with great activity, but still blowing for the most part from that direction, as *Clauda*, to which the vessel was driven, is S.W. from the cape. A, B, Sin., have *Eurakulon*—Vulg., *Euroaguilo*—north-east—an alteration, perhaps, as the better known word. This was what is known as a Levanter.

15. *And when*—And the ship having been caught away, and not being able to face the wind, giving up, we were borne along.

16. *Clauda*,—Some MSS. and the Vulg. read, *Kauda*, and *Gauda*—Pliny, *Gaudos*—now called *Gozzo*. *Clauda* is a small island about twenty miles S.W. of *Matala*. They ran around on the east end, under the lee of the island, where they had comparatively smooth water. *We had much work to come by the boat*:—We were scarcely able to become masters of the boat. Rh.: "We could scarce get the cock-boate." *Skaphe*—literally, a "dug-out"—hence our "skiff." When they left Fair Havens the sea was smooth, and they did not consider it necessary to take the boat aboard, and they could not do so when they were driven furiously by the gale—but they could do it, though with difficulty, when they got under the lee of *Clauda*. The difficulty was, perhaps, increased by the boat's being filled with water.

17. *Which*—The boat—having hoisted aboard. *They used helps*,—Ropes or chains, called *hypozomata*, or undergirders—which in ancient times were kept on board for this purpose, as the vessels were not strong like ours. Boeckh says the cables were drawn tight around the ship horizontally. Smith says they "were drawn around the middle at right angles to the ship, and not parallel to it"—the ropes being sunk over the prow and drawn toward the middle of the ship, and the ends fastened on the deck. This is sometimes done now, when there is danger of the ship's not being able to resist the force of a storm. Falconer describes it in his *Marine Dictionary*, where it is called "frapping a ship." *And fearing*—And fearing

lest they should be stranded on the Syrtis—that is, "to fall out" from the deep water, upon the Syrtis Major, the great sandbank on the coast of Africa, S.W. of Crete, between Cyrene and Leptis. The Syrtis Minor was near Carthage. *Strake sail*,—Having lowered the gear, or rigging connected with the fair-weather sails. *And so were driven*.—Thus were borne along. They had only a storm-sail set, and they had to lie-to, that is, turn the head of the vessel as near to the wind as possible, so as to avoid the Syrtis on the south, and be drifted along westwardly toward the island on which they were wrecked. They were on the starboard tack. This closes the first eventful day.

18. *And we being*—Now we being exceedingly tempest-tost, on the next day—the second day from Fair Havens. *They lightened the ship*;—Lit., "They made an overthrow"—the nautical phrase for casting overboard a part of the cargo, or any other weighty things, to lighten the vessel. The principal cargo appears to have been wheat, which they retained till the last; ver. 38. This course was frequently adopted in a severe gale. *Cf.* Jonah i. 4, 5.

19. *And the third day*—And on the third day we cast out with our own hands the furniture of the ship. This seems to be the correct reading—not as some MSS. and Vulg., in the third person. The word rendered *tackling* is the same rendered "sail," in ver. 17. It seems to mean any of the ship's furniture that could be spared, including, perhaps, the heavy baggage of the passengers—hence the first person is used. Smith says the word denotes "the main-yard, an immense spar, probably as long as the ship, and which would require the united efforts of passengers and crew to launch overboard. The relief which a ship would thus experience, would be of the same kind as in a modern ship, when the guns are thrown overboard."

20. *And when*—And neither sun nor stars appearing for many days, and no small tempest pressing on us, all hope that we should be saved was at length taken away. And as they had no compass, and could not see the land or the sun and stars by which ancient mariners were guided in their course, and as the gale continued with unabated force, their vessel doubtless beginning to give way, no wonder that they despaired of saving their lives. How many days had passed, does not appear, but it is likely the greater part of the fortnight was over; ver. 27, 33.

21. *But after long abstinence*,—Lit., "And much abstinence from food existing." They had plenty on board, but they had no time or means of cooking it during the storm, and no inclination to eat, so great was their anxiety and trouble. *Paul*—Lit., "Then Paul, standing in the midst of them, said, Ye ought, indeed, O men, having been persuaded by me, not to leave Crete, and to have gained this violence and damage." That is, Ye should have followed my counsel to remain at Fair Havens, then ye would have been spared this exposure to the tempest and damage to the vessel and freight. It can hardly be supposed that Paul taunted them

with folly in rejecting his advice, but he wanted to prepare them to credit what he was going to say to them.

22. *And now*—As to the present case. *I exhort you*—The same word rendered "admonished," ver. 9; *q.d.*: Then I advised you not to leave Crete, now I advise you to be cheerful. *For there shall be no loss*—Lit., "For loss of life there will be none at all from among you—save of the ship." That is, as we should express it, "There will be no loss of life, but only the loss of the ship."

23. *For*—Stating the ground of his assurance. *There stood by me this night*—The night just passed. *Cf.* xvi. 9. *The angel*—An angel of God. (See on v. 19; x. 3, 7, 22; xii. 7.) *Whose I am, and whom I serve*,—I belong to God—I am his property—his servant—and I serve him accordingly. There is no necessity of restricting this to religious worship. Rom. i. 1, 9; 1 Cor. vi. 20. This gives authority to his declaration—he makes known to them, as God's servant, God's will.

24. *Fear not, Paul;*—He may have begun to despond, losing sight for the time of the assurance that he had of escaping the perils of the sea. *Thou must be brought before Cesar:*—In accomplishment of his desire and God's promise, thou art to stand before Cesar. (See on xix. 21; xxiii. 11.) God's promise cannot fail—therefore he was not to be lost at sea. *And lo,*—A note of admiration and attention. *God hath given thee*—Granted thee as a favor (*cf.* xxv. 11, 16) all who sail with thee. Their lives should be preserved on his account and in answer to his prayers. Philemon 22.

25. *Wherefore,*—In view of this assurance. *Sirs,*—Be cheerful, men—repeating the encouraging exhortation of ver. 22. *For I believe God,*—A very different ground of confidence from that suggested to the pilot by Cesar: "Thou carriest Cesar, and Cesar's fortune." It was no blind fate—it was God's sure word of promise. Paul emphatically expresses his faith in it, to inspire the rest with courage.

26. *Howbeit*—But—though saved, we shall suffer shipwreck—we must be cast away upon some island. That is all he knew—God would save their lives, but not their vessel.

27. *But when the fourteenth night was come,*—Since they left Fair Havens. *As we were driven*—As we were borne through the water in the Adriatic. In modern times vessels sometimes encounter gales in the Mediterranean which retard them for no less, and sometimes a greater, length of time. In 1848 a vessel was fifty-six days going from Alexandria to Malta, having to lie-to in a gale. *Diapheromenon* here seems to refer to the progress of the vessel as they were drawing near to Malta. *Adria* does not here mean the Gulf of Venice merely, but it includes all the Ionian Sea, which lies between Sicily and Greece, and as far south as Africa.

*About midnight*—To be joined with the following. *The shipmen deemed*—The mariners suspected that some land was nearing them. This is nautical language—the ship being to sailors the principal thing—to which the land recedes or approaches. They may have heard the sound of the breakers—they could hardly see them at that distance at midnight. The breakers in stormy weather dash with a great roar on the point of the island of Malta, called Koma, east of St. Paul's Bay.

28. *And sounded*,—And casting the lead, they found twenty fathoms. An *orguia* is the distance between the two hands stretched out, including the breast—about five feet English. *And when*—And having gone a little farther, and again sounding.

29. *Then fearing*—And fearing lest we should fall out upon rough places—that is, upon the rocks. This was a very natural fear, as they were nearing an unknown coast in a dark night. The apprehension was well founded, for Mr. Smith says: "The fifteen fathom depth here is as nearly as possible a quarter of a mile only from the shore, which is girt with mural precipices, and upon which the sea must have been breaking with great violence." *They cast four anchors*—Out of the stern having cast four anchors, they wished day to come. Ancient ships carried several anchors, as they were not as large as ours. They usually cast them out of the bow, as we do; but if, in this case, they had done so, the vessel would have been in danger of swinging round on the rocks to leeward; but anchoring by the stern, they could keep the bow toward land, and run ashore as soon as daylight would enable them to see where to land. The anchorage at this point is good. Nelson anchored by the stern at the battle of Copenhagen, the suggestion having been made to him by having read this chapter on the morning of that memorable day.

30. *And as the shipmen*—But when the sailors were seeking to escape out of the ship, and having let down the boat (ver. 16) into the sea, by pretext, as being about to stretch out anchors from the prow. A plausible thing, as anchors were frequently cast out from both ends of the ship. But this was a base design of the sailors to save their own lives, no matter what might become of the rest. They had no confidence in the holding of the anchors, nor in the prediction of Paul, whose keen eye discovered their mean intention.

31. *Paul said to the centurion, and to the soldiers*,—Who had power to prevent the desertion of the sailors, and who could not manage the ship without the skill of the sailors—so that they could not be saved if they deserted the ship. God did not promise to save them without due effort on their part, nor force them to put forth that effort: he indeed foresaw that they would do so, and be saved; but he foresaw that the soldiers would act upon Paul's suggestion, and prevent the escape of the sailors.

32. *Then the soldiers cut off the ropes*—Not those by which the boat was lowered, as she was already in the sea, but those which held her to the vessel till the sailors could lower themselves into it. *And let her fall off.*—Go adrift on the rocks, or be swamped. One stroke of a soldier's sword would sever a rope.

33. *And while the day was coming on,*—Just before daybreak. *Paul besought*—Exhorted all to partake of food. *This day*—To-day. *Is the fourteenth day that ye have tarried,*—Awaiting the cessation of the storm. *And continued fasting,*—Ye continue fasting. *Having taken nothing.*—No regular food, sufficient for their nourishment. Appian speaks of an army that for twenty days together had neither food nor sleep—that is, no regular meals or sleep. This is a common hyperbole.

34. *Wherefore*—Because you have abstained so long—I exhort you—partake of food—a full meal—for this is important for your preservation. They would have a good deal of hard work to do before reaching the shore, and therefore needed to recruit their strength. *For there*—For not a hair from the head of anyone of you shall perish. This is a proverbial expression, implying perfect safety. (See on Luke xxi. 18.)

35. *And when*—And having said these things, and taken bread, he gave thanks to God in presence of all, and having broken, began to eat. The bread was probably a biscuit, such as is used at sea, though of course such other things as were at hand were eaten with it. But the bread is mentioned because of the breaking of it, when giving thanks, according to the Jewish custom. (See on Luke xxiv. 30.) Paul began at once to eat, setting the others the example, as he had gained a great ascendancy over them. Those heathens must have been much affected by this scene. It is absurd to speak of this as the Lord's Supper!

36. *Then were they all*—And all having become cheerful—and so in a good mood to eat—themselves also—as well as Paul—helped themselves to food.

37. *And we were in all*—The mention of "all" in ver. 35, leads the historian to give the number. And we were in the ship—all the souls together—two hundred and sixty-six. *Souls.*—Persons, as in ii. 41, *et al.* Lucian speaks of an Alexandrian wheat-vessel, bound to Italy, that was of eleven or twelve hundred tons. This ship was in the same trade, and therefore none need be astonished at her size.

38. *And when they had eaten enough,*—Had a full meal. *They lightened the ship,*—The third time: *cf.* ver. 18, 19. *And cast*—Casting out the wheat into the sea. In the most incidental manner it is ascertained of what the cargo consisted, though it is previously stated that the vessel was going from Egypt to Italy, and this was what vessels in that trade usually carried. They kept the cargo aboard as long as they could; but now, even if the vessel was not leaking, which it probably was, they would want to make her as light as possible to effect a landing. The

promptitude with which they now addressed themselves to the work shows that they were greatly encouraged and strengthened by the apostle's exhortation and the meal of which they had just partaken.

39. *They knew not the land*:—They did not recognize it—they saw it, but never having been there before, even if they had been to Malta—as it was remote from the principal harbor—they did not know where they were. *But they discovered a certain creek*—A bay or inlet of the sea. *With a shore*,—Having a smooth, sloping beach—distinguished from a rocky inlet. *Into the which*—Into which they determined, if they should be able, to thrust forth—to strand, or run ashore—the ship.

40. *And when*—And cutting away the anchors, they abandoned them to the sea, at the same time having unfastened the bands of the rudder. Most ancient vessels were furnished with two *pedalia*, attached to the stern, one on each quarter, and known as the right and the left rudder. They resembled oars, or paddles. When a vessel was at anchor, like this, the *pedalia* were lifted out of the water, and secured by bands, which were unfastened when the ship got under way. *And hoised up the mainsail*—And having hoisted the foresail to the wind, they held along to the beach. Vessels on old coins, etc., exhibit a sail of this kind; and a sailor will see that this was the proper course to take to get the vessel ashore. Thus a naval officer in the London Times, Dec. 5, 1855, says: "The 'Lord Raglan' is on shore, but taken there in a most sailor-like manner. Directly her captain found he could not save her, he cut away his mainmast and mizzen, and setting a topsail on her foremast, ran her ashore stern on."

41. *And falling*—And having fallen into a place between two seas. Mr. Smith thinks this refers to the channel, not more than a hundred yards in breadth, which separates the small island Salmonetta from Malta, and which might be called a place where two seas meet, because of the communication which it forms between the sea in the interior of the bay and the sea outside. *And the forepart*—And the prow, indeed, having stuck fast, remained unmovable. The bottom of the bay at this point consists of a deep deposit of mud and clay. In Captain Smyth's chart of the bay the nearest soundings to the mud indicate a depth of about three fathoms, which is about what a large ship draws. A ship impelled by a gale into a creek with such a bottom would run its prow into the mud, and stick fast, but the stern would be, as was the stern of this ship, broken to pieces by the force of the waves. *Elueto* means "was loosed," "severed." W. and W.: "Was fast going to pieces, all nails and joints were loosened."

42. *And the soldiers' counsel was*—They formed a plot, or resolution, that they should kill the prisoners, lest anyone swimming out should escape. This cruel purpose was planned by the soldiers because they were liable to be punished with death if they allowed the prisoners to escape. (See on xii. 19; xvi. 27.) Though

ordinarily every prisoner was chained to a soldier, who was responsible for him, yet now, of course, the chain was loosed, if it was not during the voyage.

43. *But the centurion, willing*—Being determined to save Paul, restrained them from the purpose—defeated the plot. They probably told him of their intention, and the reason; and he may have given them assurances that no harm should happen to them if any of the prisoners did escape, which was not likely on an island. *And commanded*—And ordered those able to swim, throwing themselves first into the sea, to get out upon the land.

44. *And the rest,*—That is, he ordered the rest, who could not swim, some indeed upon boards—such as may have been in the vessel, for various uses—and others upon some of the parts of the ship—to escape as best they could. *And so it came to pass,*—And thus it came to pass—by these two methods—that all were saved upon the land. Thus, to the letter, were the apostle's predictions verified. The scene of the shipwreck, according to tradition, was La Cala di S. Paolo, on the N.E. side of Malta.

## CHAPTER XXVIII.

1 *Paul after his shipwreck is kindly entertained of the barbarians.* 5 *The viper on his hand hurteth him not.* 8 *He healeth many diseases in the island.* 11 *They depart towards Rome.* 17 *He declareth to the Jews the cause of his coming.* 24 *After his preaching some were persuaded, and some believed not.* 30 *Yet he preacheth there two years.*

XXVIII.—1. *And when they were escaped*,—Lit., "And having been saved"—the same word as in xxvii. 44—from which this ought not to have been divided. *Then they knew*—They ascertained, or recognized—the same word as in xxvii. 39—that the island is called *Melite*. Those who identify this with Meleda, an island off the Illyrian coast in the Gulf of Venice, mistake the meaning of *Adrias*, the Adriatic Sea, which here means all the Ionian Sea between Sicily and Greece. (See on xxvii. 27.) As to there being no serpents in the island of Malta, that is accounted for by the clearing away of the forests, and the extermination of all venomous animals, by the inhabitants. That these are called "barbarians" is no argument against the common opinion, for the Maltese were so called in contradistinction from the Greeks and Romans. The slight points of difference between the coast of Malta and that of Melita, as given by Luke, are easily accounted for by the action of the sea during eighteen centuries; while the points of agreement are so numerous that it is a wonder that anyone should doubt that Malta is the island. The vessel drifted W. by N. from the south of Clauda to the north of Malta. If she drifted at the average rate of thirty-six miles in twenty-four hours—a probable estimate, according to the testimony of experienced seamen—she would run in thirteen days (one day having been spent in running from Fair Havens to Clauda) 468 miles. Mr. Smith makes the distance from the south of Clauda to the north of Malta 476.6 miles. This must, therefore, have been the island, and not Meleda, where a ship from Alexandria, bound to Puteoli, would not winter; and the course of the vessel from Melita to Puteoli agrees with Malta, and not with Meleda. Malta is sixty miles from Cape Passero, the southern point of Sicily, and two hundred miles from the African coast—being farther from the mainland than any other island in the Mediterranean—nearly equidistant between the two extremities of that sea. Its highest point is six hundred feet above the water-level. It is seventeen miles long, nine at its greatest breadth, and sixty in circumference. It was anciently a Carthaginian colony. The oldest traditions identify it with Melita.

2. *And the barbarous people*—The barbarians. The word *barbaros* is said to come from the Punic *barber*, "a shepherd," and being originally appropriated to

the pastoral *autochthones* of North Africa, it came to mean "a rustic," which may be what is meant here; and it was applied by the Greeks to all who did not speak Greek or Latin. These islanders spoke, most likely, a Semitic language, probably the Punic—a Phoenician dialect, spoken by the Carthaginians, who settled the island. This was subsequently supplanted by the Arabic, which, with European admixtures, is still spoken in Malta. Cf. Rom. i. 14; 1 Cor. xiv. 11; Col. iii. 11; Diod. Sic. v. 12; Ovid, Trist. v. 10. 37. Josephus contrasts Greeks and Barbarians. Wic.: "And hethen men diden to us not litil curtesie"—which sounds a little barbarous in comparison with modern English. Tyn. and Cr.: "And the people of the countre shewed vs no lytell kyndnes." Gen.: "Barbarians." Rh.: "But the Barbarous shewed vs no smal courtesie." Some render, "natives." *Shewed us no little kindness*:—Offered us no little philanthropy. The word is rendered "love toward man," Tit. iii. 4; and the adverb courteously, Acts xxvii. 3. *For they kindled a fire*,—For having lighted up a fire—Bloom.: "Set fire to a pile of fagots"—the word *pyra* is not elsewhere used in the N.T. *And received us every one*,—Gave us all a welcome. Cf. Rom. xiv. 1, 2; xv. 7; Philemon 17. *Because of the present rain*,—Robinson: "The rain which had come upon us," but it seems to have the force of the present, "which was on us." *And because of the cold*.—A north-easter, with rain, in November must have been very chilling—they were exhausted, too, with labor and fasting, and wet from the sea. This shows that it was a Levanter, and not a sirocco—a hot wind from Africa—which they had encountered.

3. *And when Paul*—And Paul having collected a good many dry sticks, and having placed them on the fire. These sticks were probably brushwood, from the forest—not from the rocks—as there was a viper among them. Wic.: "A quantity of kittyngis of vynes." How graphic is this narrative! How characteristic is this of Paul! He is working again with his own hands. Cf. xx. 34; xxvii. 19. *There came a viper*—A viper having come out from the heat, fastened itself on his hand. The viper was probably in a torpid state among the sticks, as the weather was cold; but when it felt the heat, it glided through the sticks and darted at Paul, as he was replenishing the fire, and fastened its fangs in his hand. That there are no vipers now in Malta is accounted for by the clearing up and cultivation of the island, which is now very densely populated—1,200 persons to a square mile. *Out of the heat*,—Not "on account of the fire"—nor "in consequence of the heat" (W. and W.)—but "from the fire," in the local sense. The best MSS. have *apo*, not *ek*, though the meaning is the same.

4. *The venomous beast*—Wesley's rendering, "the venomous animal," is perhaps as good as any. The ancients used *therion*, which commonly means "a wild beast," for a serpent. Wic., Cr., Rh., have simply "beast"—Vulg., *bestiam*. Tyn., Gen., "worme." *No doubt*—Unquestionably. *This man is a murderer*,—They probably saw the chain, which showed that he was a prisoner, and, as murder is the greatest

crime, they concluded he must have been guilty of that, seeing that he had been reserved to so signal a judgment. *Whom, though he hath escaped*—Lit., "Whom, saved from the sea, vengeance suffered not to live." The aorist implies that they considered Paul as good as dead. Some suppose that *dike* here means the goddess Nemesis—as, like all other heathen nations, they might have had a deity of vengeance; but the term may be used as a personification. How wide-spread is the idea of retribution!

5. *And he*—He therefore—to convince them of their mistake—shaking off the venomous animal into the fire, felt no harm—no evil effects from his bite. The viper, indeed, may not have bitten him, but the narrative seems to imply that he had. Thus there was a fulfillment of the promise, Mark xvi. 18.

6. *Howbeit*,—But they kept expecting that he was going to be inflamed—the poison of serpents producing instant inflammation—or to fall down suddenly dead—frequently the result of a viper's bite. Thus Shakspeare says of Charmian, after she was bitten by the asp: "Tremblingly she stood, and on the sudden dropped." *But after they had looked*—But as they were a long while expecting, and beholding nothing out of the way occurring to him, changing themselves—altering their opinion—they affirmed him to be a god. So the people of Lystra changed suddenly, though in an opposite direction—here, Paul is a murderer, or a god; there, deserving of divine honors, or of being stoned to death. Cf. xiv. 13, 19.

7. *In the same quarters*—And around that place—near where they landed were lands belonging to the chief of the island—near the present country-residence of the English governor—which agrees with tradition, that locates it at Citta Vecchia, the Medina of the Saracens. The term *protos*, "first," when used with the genitive of a country, or people, as here, denotes the chief, or principal person, as the governor. Malta was conquered by the Romans during the Punic wars, and was afterward annexed to Sicily, whose praetor would be likely to have a legate, or deputy, at Malta. Two inscriptions have been found there which illustrate this passage. One is in Greek, which contains the phrase, *protos Melitaion*—that is, the Roman knight, Aulus Castrius, was "first of the Maltese." The other, in Latin, on the pedestal of a column discovered at Citta Vecchia, in 1747, has a similar phrase, *Mel. primus*. This may indeed mean *princeps*, or *patron*—not implying magistracy—but it is generally understood to mean the latter—and the rather as the father of Publius was still living, yet Publius is called the chief man. *Publius* is a Roman name—in Greek *Poplios*. *Who received us*,—As guests. *And lodged us*—Entertained us. *Three days courteously*.—In a friendly manner—until they could make arrangement for their residence there during the winter. The party thus entertained by Publius consisted of Paul, Luke, and Aristarchus—also, probably, Julius the centurion. It is not to be supposed that all the two hundred and

seventy-six were thus entertained by Publius. Julius probably had told him something about the distinguished prisoner and his companions, and his miraculous deliverance from the viper must have made an impression in Paul's favor.

8. *And it came to pass*,—Probably during the three days. *Lay sick*—Lit., "Seized with fevers and dysentery, was keeping his bed." The Greek word, whence we have our word "dysentery," is here used; and the plural, "fevers," seems to refer to the recurrence of febrile attacks during the prevalence of the disease, as is common. Luke here again speaks as a physician. Not Luke, however, with his medical skill; but Paul, with his miraculous powers, was employed to effect the cure. It is trifling to object that these diseases could not occur on such a dry island as Malta! They occur there even now, though it is cleared and drained. For "dysentery," Wic. has "blodi flux." Our version (1611), following Tyn., Cr., Gen., and Rh., has "bloody flix." *To whom Paul entered in*,—Entering in—to the room where Publius was lying—and having prayed—to show that he was merely the instrument through which God wrought the miracle—laying the hands on him—as was customary—healed him. They thus saw that Paul was God's minister, as the cure was so obviously miraculous. (See on Mark xvi. 18.)

9. *So when this was done*,—And when this took place, the rest also, who in the island had diseases, came forward, and were healed. How natural was this! So was it in the case of Christ.

10. *Who also*—Who, for their part, as a grateful return for their cure. *Honoured us with many honours*;—Bestowed upon us distinguished attentions—including a comfortable maintenance while they were on the island. Paul and his companions doubtless availed themselves of the opportunity to preach to the natives, and thus may have formed the nucleus of that Church which was found there in after times. As they were necessarily dependent on the islanders for a support, their reception of lodging, food, and clothing, of which, after their shipwreck, they were in great need, would not be susceptible of any sinister construction. Christ's ministers were allowed by him to receive such necessaries while they were employed in their great work, and Paul recognized its propriety. 1 Cor. ix. 1-14; Gal. vi. 6; Phil. iv. 10-18. *And when we departed*,—And when we were setting sail, they laid on us the things for our need—they supplied us with all things necessary for our voyage.

11. *And after three months*—Ending perhaps in February. *A ship of Alexandria*,—It was probably a corn-ship, like the other, and, like it, driven thither by the gale. It passed the winter, most likely, at Valetta, the principal harbor in Malta. *Whose sign was Castor and Pollux*.—Robinson: "Badged with the Dioscuroi." This word means, "children of Jupiter." Their names were Castor and Pollux, they were sons of Jupiter by Leda, and they were the patrons of sailors,

who were fond of placing their images as figureheads on the prows of ships. The superstitious sailors supposed they appeared in those lights which are called "the fires of St. Elmo." They are sometimes represented as stars, and on the coins of Rhegium, with two heads surrounded with stars. Horace, *Od.* i. 12. 27-32. St. Antony has been substituted for them by the superstitious mariners of the Mediterranean.

12. *And landing at Syracuse*,—This was the capital of Sicily, on the eastern coast, with a capacious harbor. A part of it was built on the adjacent island of Ortygia, from which circumstance it may have obtained its plural designation—*Surakousai*. It was the birth-place of Archimedes. It is about eighty miles north of Malta—and is now called Siracusa and Siragossa. They stayed over there three days, probably for trade, or change of wind.

13. *And from thence*—Lit., "Whence having come about, we arrived at Rhegium." The wind appears to have been unfavorable, so they had to tack about, and put into Rhegium, and remain there till the wind changed to take them through the Faro. Rhegium is between seventy and eighty miles from Syracuse, on the coast, near the S.W. extremity of Italy, opposite Messina, in Sicily. It is now called *Reggio*. Its patron divinities were the *Dioscuri*, to whom the ship was dedicated. *And after one day the south wind blew*,—Favorable for taking them through the straits, and the rest of the voyage. *And we came the next day*—On the second day after leaving Rhegium—the distance is one hundred and eighty miles, north by west, from Rhegium—which, with a southerly wind, could be run in at least twenty-six hours. *Puteoli* means, "Little Wells," and it was so called, because of its mineral waters and hot baths. It was formerly called *Dikaiarcheia*. It is situated on the northern shore of the Bay of Naples—eight miles S.W. from the city of Neapolis, the modern Naples. It was the chief port south of Rome. Nearly all the trade of Alexandria, and a great part of that of Spain with Italy, was transacted here. A mole, with twenty-five arches, stretched into the sea at the entrance of the bay, where ships cast anchor and delivered their freight. Seventeen—some say, thirteen—of the piers still remain—the most interesting ruins of the place. The Pozzolana, or concrete, used in this structure, is of the greatest tenacity. Seneca gives a lively description of the interest excited at Puteoli by the arrival of vessels from Alexandria. The name of this place is preserved in the modern *Pozzuoli*.

14. *Where we found brethren*,—Where, having found brethren, we were entreated to stay over with them seven days—a week, as xx. 6—probably they reached there on Sunday, and remained over the next Sunday, that Paul might have an opportunity of meeting with all the Christians in Puteoli and the adjacent country, to preach to them. These brethren may have come from Rome, or Alexandria, and settled there, and making converts—as was natural—they

probably organized a Church—though nothing more is known of them than is here recorded. *And so*—Implying that Julius, who "courteously entreated Paul"—and had cause to do so—yielded to the request of the brethren, and allowed the party to remain there a week. They were no longer dependent upon the sailing of vessels—the voyage was over. After this delay, they went to Rome. During their stay at Puteoli, the news of their arrival would reach Rome, hence the brethren there prepared to receive him.

15. *And from thence*,—From Rome. *The brethren*—The Christians at Rome—probably some who were converted at Pentecost (ii. 10), and others who had gone to Rome from other places, and the converts that they made there. There was a considerable Church there, and Paul had sent it an Epistle, while he was at Corinth, two or three years before. *Heard of us*,—Having heard the things concerning us—the tidings of their arrival at Puteoli, and the time set for their starting to Rome—came out to meet us, as far as Appii Forum and the Three Taverns—one party, starting first, came farther than the other that started after. Paul and his party probably struck the Appian Way at Capua, twelve miles from Puteoli, and one hundred and twenty-five miles from Rome. Appius Claudius Coecus, a censor of Rome, constructed the famous Appian Way from Rome to Brundisium—parts of which still remain. Appii Forum was a town on this road, about forty miles from Rome. It was on the northern border of the Pontine Marshes, at the end of the canal which extended thither from a point a few miles above Anxur, or Terracina. Horace says it was full of boatmen, who were employed in forwarding passengers by this canal, a distance of twenty miles. Strabo says night-travelers usually went by boat—how Paul and his party went, does not appear. Locanda di Foro Appio, a miserable inn, marks the ancient site in this now desolate region. *Treis Tabernai*—Lat., *Tres Tabernae*—derived probably from *tabula*, a board, being constructed of boards, a way-side inn. There were probably three victualing shops there for the entertainment of travelers. There were many places at that time which had the name of *Forum* or *Taberna*—the former from having markets for all kinds of provisions, and the latter from furnishing wine and food for travelers. The Three Taverns was about ten miles nearer Rome than Appii Forum. Thus Cicero, when traveling south-eastward from Antium to his seat near Formiae, writes to Atticus: "From Appii Forum at the fourth hour—I wrote you another a little while ago from the Three Taverns." The site is supposed to be near the modern Cisterna. *Whom when Paul saw*,—Seeing whom, Paul, having thanked God, took courage. The Christian sympathy of these brethren, thus manifested, touched his heart, and the sight of so many believers from Rome encouraged him in his great work. Though a prisoner, he saw that a great door and effectual was opened to him, and he went forward, doubtless in their company, with joyous emotions.

16. *The centurion delivered the prisoners to the captain of the guard:*—These words are omitted in some MSS. and versions, but probably by oversight. It was the duty of the centurion to deliver the prisoners to the Prefect of the Praetorium—where the emperor's body-guard were quartered—outside the Porta Viminalis. There were usually two prefects, but during the reign of Claudius, Burrus Afranius was sole prefect, and remained so till A.D. 62. He may have been the prefect to whom the prisoners were delivered. If there were two prefects at that time, Luke means the one who acted in this case. *But Paul was suffered*—But to Paul it was permitted to dwell by himself, with the soldier guarding him. The prefect may have been induced to show him this favor by the letter of Festus, and by the request of Julius, who had always treated him so courteously, and whose name one would naturally seek in the catalogue of the apostle's converts.

17. *After three days,*—On the third day from his arrival. Cf. xxv. 1. *The chief of the Jews*—Though the Jews had been banished from Rome by Claudius, many had returned under Nero. The first men among them were probably the rulers of the synagogue. Paul always opened his ministry in every place among the Jews—in this case, he would naturally want to disabuse their minds in regard to any impressions that had been made upon them to his prejudice, especially as he was under trial for charges brought against him by Jews. *Men and brethren,*—Men, brethren. (See on ii. 29.) *Though I have committed nothing*—Lit., "I, having done nothing contrary to the people, or to the customs of the fathers, was given up a prisoner from Jerusalem into the hands of the Romans." That is, though I had done nothing against the Jews, or at variance with their ordinances, yet they delivered me to the Romans. (See on vi. 14; xxi. 21.)

18. *Who when*—Who, having examined me, were willing to let me go, because no fault worthy of death was in me. (See on xiii. 28.)

19. *But when the Jews spake against it,*—But the Jews objecting—a mild way of stating the case. It is clear, from the history, that the Roman authorities would have released Paul, and that the Jews would have had him put to death. Cf. xxiii.-xxvi. *I was constrained*—I was compelled to appeal to Cesar—it was his only way to save himself from assassination, or judicial murder. *Not that I had aught*—Not as having any thing to charge against my nation. He was acting on the defensive—he was not arraigning his countrymen before the emperor, as perhaps they might have thought, or the Jews of Jerusalem may have insinuated—it was rather the contrary, they had forced him to make the appeal to save his life. He says "my nation" to show that he still gloried in being an Israelite, and he says "nation," not "people," as before, because of his reference to the Roman government.

20. *For this cause*—On this account, therefore—to explain to you the reason of my being brought here as a prisoner, and to convince you that I have no

animosity against the Jews, but rather a strong feeling of regard for them—I have called for you, to see and to speak with you, for, on account of the hope of Israel, I am hung around with this chain. He had his arm bound with it. "The hope of Israel" was the hope of the Messiah, which they entertained. He wanted to see them also to let them know that the real cause of his persecution by the Jews was his testifying that the promise of a Messiah—the object of their hope—was fulfilled in Jesus. (See on xxvi. 6.)

21. *We neither received*—We neither received letters concerning thee from Judea, nor did any one of the brethren coming hither report or speak any evil concerning thee. That was probably true, as the authorities at Jerusalem did not know that Paul was going to Rome, in time to anticipate his arrival. Hence no letter, or messenger, had come from Judea to inform against him.

22. *But we desire*—Though we have heard nothing against thee, yet we think it proper to hear from thee what things thou mindest—what are thy opinions—what views he entertained concerning Christianity. They are very cautious in their speech. *For as concerning*—For, indeed, concerning this sect, it is known to us that everywhere it is spoken against. They seem to ignore the Christians at Rome, though they must have known that there was a Church there, but they had kept aloof from them, because any contention with them might have resulted in their expulsion by the government. Their language implies that they considered Paul a Christian, but they would not seem to be hostile to him, as he was evidently thought favorably of by the officers of the government, who had him in charge. They speak of the Christians as a "sect," or "heresy" (see on v. 17; xxiv. 5, 14), which was everywhere opposed—they meant, probably, by the Jews. Eusebius says that, before Paul arrived at Rome, the Sanhedrim had sent circular letters to the Jews in all parts of the world, inveighing against Christianity. That may have been so.

23. *And when*—And having arranged with him a day—perhaps at his suggestion, as he wanted to secure their attendance. *There came many*—Lit., "A larger number"—than on the former occasion—came to him, to the lodging. *Xenia* means "a place for a guest"—hence it was hardly his hired house, ver. 30. It is not absurd to imagine that he lodged for awhile with Priscilla and Aquila—as he had done in Corinth—till he could make permanent arrangements for his stay in Rome. *To whom he expounded*—Set forth, fully testifying, the kingdom of God—the new dispensation. (See on i. 3.) *Persuading them concerning Jesus*,—And persuading them of the things concerning Jesus, from both the law of Moses and the prophets, from early in the morning till evening. That is, he took up the whole day in proving to them, from the Scriptures, that Jesus was the Messiah. This was his constant course among the Jews. (See on xiii. 27; xix. 8; xxvi. 22, 27.)

24. *And some*—And some, indeed, were persuaded by the things spoken—that is, they yielded to the persuasion of the apostle. *And some*—But others believed not. By contrasting the not believing with the being persuaded, it appears that the refusal to believe was not for the want of evidence, but of disposition. There can be no genuine faith where the sensibilities and will are not involved, as well as the intellect. It was not the fault of the apostle, or of his arguments, or of the Holy Spirit, who applied them, that some believed not; but it was because of their own contumacy.

25. *And when*—And being discordant among themselves, they were dismissed—a different word from the aorist "departed," ver. 29. It is likely that the majority of them began to rail and blaspheme, so that Paul, in whose lodgings they were assembled, brought the interview to a close, having given utterance to one declaration. *Well*—Appropriately—it suited them as well as those to whom it was first addressed—did the Holy Spirit speak through Isaiah to our fathers—Paul's usual style; but many good MSS. and versions have "your fathers"—those whom Paul addressed being indeed the unbelieving sons of unbelieving sires. The citation is from Isa. vi. 9, 10, *verbatim* from the LXX. It is cited oftener than any other passage in the O.T. Our Lord opened his parabolic teachings by citing it, and the historic Scriptures are here closed with it.

26. *Saying, Go unto this people, and say,*—This preface is not cited in the Gospels. *Hearing ye shall hear,*—A Hebraism—ye will surely hear. *And shall not*—And yet ye will not understand. *And seeing ye shall see,*—Ye will surely see. *And not perceive.*—And yet not perceive.

27. *For the heart of this people*—If the Hebrew be rendered imperatively, "Make the heart of this people fat," it must be construed as a Hebrew idiom, in which anyone is said to do what he predicts or permits. Jer. i. 10; Ezek. xliii. 3. Isaiah was not sent to make the people stupid and obstinate; they made themselves so without his agency. Their understanding is stupefied. *And their ears are dull of hearing,*—With the ears they heard heavily—they were hard of hearing. Jerome says, "That we might not suspect this grossness of heart and heaviness of ears was the effect of nature, and not of choice, he subjoins the fault of the will. Their eyes they have closed." *Lest*—Lest at any time. They shun the light, so that they might not perceive their evil condition, turn to God by repentance, and be delivered from the consequences of their sins. (See on Matt. xiii. 14, 15; Mark iv. 12; John iii. 19, 20; xii. 40; Acts xxvi. 18.)

28. *Be it known therefore unto you,*—Seeing you, like your forefathers, are incorrigible—having offered you salvation, and you refuse it. *That the salvation of God*—Lit., "The saving"—the message and means of salvation by Jesus, as the promised Messiah. Titus ii. 11. Some MSS. and versions read, "this salvation." *Is sent*—Was sent forth—not merely "by God in the coming of the apostle to Rome,"

but in the great commission, under which the apostle of the Gentiles was then acting. Isa. xlix. 6; Matt. xxviii. 19, 20; Acts xiii. 46-48; xxii. 21; Romans; Ephesians, *passim*. *And that they will hear*—Emphatic. It does not, of course, mean that all the Gentiles would hear—that is, believe, and be saved; but that the gospel would have largely more success among Gentiles than among Jews—and so it proved.

29. *And when he had said these words,*—The last recorded of him in The Acts. *The Jews departed,*—They were dismissed before (see on. ver. 25)—now they went out of the house. *And had great reasoning*—Having much discussion among themselves. Those who believed debated the matter with the unbelievers, and the latter with one another—as was natural. This verse is omitted in A, B, E, Sin., six cursives, Syr., and some other versions, as if it were a repetition of ver. 25—which it is not. It is probably genuine.

30. *And Paul dwelt*—Lit., "And Paul remained a whole two-years in his own hired" house, or lodging—for the word must be supplied—and welcomed all who came to him. He was a prisoner, and could not go abroad to preach.

31. *Preaching the kingdom of God,*—Proclaiming, as a herald, the establishment of that kingdom which was predicted in the Old Testament—the gospel dispensation. (See on Matt. iii. 1; Acts xx. 25.) *And teaching those things which concern the Lord Jesus Christ,*—The things—the facts of his history, and the doctrines and precepts of his gospel. Matt. xxviii. 19, 20. *With all confidence,*—Freedom of speech. (See on ii. 29; iv. 13, 29; ix. 27, 29.) *No man forbidding him.*—Without hinderance—either from the government, or from the Jews. It seems implied that, at the expiration of the two years, he was liberated. This is generally thought to have been A.D. 63. During this imprisonment he wrote the Epistles to the Ephesians, the Colossians, the Philippians, and Philemon. In them he speaks of himself as still a prisoner, in chains, yet preaching—even to those of Cesar's household. After his liberation, he traveled extensively in Asia Minor and Western Europe, and wrote 1 Timothy, Titus, and Hebrews. He was then imprisoned a second time; and, during that imprisonment, he wrote his Second Epistle to Timothy, just before his martyrdom, which is generally thought to have taken place in the last year of Nero's reign, A.D. 68—not later, perhaps before.

**END OF THE COMMENTARY ON THE ACTS.**