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THE OXFORD AND CAMBRIDGE SERIES.



# ACTS OF THE APOSTLES

CHAPTERS (XIII.—XXVIII.)

WITH

**Introduction and Notes.**

BY THE

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MAP TO ILLUSTRATE THE ACTS OF THE APOSTLES .



## PREFACE.

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THIS Edition of the last Sixteen Chapters of the Acts of the Apostles is intended for the use of Students preparing for the Local Examinations of the Universities of Oxford and Cambridge and similar examinations.

The division is suggested by the narrative, and is also followed by the Universities of Oxford and Cambridge, whose Syndicates generally select the first twelve chapters, and the remaining sixteen as subjects of examination in alternate years.

The Edition is an abridgement of the Editor's *Acts of the Apostles*, published by Messrs. Gill and Sons, and the references in the Notes are numbered to correspond with that Edition.

The Introduction treats fully of the several subjects with which the Student should be acquainted. These are set forth in the Table of Contents.

The Biographical and Geographical Notes, with the complete series of Maps, will be found to give the Student all necessary information, thus dispensing with the need for Atlas, Biblical Dictionary, and other aids.

The chief alterations in the Revised Version are pointed out in footnotes, the Student being referred to the Revised Version.

The Appendix contains (1) a Commentary on the more important changes of the Revised Version, (2) Critical Notes, pointing out the chief changes in the Greek Text, with their bearing on the meaning of the several passages.

The Editor has also prepared a series of Examination papers on the Acts of the Apostles for use with the present Edition. The series consists of seventy-two papers, viz., sixteen General papers, and fifty six (Junior and Senior) on the separate chapters. These will be found useful, not only for revision of work, but as a guide to the preparation of classes. The papers are on separate sheets and can be obtained in packets from the publishers.

F. M.

Mileham.

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INTRODUCTION  
TO THE STUDY OF  
THE ACTS OF THE APOSTLES.

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**GEOGRAPHICAL NOTES.**

**Achaia.**—A Roman province comprising the whole of Greece south of Macedonia, with the adjacent islands. Its capital was Corinth. Originally (B.C. 27) under Augustus, it was a senatorial province and governed by a proconsul. Tiberius made it an imperial province (A.D. 16), and it was then governed by a procurator, but Claudius restored it to the Senate. Gallio is therefore correctly called the "proconsul" (A.V. "deputy") of Achaia.

Macedonia and Achaia are frequently mentioned together to indicate all Greece.

*Notices in Acts.*

1. Visited by Paul on his second missionary journey, and the Jews rose up against him at Corinth when Gallio was proconsul of Achaia (xviii. 12).
2. Apollos visited Achaia, and made Corinth the centre of his labours (xviii. 27; xix. 1)
3. Visited by Paul on his third missionary journey (xix. 21).

**Adramyttium.**—A seaport on the coast of the province of Asia, situated in the district called Mysia. The isle of Lesbos lay at the opening of the gulf on which Adramyttium was situated. In Paul's time it was a port of considerable trade.

*Notice in Acts.*

The centurion Julius embarked at Cæsarea with Paul in a ship of Adramyttium to sail to Italy (xxvii. 2).

**Adria.**—The name is derived from the town of Adria near the Po. In the Acts it signifies that part of the Mediterranean which lies

between Greece, Italy, and Africa. The name embraced a much larger expanse of sea than the present Adriatic or Gulf of Venice.

*Notice in Acts.*

The ship conveying Paul to Italy is said to have been "driven up and down in Adria," and was finally wrecked off the coast of Melita (xxvii. 27).

**Alexandria.**—The capital of Egypt, founded by Alexander the Great, B.C. 332. Ptolemy I. removed a great number of Jews to Alexandria, and so numerous did the Jewish residents become that Philo estimates their number at nearly 1,000,000, and adds that two of the five districts of Alexandria were called "Jewish districts." The Septuagint version of the Old Testament was made by Jews at Alexandria. Alexandria was the corn port of Rome.

*Notices in Acts.*

1. The synagogue of the Alexandrians disputed with Stephen (vi. 9).
2. Apollos was a native of Alexandria (xviii. 24).
3. Paul sailed from Myra, on the voyage to Rome, in a ship of Alexandria (xxvii. 6).
4. Paul sailed from Melita to Rome in a ship of Alexandria which had wintered in the island (xxviii. 11).

**Amphipolis.**—A city of Macedonia, about thirty-three miles south of Philippi on the Egnatian road. It was called Amphipolis because the river Strymon flowed almost round the town. In Paul's time it was a great Roman military station.

*Notice in Acts.*

Paul and Silas passed through Amphipolis on their way from Philippi to Thessalonica (xvii. 1).

**Antioch in Syria.**—The capital city of Syria, situated on the river Orontes, about sixteen miles from the sea-coast. It was founded 300 B.C. by Seleucus Nicanor. It became a city of great extent and beauty. It was the residence of the Roman proconsul of Asia. Seleucia was the port of Antioch.

*Notices in Acts.*

1. Nicolas, one of the seven deacons, was a proselyte of Antioch (vi. 5).
2. The first Gentile Church was founded at Antioch (xi. 20, 21).
3. At Antioch Agabus prophesied the famine (xi. 27, 28), and from Antioch were sent contributions to the brethren at Jerusalem (xi. 30).
4. At Antioch the disciples were first called Christians (xi. 26).
5. It was to Antioch that the Judaizers came, who disturbed the Church there and were the cause of the holding of the first Christian Council (xv. 1).
6. It was the centre and starting point of Paul's missionary work, for—
  - (a) At Antioch Paul and Barnabas were ordained for missionary work (xiii. 1-3).
  - (b) From Antioch they started on the first missionary journey (xiii. 1-3), and hither they returned (xiv. 26).
  - (c) Paul began and ended his second missionary journey at Antioch (xv. 36; xviii. 22).

(d) Antioch was also the starting point of the third missionary journey (xviii. 23) which was brought to an end by the seizure of the Apostle at Jerusalem and his subsequent imprisonment at Cæsarea.

**Antioch in Pisidia.**—A city at the extreme north of Pisidia on the borders of Phrygia. It was founded by Seleucus Nicanor. It must be carefully distinguished from Antioch in Syria.

*Notices in Acts.*

1. Visited by Paul on his first missionary journey. Here he preached his first recorded sermon (xiii. 16—41).

2. This preaching led to the reception of the Gospel by a great number of the Gentiles. The jealousy of the Jews was aroused, and a violent persecution followed, which drove Paul and Barnabas from Antioch to Iconium. On departing, the Apostles "shook the dust off their feet against the Jews" (xiii. 50, 51).

**Antipatris.**—Ancient name Caphassata. Rebuilt by Herod the Great, who called it Antipatris in honour of his father Antipater. It was on the road from Jerusalem to Cæsarea, forty-two miles from Jerusalem and twenty-six from Cæsarea.

*Notice in Acts.*

The soldiers conveyed Paul from Jerusalem to Antipatris by night. The foot-soldiers halted at Antipatris and the horse-soldiers went on with Paul to Cæsarea (xxiii. 31, 32).

**Apollonia.**—A city of Macedonia, thirty miles from Amphipolis and thirty-seven from Thessalonica.

*Notice in Acts.*

Paul and Silas passed through it on the second missionary journey on their way from Philippi and Amphipolis to Thessalonica (xvii. 1).

**Appii Forum.**—A well-known station on the Appian Way, the great road from Rome to Brundisium, and so called from the famous Roman censor, Appius Claudius. It was at the northern end of a canal which ran parallel to the road. The town is mentioned by Horace as crowded with boatmen and abounding in taverns. It was forty-three miles from Rome.

*Notice in Acts.*

The brethren went out from Rome as far as Appii Forum to meet Paul (xxviii. 15). [They came no further because they could not tell whether the Apostle would come by the canal or the road.]

**Asia** does not express "the continent of Asia," nor what we now know as "Asia Minor," but the Roman province of that name, governed by a proconsul. It included the districts of Mysia, Lydia, and Caria. Its capital was Ephesus, and amongst other important

cities it contained the seven Churches of the Apocalypse. The province was left by the will of Attalus, king of Pergama, to the Roman republic.

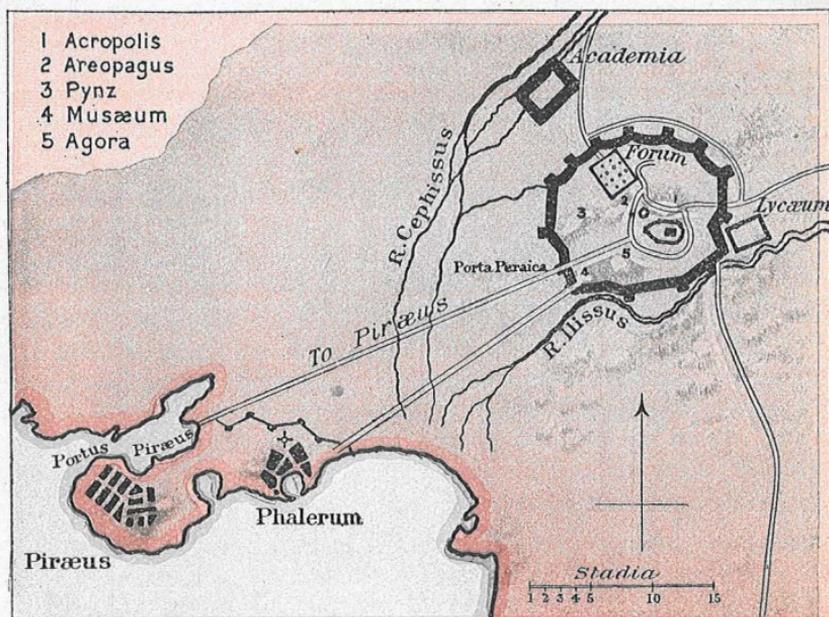
**Assos.**—A seaport in Mysia on the north side of the gulf of Adramyttium, connected by a good Roman road with Troas, from which it was distant about twenty miles.

*Notice in Acts.*

Paul went by road from Troas to Assos, whilst the vessel sailed round Cape Lectum to Assos where Paul again joined the vessel (xx. 13).

**Athens.**—Formerly the capital of Attica, and the chief seat of Grecian culture and learning. It stood and stands on a plain between the mountains of Attica and the sea, watered by the rivers Cephissus and Ilissus.

**PLAN OF ATHENS.**



*Notices in Acts.*

1. *Areopagus*, or *Mars Hill*, an eminence to the west of the Acropolis. It was famous in classic literature as the meeting place of the Athenian Council of Areopagus, which took its name from the place where it met. Paul delivered his speech to the Athenians from the Hill of Mars (Ares) (xvii. 19, 22).

2. Paul "disputed daily in the *market* with them that met with him" (xvii. 17).

*Market, or Agora*, was situated in the valley between the Acropolis, the Areopagus, the Pnyx, and the museum. It was the great square of the town. Professor Leathes describes it as a combination of the Stock Exchange and the West End Parks and Clubs.

3. "The Athenians spent their time in telling or hearing some new thing" (xvii. 21).

This character is attested by the unanimous voice of antiquity. Demosthenes rebukes his countrymen for their love of constantly going about in the market and asking one another, What news?

4. Paul describes the Athenians as being "too superstitious" (religious) (xvii. 22).

This description is confirmed by Pausanias who states that the Athenians surpassed all other states in the attention they paid to the gods. Besides the statues of Neptune, Minerva, Jupiter, Apollo, the Muses, &c., and the Temples of Bacchus and Ceres, in the centre of the city stood the Parthenon, the grandest of ancient temples, consecrated to Minerva. A gigantic statue of the goddess stood on the Acropolis. It was made of the armour captured at Marathon.

5. Mention is made of the philosophical sects of the Epicureans and Stoics (xvii. 18).

Four great schools of philosophy had their headquarters at Athens, viz. :—

*The Peripatetics* (followers of Aristotle), who met at the *Lyceum*.

*The Academicians* (followers of Plato), who met at the *Academy*.

*The Epicureans* (followers of Epicurus), who met at the *Garden*.

*Stoics* (followers of Zeno), who met at the *Porch* (stoa in the Greek, hence the name).

**Attalia.**—A coast town of Pamphylia, built by Attalus Philadelphus, and named after that monarch. Paul and Barnabas sailed from Attalia to Antioch in Syria on their return from the first missionary journey (xiv. 25).

**Berea.**—Modern Verria, a city of Macedonia at the south-west of Thessalonica.

#### *Notices in Acts.*

1. On the persecution at Thessalonica (second missionary journey) the brethren sent Paul and Silas from Thessalonica by night to Berea (xvii. 10).

2. The Jews of Berea are favourably spoken of: "These were more noble than those in Thessalonica" (xvii. 11).

3. On the arrival of Jews from Thessalonica and the renewal of the persecution Paul withdrew secretly to Athens, leaving Silas and Timothy at Berea (xvii. 14, 15).

4. Sopater, one of Paul's missionary companions, was a native of Berea (xx. 4).

**Bithynia.**—A Roman province contiguous to the province of Asia on the West, and having the Euxine Sea on the North.

#### *Notice in Acts.*

On the second missionary journey Paul and Silas "assayed to go into Bithynia, but the Spirit suffered them not" (xvi. 7).

**Cæsarea.**—The Cæsarea of the Acts is the Cæsarea on the sea-coast, known also as Cæsarea Sebasto, so called in honour of Augustus (Greek Sebastos) Cæsar. It was on the coast of Palestine, on the great road from Tyre to Egypt, and about seventy miles from Jerusalem. It was built by Herod the Great. It was the officia!

residence of the Herodian kings, and of the Roman governors of Judæa.

*Notices in Acts.*

1. Philip, passing from Azotus, preached through all cities till he came to Cæsarea (viii. 40).

2. Cæsarea was the scene of the conversion and baptism of the centurion Cornelius, the first-fruits of the Gentiles (x. 1—43).

3. After the miraculous release of Peter from prison, Herod went down to Cæsarea, where he died, eaten of worms (xii. 23).

4. At the close of the second missionary journey Paul sailed from Ephesus, landed at Cæsarea, thence went up to Jerusalem (xviii. 22).

5. At the close of his third missionary journey Paul stayed at Cæsarea. Here dwelt Philip the Evangelist, and here also Agabus prophesied the persecutions Paul would suffer at the hands of the Jews (xxi. 8—16).

6. Claudius Lysias, the chief captain, sent Paul from Jerusalem to Felix the Governor at Cæsarea (xxiii. 23).

7. Cæsarea was the scene of Paul's two years' imprisonment, his accusation by the Jews through Tertullus, his trials before Felix, Festus, and finally Agrippa II. On Paul appealing to Cæsar he was sent to Rome, sailing from Cæsarea in the charge of the centurion Julius.

**Cenchrea.**—The eastern harbour of Corinth on the Saronic gulf, the port for the trade with the Asiatic shores of the Mediterranean. It was distant about seven miles from Corinth.

*Notice in Acts.*

Paul shaved his head at Cenchrea under a Nazarite vow, and sailed from that port for Syria, on his return from the second missionary journey (xviii. 18).

**Chios.**—Modern Scio, an island in the Ægean Sea off the coast of Lydia, and separated from the mainland only by a strait of five miles. Paul passed by Chios on his return from the third missionary journey.

**Cilicia.**—A maritime province in the south-east corner of Asia Minor; chief town, Tarsus, the birth-place of St. Paul. It was by its geographical position the high road between Syria and the west. It was twice visited by St. Paul, firstly, soon after his conversion (Gal. i. 21; Acts ix. 30), and again on his second apostolical journey (Acts xv. 41).

**Clauda.**—A small island (modern Gozzo) to the south of Crete.

*Notice in Acts.*

During the voyage from Cæsarea to Rome the vessel containing Paul and his fellow-voyagers was driven by the north-easter (Euroclydon) from Crete. Under the lee of Claudia the sailors hove the ship to and hoisted on board the boat; which was towed behind (Acts xxvii. 12—17).

**Cnidus.**—A city of some consequence at the extreme south-west of Asia Minor, on a promontory (Cape Crio) projecting between the islands of Cos and Rhodes.

*Notice in Acts.*

The harbour was passed by St. Paul after leaving Myra, and before running under the lee of Crete (voyage to Rome, Acts xxvii. 7).

**Coos** (modern Stanchio or Stancho).—A small island of the Grecian Archipelago, off the coast of Caria.

*Notice in Acts.*

Paul, on his return from his third missionary journey, passed the night here after sailing from Miletus (Acts xxi. 1).

**Corinth.**—Situated on the isthmus of that name. The metropolis of the Roman province of Achaia. It was a place of great commercial importance. Its wealth and the vice and profligacy of its inhabitants were proverbial.

*Notices in Acts.*

1. Visited by Paul on his second missionary journey, where he joined Aquila and Priscilla, with whom he worked as tentmakers (xviii. 1—3).
2. Paul remained at Corinth a year and a half, and at the conclusion of the period the Jews raised a tumult and accused Paul before Gallio (xviii. 12—17).
3. Apollos visited Corinth, and his powerful teaching made great impression there (xix. 1).

St. Paul wrote two epistles to the Corinthians.

**Crete** (modern Candia).—An island extending about one hundred and forty miles in length, and closing in the Grecian Archipelago on the south.

*Notices in Acts.*

1. There are Cretans at Jerusalem on the day of Pentecost (ii. 11).
2. The wind being contrary the ship was forced to run from Cnidus down to Cape Salmone, and thence under the lee of Crete to Fair Havens, near Lasæa. Thence, having obtained a favourable wind, they tried to reach Phenice, but were driven into the Sea of Adria by a storm (xxvii. 8—15).

Crete was subsequently visited by Paul and Titus (Titus i. 5).

**Cyprus.**—An island situated in the extreme eastern corner of the Mediterranean, due west of Syria, and south of Cilicia.

*Notices in Acts.*

1. Barnabas the Apostle was a native of Cyprus (iv. 36).
2. Men of Cyprus and Cyrene preached the Gospel first to Gentiles at Antioch (xi. 20).
3. Paul and Barnabas visited Cyprus on the first missionary journey, landing at Salamis and going through the island to Paphos, where the deputy, Sergius Paulus, was converted, and Elymas the sorcerer smitten with blindness (xiii. 4—12).

4. When Barnabas separated from Paul he took Mark with him and visited Cyprus (xv. 39).

**Damascus.**—One of the most ancient and most important of the cities of Syria. It is situated in an extensive and fertile plain east of the chain of Anti-Libanus. The fertility of the plain is due to streams flowing from Lebanon and Hermon. These streams are called Abana and Pharpar in Scripture.

*Notices in Acts.*

1. Saul of Tarsus was journeying to Damascus, commissioned to arrest the Christians there when, near the city, he met with the vision that converted him (ix. 1-8).
2. At Damascus Ananias restored Paul's sight and baptized him (ix. 9-18).
3. Saul preached at Damascus, and the Jews laid a plot to kill him. Saul was saved by being let down from the wall in a basket (ix. 20-25).
4. From 2 Cor. xi. 32 we learn that King Aretas was the ruler over Damascus at that time.

**Derbe.**—A town of Lycaonia visited by Paul on his first and second missionary journeys. Gaius was a native of Derbe.

**Ephesus.**—An important city in the district of Ionia, nearly opposite the island of Samos, and about the centre of the western coast of Asia Minor. It was the capital of the Roman province of Asia, and the great emporium of all the south-western part of Asia Minor. It was famous for the magnificent temple of Diana, one of the seven wonders of the world. In consequence of the worship of Diana the city was called the "temple-keeper" (R.V.) of Diana. A large trade was carried on in silver shrines of the goddess which pilgrims to the temple carried home with them. Ephesus was also celebrated for its magicians and wizards. "Ephesian letters" were well known charms, composed of magic words and worn as amulets.

*Notices in Acts.*

1. It was visited for a brief period by Paul at the conclusion of his second missionary journey; and here he left Aquila and Priscilla (xviii. 19-21).
2. Apollos arrived at Ephesus from Alexandria and, having been instructed by Aquila and Priscilla, preached most powerfully (xviii. 24-26).
3. Paul, on his third missionary journey, stayed at Ephesus three years (xix). The chief events during this period are :—
  - (a) The baptism of the twelve disciples of John the Baptist.
  - (b) The particular miracles wrought by Paul.
  - (c) The sons of Sceva attempted to cast out an evil spirit, were attacked and put to flight by the demoniac.
  - (d) The professors of magic brought their books and publicly burnt them.
  - (e) The tumult raised by Demetrius the silversmith.

4. On his return from Greece on the same journey, Paul sent for the elders of Ephesus to meet him at Miletus, where he took a farewell greeting.

**Galatia.**—Literally Gallia; deriving the name from the great Celtic invasion in the third century before Christ. The Roman province of Galatia comprised the central region of Asia Minor.

*Notice in Acts.*

Galatia was visited by Paul both on his second and third missionary journeys (xvi. 6; xviii. 23). He also wrote an epistle to the Galatians.

**The Fair Havens.**—A harbour on the south coast of the island of Crete, near the town of Lasea.

*Notice in Acts.*

Paul and his companions sailed round the east coast of Crete, past Cape Salmone, and attained to the harbour of Fair Havens. This harbour being exposed was not convenient for wintering, so they endeavoured to reach Phenice on the south-west of the island.

**Iconium.**—Modern Konieh, a city of Lycaonia, of which it was the capital; visited by Paul with Barnabas on his first missionary journey. The opposition of the Jews forced the apostle to leave Iconium and go to Lystra and Derbe.

**Lasea.**—A town of Crete near Fair Havens. Its ruins have lately been identified.

**Lycaonia** (= Wolf-land).—A dreary plain bare of trees, with scarcity of water, to the north of Cilicia and east of Phrygia and Pamphylia. Iconium was its capital, and amongst its cities are numbered Lystra and Derbe. Its inhabitants spoke a language different from Greek.

**Lycia.**—The name of that south-western portion of the peninsula of Asia Minor which is immediately opposite the island of Rhodes. It was a Roman province with Myra for its capital.

**Lystra.**—A town of Lycaonia. Visited by Paul on his first and second missionary journeys.

*Notices in Acts.*

1. Paul healed the cripple, and, in consequence, the inhabitants would have worshipped the Apostles as gods, calling Barnabas Jupiter, and Paul Mercury (xiv. 8-18).

2. The Jews, coming from Antioch and Iconium, persuaded the people and they stoned Paul (xiv. 19, 20).

3. It was the home of Timothy. Paul, on his second missionary journey, visited Lystra and took Timothy as his companion and fellow missionary (xvi. 1-3).

**Macedonia.**—The north-eastern of the three Roman provinces, Illyricum, Achaia, and Macedonia, into which the country between the basin of the Danube and Cape Matapan was divided.

*Notices in Acts.*

1. Paul, after the vision of the man of Macedonia, saying, "Come over into Macedonia and help us," crossed over into Europe on his second missionary journey (xvi. 9—10).

2. On the second missionary journey Paul preached at Philippi, Thessalonica, and Berea, towns of Macedonia, returning into Asia from Corinth by sea (xvi., xvii., xviii.)

3. On the third missionary journey Paul went and returned through Macedonia. His return through that province was occasioned by a plot of the Jews, who lay in wait for him at Corinth "as he was about to sail into Syria" (xx. 3).

The towns of Macedonia mentioned in Acts are Neapolis, Philippi, Amphipolis, Apollonia, Thessalonica, and Berea.

Macedonia was well intersected by Roman roads, especially by the great Via Egnatia, which connected Philippi and Thessalonica.

**Melita.**—Modern Malta. See notes on Chap. xxviii.

**Miletus.**—A town on the western coast of Asia Minor to the south of Ephesus. Here Paul met the elders of Ephesus (xx. 17).

**Mitylene.**—The chief town of Lesbos, and situated on the east coast of the island. Mitylene is the intermediate place where Paul stopped for the night between Assos and Chios (Acts xx. 14, 15).

**Myra** (modern Dembra).—An important port of Lycia, on the river Andriacus. It is  $2\frac{1}{2}$  miles from the coast.

*Notice in Acts.*

Here Paul on his voyage to Rome, was removed from the Adramyttian ship which had brought him from Cæsarea, and embarked on the Alexandrian ship in which he was wrecked on the coast of Malta (xxvii. 5).

**Mysia.**—A region on the frontier of the provinces of Asia and Bithynia (mentioned only xvi. 7, 8).

**Neapolis.**—The port of Philippi, the place in Northern Greece where Paul first landed in Europe (xvi. 11).

**Pamphylia.**—A Roman province on the south coast of Asia Minor, having Cilicia on the east and Lycia on the west.

*Notice in Acts.*

Paul and Barnabas, on the first missionary journey, first entered Asia Minor at Perga in Pamphylia (xiii. 13), and finally left Pamphylia by its chief seaport, Attalia (xiv. 25).

**Paphos.**—The capital of Cyprus, at the western extremity, and the residence of the Roman governor.

*Notice in Acts.*

Paul, on the first missionary journey, converted Sergius Paulus, the Governor, and smote Elymas the sorcerer with blindness for resisting his teaching and for endeavouring to persuade the Governor against the Apostles (xiii. 6—12).

**Patara.**—A city of Lycia on the south-western shore, not far from the river Xanthus. The island of Rhodes is immediately opposite.

*Notice in Acts.*

Here Paul, on his way to Jerusalem at the end of the third missionary journey, changed vessels, quitting the one by which he had voyaged from Greece for one sailing from Patara to Phœnicia (xxi. 2).

**Perga.**—A city of Pamphylia, situated on the river Cestrus.

*Notice in Acts.*

Here Paul and Barnabas, on the first missionary journey, first entered Asia Minor (xiii. 13).

Here John Mark, who had accompanied them from Antioch, departed from them and returned to Jerusalem (xiii. 13).

**Phœnicie** = Phœnicia, a tract of country of which Tyre and Sidon were the chief cities, in the north of Palestine, along the coast of the Mediterranean Sea, bounded by that sea on the west, and by the mountain range of Lebanon on the east. The native name of Phœnicia was Kanaan (Canaan), signifying lowland. Thus “the woman of Canaan” (Matt. xv. 22), whose daughter was vexed with a devil, is termed by Mark “a Greek, a Syrophenician by nation” (Mark vii. 26).

**Phenice** or **Phœnix**, the name of a haven of Crete, on the western side of the southern coast.

*Notice in Acts.*

It was to this harbour (looking to the north-east and south-east) that the sailing master tried to reach from Fair Havens on the voyage to Rome (xxvii. 12).

**Philippi.**—A city of Macedonia, about nine miles from the sea, having Neapolis for its port. In Paul’s time it was a Roman colony. It was famous by reason of the neighbouring gold mines. In the neighbourhood were fought the two battles of Philippi, in which Brutus and Cassius were defeated by Antony and Octavius, B.C. 43.

*Notice in Acts.*

On his second missionary journey (his first visit to Europe), Paul converted and baptized Lydia; cast out the spirit of divination from a damsel; was brought before the magistrates,

beaten, and put in prison. Here the jailor was converted, and Paul claimed the privileges of his Roman citizenship (xvi. 12, &c.).

The writer of the Acts was left at Philippi (xvi. 40) and rejoined Paul at Philippi on his way back to Europe at the conclusion of the third missionary journey (xx. 6).

**Phrygia.**—No exact district, but rather ethnological than political, denoting in a vague manner the western part of the central region of Asia Minor.

**Pisidia.**—A district of Asia Minor to the north of Pamphylia. Antioch, in Pisidia, was the chief town.

**Pontus.**—A large district of Asia Minor, bordering on the Euxine Sea. Aquila and Priscilla were natives of Pontus (xviii. 2).

**Ptolemais.**—The ancient Accho, the modern St. Jean d'Acre, or simply Acre.

*Notice in Acts.*

Paul landed here from Tyre on his last journey to Jerusalem (xxi. 7). There was a Christian Church there (xxi. 7).

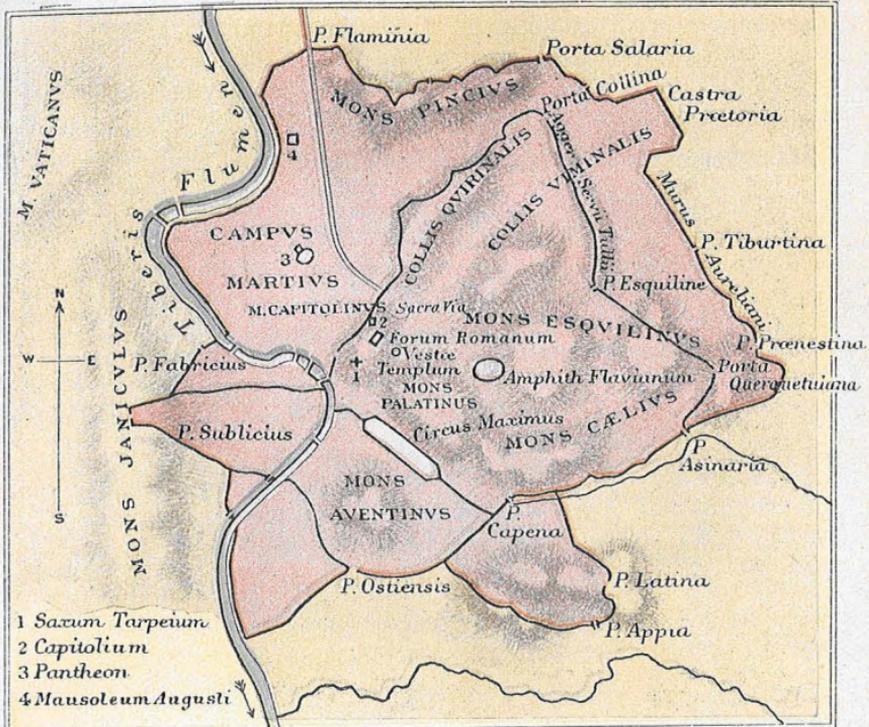
**Puteoli.**—The modern Pozzuoli, near Naples, the great landing-place of travellers to Italy from the Levant, and the harbour to which the Alexandrian corn-ships brought their cargoes. Here Paul landed on his journey to Rome (xxviii. 13).

**Rhegium.**—Modern Reggio, on the southern point of Italy on the straits of Rhegium. Paul touched at Rhegium in his voyage from Melita to Italy (xxviii. 13).

**Rhodes.**—The famous island at the north-west extremity of Asia Minor, off the coast of Caria and Lycia. Celebrated for the great Temple of the Sun, and for the great statue, the Colossus (one of the seven wonders of the world), in the harbour. It has been famous in the world's history, and was the last place where the Christians of the East held out against the advancing Saracens; and subsequently it was once more famous as the home and fortress of the Knights of St. John.

*Notice in Acts.*

Paul touched there on his return voyage to Syria from the third missionary journey (xxi. 1).



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PLAN OF ROME

**Rome.**—For a description of the city and history see Classical Dictionary.

*Notices in Acts.*

1. By a decree of Claudius Cæsar all Jews were commanded to depart from Rome (xviii. 2).

2. Paul appealed to Cæsar, and in consequence was sent by Festus to Rome (xxvii., xxviii.). The impartial administration and firm rule of Rome were of great assistance to the Apostles in the first preaching of the Gospel. Their military roads also rendered travel easy and safe, and materially furthered the rapid spread of Christianity. Thus—

- (1) Paul followed the great Egnatian road from Philippi through Thessalonica to Athens and Corinth (xvi., xvii.).
- (2) The privilege of Roman citizenship preserved Paul at Philippi (xvi. 37), and at Jerusalem (xxii. 25).
- (3) Roman impartiality caused Gallio to take no notice of the charge against Paul at Corinth (xviii. 14).
- (4) Roman rule rescued Paul from the fanatical Jews at Jerusalem (xxii. 31—32).
- (5) Roman rule again preserved Paul at Cæsarea, and the appeal to Cæsar compelled Festus to abandon the design of taking Paul to Jerusalem, and rendered it imperative to send the Apostle to Rome (xxv. 9—12).

**Salamis.**—A city at the eastern end of the island of Cyprus, in the bay which is now called Famagousta. It was the first place visited by Paul and Barnabas on the first missionary journey on leaving the mainland at Seleucia (xiii. 5).

**Salmone.**—The east point of the island of Crete.

**Samos.**—An island off that part of Asia Minor where Ionia touches Caria. It has been famous in both ancient Greek and modern European history.

Paul sailed by it from Chios to Trogyllium on his last journey to Jerusalem (xx. 15).

**Samothracia.**—An island in the north of the Ægean Sea, in the direct route from Troas across to Neapolis.

On the second missionary journey Paul crossed from Troas to Neapolis in two days, calling at Samothracia at the end of the first day (xvi. 11).

**Seleucia.**—Near the mouth of the Orontes and sixteen miles from Antioch, of which city it was the seaport.

Paul and Barnabas sailed from Seleucia starting on their first missionary journey (xiii. 4)

**Sidon.**—The well-known seaport on the coast of Phœnicia.

On leaving Cæsarea for Rome the vessel called at Sidon where Paul went on shore by leave of the centurion Julius (xxvii. 3).

**Syracuse.**—The celebrated city on the east coast of Sicily.

Paul arrived thither in an Alexandrian ship from Melita on his voyage to Rome. He stayed there three days (xxviii. 12).

**Tarsus.**—The capital of Cilicia, situated in a mild and fertile plain on the banks of the Cydnus. Augustus made it a "free city," but that did not constitute its inhabitants Roman citizens. The schools of Tarsus were held in high reputation.

*Notices in Acts.*

1. It was the birthplace of Paul who styles himself "a Jew of Tarsus, a city in Cilicia, a citizen of no mean city" (xxi. 39).

2. When Paul went up from Damascus to Jerusalem, the Grecian Jews sought to slay him, so the brethren sent him down to Cæsarea, and thence to Tarsus (ix. 30).

3. Paul remained at Tarsus until Barnabas came to Tarsus to seek him after the Gospel had been preached to the Gentiles at Antioch (xi. 25).

**Thessalonica.**—The modern Saloniki, ancient Therma. Called Thessalonica by Cassander, after the name of his wife, the sister of Alexander the Great. For several centuries this city was a great bulwark of Oriental Christendom against the Saracens.

*Notice in Acts.*

It was visited by Paul and Silas on the second missionary journey. They stayed there some time and were compelled to leave through the hostility of the Jews, who raised a tumult and brought Jason and others before the magistrates (xvii. 1-9).

Paul wrote two epistles to the Thessalonians.

**Thyatira.**—A town on the river Lycus in Lydia. Dyeing was one of the staple trades of Thyatira.

Lydia, converted by Paul at Philippi, was a seller of purple from Thyatira (xvi. 14).

**Troas.**—A seaport on the coast of Mysia.

*Notices in Acts.*

1. The city from which Paul first sailed, in consequence of his vision of the man of Macedonia appearing unto him, to carry the Gospel from Europe to Asia (xvi. 8, 11).

2. Paul called here on his way from Europe to Jerusalem on his last journey to that city. He stayed seven days. Here he raised Eutychus to life (xx. 5, 6).

*Further Notice.*

From 2 Tim. iv. 13 we gather that Paul again visited Troas during the period between his first and second imprisonments at Rome.

**Trogyllium.**—A promontory of Caria on the mainland of Asia Minor, separated from Samos by a channel about a mile in width. It was the last station before Miletus on the last voyage to Jerusalem.

**Tyre**—The well-known seaport of Phœnicia.

On his last journey to Jerusalem Paul landed at Tyre, for the ship had to unlade, and stayed seven days with the disciples there (xxi. 3).

## BIOGRAPHICAL NOTICES.

**Agabus.** See page 34, Part I.

**Alexander,** a Jew at Ephesus, whom his countrymen put forward during the tumult raised by Demetrius the silversmith, to plead their cause with the mob, as being unconnected with the attempt to overthrow the worship of Diana (xix. 33).

*Note.*—It has been suggested that Alexander was Alexander the coppersmith mentioned (2 Tim. iv. 14) as having "done much evil" to the Apostle. If so, he may have had some trade connection with Demetrius.

**Ananias,** son of Nebedacus, nominated to the office of high priest by Herod, King of Chalcis, A.D. 48. He was conspicuous for cruelty and injustice, and had been sent to Rome to take his trial before Claudius on a charge of oppression, brought by the Samaritans, A.D.

52. He resumed office on his return, but was deposed shortly before the recall of Felix. He was assassinated by the Sicarii at the beginning of the last Jewish war.

*Notice in Acts.*

When Paul was brought by the chief captain before the Sanhedrim, Ananias presided and bade the officers "smite Paul on the mouth" (xxiii. 2).

## Apollos.

*Notices in Acts.*

1. A Jew born in Alexandria, eloquent and mighty in the Scriptures. He was instructed in the way of the Lord knowing only the baptism or doctrine of John the Baptist. He came to Ephesus in the interval between Paul's second and third missionary journeys, and was more perfectly taught by Aquila and Priscilla (xviii. 24, 25, 26).

2. He then became a preacher of the Gospel, first in Achaia, then at Corinth (xviii. 27), where he is said to have watered that which Paul planted (1 Cor. iii. 6). He came to be regarded by some Corinthians as the equal of Paul, and there arose a strong party feeling in that Church which is rebuked by Paul in his First Epistle to the Corinthians.

## Aquila and Priscilla (his wife).

*Notices in Acts.*

1. A Jew, a native from Pontus, who had fled with his wife Priscilla from Rome, in consequence of the decree of Claudius commanding all Jews to quit the city (xviii. 2).

2. Paul found him at Corinth on his arrival from Athens, on his second missionary journey (xviii. 2).

3. He became acquainted with the Apostle and they abode together and wrought at their common trade of tent-making (xviii. 3).

4. On the departure of Paul from Corinth a year and six months later, Priscilla and Aquila accompanied him to Ephesus (xviii. 18).

5. There Paul left them; and when Apollos came to Ephesus they took him and taught him the way of the law more perfectly (xviii. 26).

*Further Notices.*

1. When the First Epistle to the Corinthians was written, Aquila and his wife were still at Ephesus. "Aquila and Priscilla salute you much in the Lord" (1 Cor. xvi. 19).

2. Later we find them at Rome, and their house a place of assembly for Christians. They are there described as having endangered their lives for that of the Apostle (Rom. vi. 3, 4, 5).

3. In 2 Tim. iv. 19, Paul sends salutation to them as being with Timothy, probably at Ephesus.

## Aristarchus.

*Notices in Acts.*

1. A Thessalonian who accompanied Paul on his third missionary journey (xix. 29).

2. He was with the Apostle on his return to Asia (xx. 4).

3. He was a companion of Paul on the voyage to Rome (xxvii. 2).

*Further Notice.*

He was afterwards Paul's fellow-prisoner at Rome (Col. iv. 10; Philem. 24).

**Barnabas.**

A name signifying "son of prophecy" or "exhortation" (or, but not so probably, "consolation," as A.V.), given by the Apostles to Joses or Joseph, a Levite, of the island of Cyprus, one of the early disciples of Christ.

He had a sister Mary, mother of John Mark, living in Jerusalem (Acts xii. 12).

His relationship to Mark is recorded (Col. iv. 10), "Marcus, sister's son to Barnabas."

*Notices in Acts.*

1. As selling land and giving the price to the common fund (iv. 37).
2. We find him (Acts ix. 27) introducing the newly-converted Saul of Tarsus to the Apostles at Jerusalem, in a way which seems to imply previous acquaintance between himself and Saul. (Possibly Barnabas, of Cyprus, had visited the famous schools of Tarsus, and there met Saul.)
3. When tidings came to the Church at Jerusalem that men from Cyprus and Cyrene had been preaching to Gentiles at Antioch, Barnabas (a native of Cyprus) was sent there (xi. 19, 22).
4. From Antioch he went to Tarsus, to seek Saul, and having found him he brought him to Antioch (xi. 25, 26).
5. With Saul he went up to Jerusalem from Antioch, with the relief collected there for the brethren in Judæa during the famine prophesied by Agabus (xi. 29, 30).
6. On their return to Antioch Saul and Barnabas were ordained by the Church for missionary work, and sent forth (xiii. 1-3).

From this time Barnabas and Paul are acknowledged as *Apostles*. Their first missionary journey was confined to Cyprus and Asia Minor, and there is no special mention of Barnabas save that he was called "Jupiter" by the people of Lycaonia, who gave to Paul the name of "Mercurius."

7. Some time after their return from the first missionary journey they were sent to Jerusalem to settle the difficult question respecting the necessity of circumcision for Gentile converts (xv. 1-31).

8. After a stay at Antioch, on their return, a variance arose between Paul and Barnabas on the question of taking with them, on a second missionary journey, John Mark, sister's son to Barnabas. "The contention was so sharp between them that they parted asunder," and Barnabas took Mark, and sailed to Cyprus (xv. 36-39).

In Gal. ii. 13, it is mentioned that Barnabas was induced by the example of Peter and others to separate himself from the Gentiles.

Tradition states that he went to Milan, and became first bishop there.

**Elymas the Sorcerer, or Bar Jesus** (son of Jesus), a magician found by Paul and Barnabas on their first missionary journey as living with Sergius Paulus, the governor of Cyprus, at Paphos. He endeavoured to withstand the preaching of the Apostles, and was smitten with blindness by Paul (xiii. 6-12).

**Claudius Lysias**, chief captain or prefect of the garrison at Jerusalem at the time of the last visit of Paul to that city. He rescued

Paul from the violence of the Jews, and finding that the Apostle's life was in danger through a plot of the Jews to assassinate him, sent him to Felix at Cæsarea.

**Crispus**, ruler of the Jewish synagogue at Corinth (xviii. 8). He was one of the few converts that Paul personally baptized (1 Cor. i. 14).

**Damaris**, an Athenian woman, converted by Paul's preaching (xvii. 34). Tradition makes her to have been the wife of Dionysius the Areopagite.

**Demetrius**, a maker of silver shrines of Diana at Ephesus. These shrines were small models of the great temple of the Ephesian Diana, with her statue, which it was customary to carry on journeys, and place in houses, as charms.

*Notice in Acts.*

Demetrius and his fellow craftsmen, in fear of their trade, raised a tumult against Paul and his missionary companions (xix. 24-41).

**Diana**, a Roman goddess, corresponding to the Greek Artemis, the tutelary goddess of the Ephesians. The Ephesian Diana was, however, regarded as invested with very different attributes, and made the object of a different worship from the ordinary Diana of the Greeks, and is rather, perhaps, to be identified with Astarte and other female divinities of the East.

*Notices in Acts.*

1. At Ephesus there was a temple to her honour (xix. 27).
2. In this temple was an image of Diana, reported to have fallen from Jupiter (xix. 35).
3. Pilgrimages were made to this temple, and there was a great sale of silver shrines, *i.e.*, models of the temple and the image (xix. 24).
4. The goddess was universally worshipped, especially in the province of Asia, "whom all Asia and the world worshippeth" (xix. 27).

Pausanias confirms this statement, and says "that the Ephesian Diana was honoured probably more than any other deity."

5. Demetrius and the silversmiths, finding the sale of shrines falling off in consequence of the preaching of Paul, raised a tumult against the Apostle and his companions (xix. 24-41).

Games were celebrated at Ephesus annually in honour of Diana, and were controlled by the Asiarchs—the chief of Asia (xix. 31).

**Dionysius the Areopagite**, an eminent Athenian, a member of the council of Areopagus, converted to Christianity by Paul (xvii. 34). Tradition makes him to have been the first bishop of Athens.

**Erastus**, one of the attendants of Paul at Ephesus. He was sent

forward with Timothy into Macedonia, while Paul remained in Asia (xix. 22). Probably the same Erastus mentioned as being at Corinth. "Erastus abode at Corinth" (2 Tim. iv. 20), but not Erastus the chamberlain (Rom. xvi. 23).

**Eutyclus**, a youth at Troas who, sitting in a window and having fallen asleep while Paul was discoursing far into the night, fell from the third story, and being taken up dead was miraculously restored to life by the Apostle (xx. 9).

**Gaius of Derbe** accompanied Paul from Europe to Asia on his return from the third missionary journey (xx. 4). He has no connection with any other Gaius mentioned in the New Testament (xix. 29).

**Gaius of Macedonia**, a travelling companion of Paul. With Aristarchus he was seized and carried by the mob into the temple at Ephesus during the riot created by Demetrius the silversmith (xix. 29).

**Jason of Thessalonica**, who entertained Paul and Silas, and was in consequence attacked by the Jewish mob (xvii. 5, 6, 7—9). Probably the same Jason mentioned as joining with Paul in his salutation to the Roman brethren (Rom. xvi. 21).

**James**, the son of Alphæus. The President of the first Christian Council at Jerusalem (xv.), and first Bishop of Jerusalem is *James*, who may have been either,

(a) *The Brother of our Lord*; or,

(b) *The Son of Alphæus*.

Most probably the Brother of our Lord, for Paul styles the James whom he saw on his visit to Jerusalem, as "the Lord's Brother" (Gal. i. 19). He also alludes to the same James as "a pillar of the Church" (Gal. ii. 9).

**John Mark** is probably the same as Mark the Evangelist.

*Notice in the Gospels.*

None, unless he were the young man with the linen garment mentioned by Mark alone on the night of our Lord's betrayal (Mark xiv. 51, 52).

*Notices in Acts.*

1. His mother's name was Mary, and she had a house in Jerusalem, to which Peter came, as to a familiar place, after his miraculous deliverance from prison (Acts xi. 12). The deduction from this event is that Peter was an intimate friend of the family.

2. Mark accompanied Paul and Barnabas as their "minister" on their first missionary journey, but only proceeded as far as Perga, where he turned back (Acts xiii. 5; xiii. 13).

3. On the second journey he was the occasion of a sharp contention between Paul and Barnabas. "Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pam-

phylia, and went not with them to the work. And the contention was so sharp between them that they departed asunder one from the other; and so Barnabas took Mark, and sailed unto Cyprus. And Paul chose Silas, and went through Syria and Cilicia" (Acts xv. 37-41).

*Notices in the Epistles.*

1. "Marcus, sister's son to Barnabas" (Col. iv. 10).

This passage shows that Mark was the nephew of Barnabas; the relationship will account for the indulgent treatment he received from Barnabas. As Paul speaks of Mark as being with him it is clear that the estrangement was not of long duration. As the Epistle to the Colossians was written from Rome, it is evident that Mark was Paul's companion during his imprisonment there.

2. "Marcus, my fellow-labourer" (Philem. 24).

This passage furnishes a further proof of his reconciliation to Paul, and of his being the companion of the Apostle at Rome during his first imprisonment.

3. "Take Mark, and bring him with thee, for he is profitable to me for the ministry" (2 Tim. iv. 11).

Therefore, he was with Timothy at Ephesus when Paul wrote to the latter during his second imprisonment at Rome.

4. "The Church which is at Babylon saluteth you, and so doth Marcus, my son" (1 Pet. v. 13).

Therefore, later he was with Peter at Babylon. This passage confirms the familiar relationship between Peter and the family of Mark, and supports the theory that Mark was converted by Peter.

It also confirms the universal tradition of the Church that Mark wrote the Gospel which bears his name under the superintendence of Peter.

*Tradition* asserts that he was the companion of Peter at Rome, and that he was sent by Peter on a mission to Egypt. Here he founded the Church of Alexandria, of which Church he was the first Bishop, and where he suffered martyrdom. His body is reported to have been conveyed to Venice, and to have been deposited in the Cathedral of that city which bears his name. The symbol of Mark is "a Lion" (Rev. iv. 7), and the standard of Venice is still "The Lion of St. Mark."

**Judas surnamed Barsabas**, a leading member of the apostolic church at Jerusalem. He was endued with the gift of prophecy.

*Notices in Acts.*

1. Judas and Silas were chosen as delegates to accompany Paul and Barnabas to

Antioch to make known and explain the decree of the Council at Jerusalem concerning the terms of admission of Gentile converts (xv. 22).

2. After using his prophetic gifts to confirm the brethren at Antioch Judas returned to Jerusalem (xv. 32).

It has been suggested that he was the brother of Joseph, surnamed Barsabas (i. 23).

**Julius**, the centurion of "Augustus' " band, to whose charge Paul was delivered when he was sent prisoner from Cæsarea to Rome (xxvii. 1). From his treatment of Paul he seems to have been of a kindly, courteous disposition.

**Justus**, a Christian at Corinth, to whose house Paul had recourse when the Jews would hear his preaching no longer (xviii. 7).

**Lucius of Cyrene**, a prophet and teacher of the Church at Antioch; one of those who, instructed by the Holy Ghost, consecrated Paul and Barnabas for their missionary work (xiii. 1).

*Notices in Acts.*

1. He was very possibly one of "the men of Cyrene" who being "scattered abroad upon the persecution that arose about Stephen" went to Antioch preaching the Lord Jesus (xi. 19, 20).

2. It is supposed he is the Lucius mentioned as joining with Paul in his salutation to the Roman brethren.

There is no reason for regarding him as identical with Luke the Evangelist (Part I., p. 10).

**Lydia.**—The first Roman convert of St. Paul, converted at Philippi.

1. She was a Jewish proselyte, and was converted by the Apostle at the Jewish Sabbath worship at the *proseuche* or place of prayer by the river side.

2. She was a native of the city of Thyatira, which was famous for its dyeing works. Lydia was a seller either of dye or of dyed goods.

3. After her conversion she became the hostess of Paul. From this it is inferred that she was a woman of considerable means (xvi. 14—15).

**Manaen**, one of the teachers and prophets at the church of Antioch, at the time of the appointment of Saul and Barnabas as missionaries to the Gentiles (xiii. 1).

He is described as the foster-brother of Herod, "brought up with Herod the tetrarch."

**Mnason**, a native of Cyprus, one of the early disciples. He was the host of Paul on his last visit to Jerusalem (xxi. 16).

**Publius.**—(1.) The chief man—probably the governor of Melita, who received and lodged Paul and his companions when they were shipwrecked off that island (xxviii. 7).

(2.) Paul healed the father of Publius, who was suffering from fever and dysentery (xxviii. 8).

(3.) He evidently possessed property in the island (xxviii. 7).

**Sceva.**—(1.) A Jew, described as a “high priest,” residing at Ephesus at the time of Paul’s second visit to that city (xix. 14—16).

(2.) His sons attempted to exorcise an evil spirit by calling the name of Jesus over the man possessed. The demoniac attacked them and put them to flight (xix. 14—16).

(3.) Sceva may have exercised the office of high priest at Jerusalem, or have been the head of one of the twenty-four courses.

**Secundus**, a Thessalonian, who accompanied Paul from Corinth to Asia on his return to Jerusalem from his third missionary journey (xx. 4).

**Sergius Paulus**, the proconsul of Cyprus when Paul and Barnabas visited that island on the first missionary journey. He is described as an intelligent man and a seeker after truth. Though opposed by Elymas the sorcerer, the teaching of the apostles convinced and converted the governor (xiii. 7).

**Silas.**—The name (from *silva*, a wood) indicates a Hellenistic Jew.

*Notices in Acts.*

1. A prophet and teacher at Jerusalem; sent with Judas, surnamed Barsabas, to convey the letter of the Council from Jerusalem to Antioch (xv. 22, 32).

2. He remained at Antioch, and, on the quarrel between Paul and Barnabas, was chosen by Paul as his companion on the second missionary journey (xv. 40).

3. Was imprisoned with Paul at Philippi, and like the Apostle claimed the Roman franchise (xvi. 37). Hence we conclude that Silas was a Roman citizen.

4. At Berea he was left behind with Timothy while Paul proceeded to Athens (xvii. 14).

5. He afterwards rejoined the Apostle at Corinth (xviii. 5).

Under the name of Silvanus he is mentioned frequently in the Epistles as being at Corinth. Tradition represents him as having become bishop of Corinth.

**Simeon called Niger**, one of the teachers and prophets of the Church at the time of the appointment of Paul and Barnabas as missionaries to the Gentiles (xiii. 1).

**Sopater of Berea**, one of the companions of Paul from Greece to Asia on his return to Jerusalem from his third missionary journey (xx. 4). Probably the same as Sosipater mentioned as joining with Paul in his salutation to the Roman brethren (Rom. xvi. 21).

**Sosthenes**, a Jew, the chief ruler of the synagogue at Corinth, who was seized and beaten in the presence of Gallio (xviii. 12—17). Either (1), a Christian and ill-treated by the Jews as being a friend of Paul; or (2), a bigoted Jew, and the crowd being Greeks, and ever ready to show their contempt of the Jews, took advantage of the indifference of Gallio and turned their indignation against Sosthenes. If so he was the successor of Crispus as chief of the synagogue.

**Tertullus**, "a certain orator," who was retained by the high priest and Sanhedrim to accuse Paul at Cæsarea before the Roman Procurator Felix. He evidently belonged to the class of professional orators (xxiv. 1).

### **Trophimus.**

#### *Notices in Acts.*

1. He was one of those companions who travelled with Paul from Greece to Asia on his return to Jerusalem from the third missionary journey (xx. 4).

2. The others remained in Asia but Trophimus went on with the Apostle to Jerusalem. There he was the innocent cause of the tumult in which Paul was apprehended (xxi. 27—29).

3. He was a native of Ephesus and a Gentile, for his supposed presence in the Temple was looked upon as sacrilege (xxi. 27—29).

#### *Further Notices.*

He was probably one of the two brethren (Tychicus being the other) who with Titus conveyed the Second Epistle to the Corinthians (2 Cor. viii. 16—24).

He is mentioned in the Second Epistle to Timothy. "Trophimus have I left at Miletum sick" (2 Tim. iv. 20).

**Tychicus.**—(1.) He was one of those companions who travelled with Paul from Greece to Asia on his return to Jerusalem from the third missionary journey (xx. 4).

He is said to have been "of Asia" (xx. 4), and therefore it has been conjectured that, like Trophimus, he was of Ephesus.

(2.) While Trophimus went on with Paul to Jerusalem, Tychicus was left in Asia, probably at Miletus (xx. 15).

He was with Paul during his first imprisonment at Rome, and was the bearer of the Epistle to the Colossians (Col. iv. 7, 8).

He was also with Paul during his second imprisonment at Rome, and was sent by him to Ephesus (2 Tim. iv. 12).

It is probable that Tychicus was one of the two brethren (Trophimus being the other) who with Titus conveyed the Second Epistle to the Corinthians (2 Cor. viii. 16—24).

**Tyrannus**—The name of the man in whose school or lecture room Paul taught for two years during his stay at Ephesus (xix. 9).

He was probably a Greek, and a public teacher of philosophy or rhetoric.

### **Timothy.**

1. The son of a Greek (Gentile) father and a Jewish mother. His family lived at Lystra or Derbe (Acts xvi. 1—3).

2. His mother's name was Eunice, and his grandmother's Lois (2 Tim. i. 5).

3. Of a child he had learnt to know the Holy Scriptures (2 Tim. iii. 15).

4. On Paul's second visit to Lystra he took Timothy, circumcised him, and made him his companion on his second missionary journey along with Silas (xvi. 3).

5. He accompanied Paul as far as Berea where he and Silas remained whilst the Apostle went on to Athens (xvii. 14). He rejoined the Apostle at Athens.

6. From Athens he was sent to Thessalonica with the First Epistle to the Thessalonians (1 Thess. iii. 2).

7. From Thessalonica he rejoined Paul at Corinth.

8. He was sent on in advance from Ephesus into Macedonia and Greece (xix. 22).

9. He was one of the band of friends who accompanied Paul from Greece to Asia on his return to Rome from his third missionary journey (xx. 4), but does not appear to have gone further than Miletus.

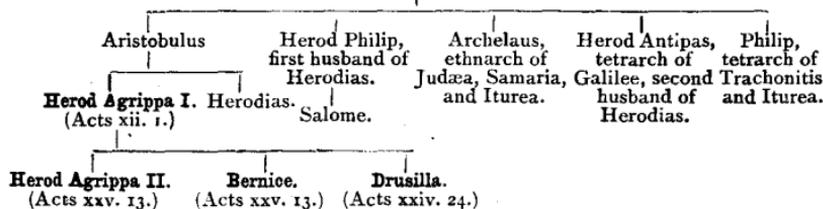
10. He must have joined the Apostle at Rome for he was with him when the Epistles to the Philippians, to the Colossians, and to Philemon were written.

11. From 1 Tim. i. 3 we learn that on the release of Paul from imprisonment Timothy accompanied him to Asia, and stayed at Ephesus while Paul went on to Macedonia.

According to tradition he was the first bishop of Ephesus and is said to have suffered martyrdom at the hands of the populace.

## KINGS AND GOVERNORS.

### HEROD THE GREAT.



**Herod Agrippa II.**, son of Herod Agrippa I., was only seventeen at the death of his father, and was not allowed to succeed him at once, the kingdom being placed under procurators. Later on he received the principality of Chalcis, and subsequently the tetrarchy of Trachonitis, and was called King by courtesy. He never succeeded to his father's kingdom of Judæa. When the last war broke out he attached himself to the Romans, and after the fall of Jerusalem retired to Rome with his sister Bernice, and there died A.D. 100. He was the last of the Herods. He is mentioned in the Acts as coming to Cæsarea with his sister Bernice "to salute" Festus, who had succeeded Felix as procurator. Festus availed himself of the opportunity of consulting Agrippa and obtaining his advice on

Jewish law, and so consulted him on the case of Paul. It was before this King that Paul made his defence as recorded in chap. xxvi.

**Bernice**, eldest daughter of Herod Agrippa I., sister of Herod Agrippa II., and of Drusilla. She was one of the most unprincipled women of the time. She was first married to her uncle Herod, King of Chalcis. After his death she lived with her brother Agrippa II. She subsequently married Polemon, King of Cilicia. The marriage was, however, soon dissolved, and she returned to her brother. She was afterwards the mistress of Vespasian and of Titus.

In the Acts she is mentioned as accompanying Agrippa II. "to salute" Festus. She sat with Agrippa II., and heard the defence of Paul (chap. xxvi.).

**Drusilla** was daughter of Herod Agrippa I., and so sister of Agrippa II. and of Bernice. She married Azizus, King of Emesa. Felix, being enamoured of her beauty, persuaded her to leave her husband and live with him. She bore him a son Agrippa, and both mother and son perished in an eruption of Vesuvius in the reign of Titus.

Before Felix and his wife Drusilla Paul "reasoned of righteousness, temperance, and judgment to come" (Acts xxiv. 24, 25).

**Gallio**, deputy (proconsul) of Achaia, before whom at Corinth Paul was accused by the Jews of "persuading men to worship God contrary to the law." Gallio refused to have anything to do in deciding on matters connected with the Jewish law, and drove the Jews from his judgment-seat (Acts xviii. 12—17).

Gallio was the brother of the famous philosopher Seneca, who describes him as a most good-natured, popular, and affectionate man. Originally Gallio was called Marcus Annæus Novatus, but, having been adopted by the orator Lucius Junius Gallio, he took the name Junius Annæus Gallio.

**Felix**, governor (procurator) of Judæa, to whom Paul was sent by the chief captain, Lysias. The Jews, through the orator Tertullus, accused Paul before him. Felix kept Paul a prisoner for two years, during which time the Apostle preached to the governor and his wife Drusilla. At the end of his procuratorship Felix "willing to show the Jews a pleasure left Paul bound" (Acts xxiii. 26—xxiv. 27).

His name was Antonius Felix, and he was the brother of Pallas, the freedman and favourite of the Emperor Claudius, by whom he was appointed procurator A.D. 52—53. He induced Drusilla, the

daughter of Herod Agrippa I. and sister of Herod Agrippa II. and of Bernice, to leave her husband and become his wife. He is represented as an avaricious, profligate, and servile man. His avarice was shown by his continuing Paul as a prisoner in the hope, "that money should have been given him of Paul that he might loose him"; his profligacy in persuading Drusilla to leave her husband and be his wife; his slavish temperament by his leaving Paul bound in order to win the favour of the Jews. In this he did not succeed, for on the appointment of his successor Festus, A.D. 60, the Jews of Cæsarea followed Felix to Rome, and accused him. He was saved by the influence of his brother Pallas with Nero.

**Festus.**—Porcius Festus, the successor of Felix in the procuratorship of Judæa. When he, "willing to do the Jews a pleasure," suggested to Paul that he should go up to Jerusalem and be judged there before him, the Apostle appealed to Cæsar. Subsequently, when Agrippa II. and Bernice came to Cæsarea, Paul made a defence before the King and the Governor (Acts xxv., xxvi.).

Festus was appointed Governor by Nero A.D. 60, and died in about two years. His character contrasts favourably with that of his predecessor, Felix.

### THE INFLUENCE OF THE HOLY SPIRIT.

1. It is recorded that during the period between His Resurrection and Ascension, Jesus, "through the HOLY GHOST, had given commandment unto the apostles whom he had chosen" (i. 2).

2. Jesus had declared of His Apostles—

a. "Ye shall be baptized with the HOLY GHOST not many days hence" (i. 5).

b. "Ye shall receive power after that the HOLY GHOST is come upon you" (i. 8).

3. Peter declares that the fate of Judas was declared beforehand by "the HOLY GHOST by the mouth of David" (i. 16).

4. On the day of Pentecost the Apostles "were all filled with the HOLY GHOST" (ii. 4).

5. Peter declares that this outpouring of the HOLY GHOST is the fulfilment of the prophecy of Joel, "I will pour out of MY SPIRIT upon all flesh" (ii. 17).

6. Peter declares that Jesus has "received of the Father the promise of the HOLY GHOST" (ii. 33).

7. When the Apostles Peter and John were dismissed by the Sanhedrim and the Church prayed to God, it is recorded that "they were all filled with the HOLY GHOST, and they spake the word of God with boldness" (iv. 31).

8. Peter describes the sin of Ananias as "having lied to the HOLY GHOST" (v. 3), and charges his wife Sapphira as having agreed with her husband "to tempt the *Spirit of the Lord*" (v. 9).

9. Peter declares that the Holy Ghost is a witness that Christ is exalted at the right hand of God, "and we are his witnesses of these things; and so is also the HOLY GHOST" (v. 31,32).

10. The Seven Deacons are required to be "men of honest report, full of the HOLY GHOST" (vi. 3).

11. Stephen is "a man full of faith and of the HOLY GHOST" (vi. 5).

12. Stephen declares of the priests and the Jewish nation, "Ye do always resist the HOLY GHOST; as your fathers did so do ye" (vii. 51).

13. Stephen "being full of the HOLY GHOST . . . . saw Jesus standing on the right hand of God" (vii. 55).

14. Peter and John go down to Samaria to the disciples baptized by Philip that, "they might receive the HOLY GHOST" (viii. 15).

15. The sin of the sorcerer Simon consisted in his offering money that, "on whomsoever he might lay hands, he should receive the HOLY GHOST" (viii. 18--20).

16. Philip joined himself to the Ethiopian eunuch through the promptings of the Spirit: "Then the SPIRIT said unto Philip, go near, and join thyself to this chariot" (viii. 29).

17. Ananias is sent to lay hands on Saul of Tarsus that he "may be filled with the HOLY GHOST" (ix. 17).

18. The Churches in Judæa and Galilee and Samaria are declared to have had rest, and to be "walking in the fear of the Lord and the comfort of the HOLY GHOST" (ix. 31).

19. At the admission of Cornelius into the Church, "the HOLY GHOST fell on all them which heard the word" (x. 44-47).

20. Peter justifies the baptism of Cornelius by the fact of the descent of the Holy Ghost, "and as I began to speak the HOLY GHOST fell on them" (xi. 15).

21. Barnabas, when sent from Jerusalem to preach at Antioch

is described as a man "full of the HOLY GHOST and of faith" (xi. 24).

22. It is by the Holy Ghost that Barnabas and Saul are selected for missionary work among the Gentiles. "The HOLY GHOST said, Separate me Barnabas and Saul for the work whereunto I have called them" (xiii. 2). They are said to have departed for this work "sent forth by the HOLY GHOST" (xiii. 4).

23. Elymas the sorcerer is rebuked by Paul, who was "filled with the HOLY GHOST" (xiii. 9).

24. The decision of the Council at Jerusalem is declared to be by the guidance of the Holy Ghost, "it seemed good to the HOLY GHOST" (xv. 28).

25. The missionary journey of Paul and Silas was under the control of the Spirit, for "they were forbidden of the HOLY GHOST to preach the word in Asia" (xvi. 6), and they "assayed to go into Bithynia but the SPIRIT suffered them not" (xvi. 7).

26. When Paul laid his hands on those disciples at Ephesus who had been baptized with the baptism of John, "the HOLY GHOST came on them" (xix. 6).

27. Paul is said to have gone up to Jerusalem, "bound in the SPIRIT" (xx. 22).

28. The bonds and imprisonment that awaited Paul in Jerusalem are foretold by the Spirit, "the HOLY GHOST witnesseth in every city, saying that bonds and afflictions abide me" (xx. 23).

29. The Holy Ghost had appointed the elders of Ephesus overseers over the Church of God, "over the which the HOLY GHOST hath made you overseers" (xx. 28).

30. Agabus through the Spirit prophesied the arrest of Paul by the Jews. "Thus saith the HOLY GHOST, so shall the Jews at Jerusalem bind the man that owneth this girdle" (xxi. 11).

31. To the Jews at Rome Paul applies the words of Esaias, "well spake the HOLY GHOST by Esaias the prophet unto our fathers" (xxviii. 25).

## THE ACTS ILLUSTRATED BY THE EPISTLES.

### Acts.

### Epistles.

Provision for the maintenance of widows (vi. 1).

"Let not a widow be taken into the number under three score years old, having been the wife of one man" (1 Tim. v. 9).

**Acts.**

The Persecutor converted (ix. 1—10).

Paul's escape from Damascus (ix. 23—25).

Paul's visit to Peter and James after his conversion (ix. 28).

James the head of the Church at Jerusalem (xii. 17; xv. 13; xxi. 18).

Persecutions at Antioch, Iconium, Lystra (xiii. 45—50; xiv. 2—7, 19, 20).

The stoning at Lystra (xiv. 19).

The journey with Barnabas to Jerusalem (xv. 2).

The mother of Timothy ("which was a Jewess and believed" xvi. 1).

The education of Timothy (xvi. 2).

Paul becoming to Jews as a Jew.

1. Circumcising Timothy (xvi. 3).
2. Nazarite vow at Cenchrea (xviii. 18).
3. Nazarite vow at Jerusalem (xxi. 23—26).

The women of Philippi ("and we sat down and spake unto the women which resorted thither" xvi. 13).

Paul's ill-treatment at Philippi (xvi. 22, 23).

Paul's sufferings at Thessalonica (xvii. 5).

**Epistles.**

"Who was before a blasphemer and a persecutor and injurious; but I obtained mercy, because I did it ignorantly in unbelief" (1 Tim. i. 13).

"In Damascus the Governor, under Aretas the king, kept the city of the Damascenes with a garrison, desirous to apprehend me: and through a window in a basket was I let down by the wall, and escaped his hands" (2 Cor. xi. 32, 33).

"Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the Apostles saw I none, save James the Lord's brother" (Gal. i. 17, 18, 19).

"And when James, Cephas, and John who seemed to be pillars" (Gal. ii. 9).

"But thou hast fully known my doctrine . . . persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me" (2 Tim. iii. 10, 11).

"Once was I stoned" (2 Cor. xi. 25).

"Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also" (Gal. ii. 1).

"When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice" (2 Tim. i. 5).

"And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." (2 Tim. iii. 15.)

"And unto the Jews I became as a Jew that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law" (1 Cor. ix. 20).

"I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord. And I entreat thee also, true yoke-fellow, help those women which laboured with me in the Gospel" (Phil. iv. 2, 3).

"And were shamefully entreated as ye know at Philippi" (1 Thess. ii. 2).

"For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass and ye know" (1 Thess. iii. 4).

**Acts.**

The Christians at Thessalonica attacked by their fellow-countrymen (xvii. 5).

Silas and Timothy as Paul's fellow-workers at Corinth (xviii. 5).

The work of Apollos at Corinth (xviii. 27, 28).

Paul's sojourn at Ephesus (xix).

1. The spread of the Gospel (xix. 20—26).

2. The many adversaries (xix. 9).

3. The tumult occasioned by Demetrius (xix. 29, 30).

Paul's desire to visit Rome (xix. 21).

Timotheus sent unto Corinth from Ephesus (xix. 21, 22).

Paul's wintering at Corinth (xx. 3—6).

The shortness of the first visit to Jerusalem (xxii. 18).

Paul as an ambassador in a chain (xxviii. 20).

N.B. — Four conspicuous omissions.

[No mention in the Acts of the journey to Arabia.]

[No mention in Acts of the dispute between Peter and Paul at Antioch.]

**Epistles.**

"For ye brethren became followers of the Churches of God which in Judæa are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews" (1 Thess. ii. 14).

"For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea" (2 Cor. i. 19).

"Now this I say, that everyone of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ" (1 Cor. i. 12).

"I have planted, Apollos watered; but God gave the increase" (1 Cor. iii. 6).

"For a great door and effectual is opened unto me, and there are many adversaries" (1 Cor. xvi. 9).

"For a great door and effectual is opened unto me, and there are many adversaries" (1 Cor. xvi. 9).

"If after the manner of men I have fought with beasts at Ephesus" (1 Cor. xv. 32).

"Now I would not have you ignorant brethren, that oftentimes I purposed to come unto you (but was let hitherto)" (Rom. i. 13).

"Having a great desire these many years to come unto you" (Rom. xv. 23).

"For this cause I have sent unto you Timotheus" (1 Cor. iv. 17).

"And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go" (1 Cor. xvi. 6).

"Then after three years I went up to Jerusalem; to see Peter, and abode with him fifteen days" (Gal. i. 18).

1. "I Paul the prisoner of Jesus Christ" (Eph. iii. 1).

2. "For which I am an ambassador in bonds" (Eph. vi. 20).

3. "In my bonds" (Phil. i. 7).

4. "So that my bonds in Christ are manifest in all the palace and in all other places" (Phil. i. 13).

5. "Remember my bonds" (Col. iv. 18).

6. "Onesimus, whom I have begotten in my bonds" (Philem. 10).

"But I went into Arabia, and returned again unto Damascus" (Gal. i. 17).

"But when Peter was come to Antioch I withstood him to the face, because he was to be blamed" (Gal. ii. 11).

Acts.	Epistles.
The journey to Jerusalem (xi. 30).	[Not mentioned in Gal. ii. 1-10].
The decrees of the Council (xv.)	[Not mentioned in Epistle to Galatians].

### INSTANCES OF ST. LUKE'S ACCURACY.

1. Sergius Paulus, the Governor of Cyprus, correctly described as a "proconsul" (see note, p. 49) (xiii. 7).
2. Philippi, correctly referred to as a colony (see note p. 68) (xvi. 12).
3. The magistrates at Philippi, correctly termed *strategoï* (Gk.)=*duumviri* (Lat.), the two prætors specially appointed to preside over the administration of justice in the *colonies* of the Romans (xvi. 20).
4. At Thessalonica the correct title is applied to the "rulers of the city." Luke calls them *Politarchs*, a term not found in ancient writers, but which has been found in an inscription on a triumphal arch still standing in the main street of the modern city. From the inscription it would seem that Thessalonica was governed by seven politarchs.
5. Gallio, the Governor of Achaia, correctly designated "proconsul" (see note, p. 79) (xviii. 12).
6. The chief officers of Asia (Asiarchs) at the tumult at Ephesus (see note, p. 86) (xix. 31).
7. The town clerk at Ephesus: the correct title given (see note, p. 88) (xix. 35).
8. The deputies (proconsuls) at Ephesus: plural, not singular (see note, p. 88) (xix. 38).
9. Publius, correctly termed "the chief man" (*protos*) of the island. The term has been found in Greek and Latin inscriptions, and seems to have been the official title of the Governor of Malta (xxviii. 7).

### Other references to Contemporaneous History.

1. Judas of Galilee—his insurrection in the days of the taxing . . . . . (v. 37).

2. Theudas—his insurrection . . . . . (v. 36).
3. The famine under Claudius . . . . . (xi. 28).
4. Death of Herod Agrippa I. . . . . (xii. 23).
5. Character of the Athenians . . . . . (xvii. 21).
6. Jews banished from Rome by Claudius . . . . . (xviii. 2).
7. The silver shrines of Diana; the temple and theatre at Ephesus . . . . . (xix. 24—29).
8. The Egyptian rebel . . . . . (xxi. 38).
9. The High Priest Ananias . . . . . (xxiii. 2).
10. Felix and Drusilla . . . . . (xxiv. 24).
11. Festus . . . . . (xxiv. 27).
12. Agrippa and Bernice . . . . . (xxv. 13).
13. The accurate details of the voyage to Rome . . . . . (xxvii.)

The only difficulty occurs in the case of Theudas, which will be found explained in Part I., p. 29.

### INSTANCES OF CONSISTENCY IN THE NARRATIVE.

- |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <ol style="list-style-type: none"> <li>1. The High Priests are Sadducees (v. 17).</li> <li>2. Barnabas is described as of Cyprus (iv. 36).</li> <li>3. The Grecians complain of the neglect of their widows in the daily ministrations (vi. 1).</li> <li>4. The Cilicians dispute with Stephen (vi. 9).</li> <li>5. Philip the Evangelist, after baptizing the Ethiopian eunuch, goes to Cæsarea (viii. 40).</li> <li>6. Mark leaves Paul and Barnabas at Perga on the first missionary journey, and returns to Jerusalem (xiii. 13).</li> </ol> | <p>As Sadducees they are the first opponents to the Apostles as preaching the resurrection (iv. 1, 2; v. 17).</p> <p>Goes to Cyprus on the first missionary journey (xiii. 4).<br/>When he separates from Paul he goes to Cyprus, taking Mark with him (xv. 39).</p> <p>The Seven elected to superintend the distribution are men with Greek names (vi. 5).</p> <p>The clothes of the witnesses are laid at the feet of a young man, named Saul (vii. 58); afterwards described as of Tarsus (ix. 11).</p> <p>He is not again mentioned till we find him at Cæsarea on the arrival of Paul on his last journey to Jerusalem (xxi. 8).</p> <p>His mother lived at Jerusalem (xii. 12).<br/>The famine was at that time causing suffering at Jerusalem (xi. 28).</p> |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

7. Agabus, as a prophet foretells the famine (xi. 28).
8. Men of Cyprus and Cyrene found the Church at Antioch (xi. 20).
9. Philippi is spoken of as "a colony" (xvi. 12).
10. Trophimus is an Ephesian (xxi. 29).

Agabus, as a prophet, foretells the persecution and imprisonment of Paul (xxi. 10).

Barnabas, a man of Cyprus, is sent from Jerusalem to inquire into and carry on this work (xi. 22).

Lucius of Cyrene is among the prophets and teachers of Antioch (xiii. 1).

The Philippians speak of themselves as "being Romans" (xvi. 21).

He is recognised in Jerusalem by the Jews of Asia, *i.e.* that district of Asia Minor round Ephesus, and of which Ephesus was the capital (xxi. 29).—*Plumptre.*

### CHRONOLOGY OF THE ACTS (Chaps. xiii.—xxiii.).

Two principal events serve as fixed dates for determining the chronology of the events described in this portion of the Acts, viz. :—

1. The death of Herod Agrippa I. in A.D. 44.
2. The recall of Felix and the accession of Festus, A.D. 60.

Calculating from this last date we conclude that in A.D. 60 (autumn) Paul left Cæsarea for Rome, where he arrived in the spring of A.D. 61. There he lived for two years, that is, till A.D. 63, in his own hired house (Acts xxviii. 30). Similarly calculating backwards from A.D. 60, we know that Paul was two years at Cæsarea (Acts xxiv. 27), therefore he arrived at Jerusalem on his last visit by the Pentecost of A.D. 58. As he passed the previous winter at Corinth (Acts xx. 23), he must have left Ephesus A.D. 57. His stay at Ephesus comprised three years (Acts xx. 31), therefore he must have come to that city A.D. 54. Previously he had spent some time at Antioch. The chronology of the other events is indeterminate. The best authorities place the date of the Council at Jerusalem as either A.D. 50 or A.D. 51. The first missionary journey occurred before the date of the Council, and the second took place after the Council and before A.D. 54.

Date.	Emperors.	Governors of Judæa, &c.	High Priests.	Events in Acts.
A.D. 46	<b>Claudius</b> , Em peror from 41 A.D.			The first missionary journey of Paul with Barnabas.
48			<b>Ananias.</b>	Return of Paul and Barna- bas to Anticch.
49		<b>Herod Agrippa II.</b> made King of Chalcis.		
50 51				Council at Jerusalem. Second missionary journey of Paul, with Silas, lasting three years, 51—54 A.D. Paul crosses over into Europe.
52 53		<b>Felix</b> , Procurator of Judæa. <b>Herod Agrippa II.</b> gets Batania and Trachonitis. <b>Gallio</b> , Procurator of Achaia.		
54	<b>Nero.</b>	[The Egyptian al- luded to in Acts xxi. 38 raises a tumult A.D. 56].		Paul at Jerusalem where he keeps Pentecost. A few weeks at Antioch. Third missionary journey, 54—58 A.D. Paul at Ephesus for three years. Paul leaves Ephesus, and crosses into Europe. Return of Paul to Jerusa- lem. Arrives there Pente- cost, 58 A.D. Arrest of Paul. Two years imprisonment at Cæsarea. 58—60 A.D. Paul embarks for Italy in the Autumn.
51—57				Arrival at Rome. Two years military impris- onment, ending 63 A.D. Release of Paul.
57				[Subsequent imprisonment of Paul at Rome. Martyr- dom.]
58				
60		<b>Festus</b> succeeds <b>Felix.</b>		
61			<b>Joseph Cabi.</b>	
62			<b>Ananias.</b>	
63			<b>Jesus</b> , son of Da- minæas.	
66—68				

## ANALYSIS OF THE ACTS OF THE APOSTLES.

## Chaps. XIII.—XXVIII.

## I.—The First Missionary Journey, xiii., xiv.

## I. The Consecration of Paul and Barnabas at

Antioch . . . . . xiii. 1—4

2. The Apostles at Cyprus . . . . .	xiii.	4—12.
(a) Conversion of the Deputy . . . . .		4—12.
(b) Elymas smitten with blindness . . . . .		8—11.
3. At Perga in Pamphylia. The return of John Mark . . . . .		13.
4. At Antioch in Pisidia . . . . .		14—52.
(a) St. Paul's first recorded sermon . . . . .		14—43.
(b) The Apostles turn to the Gentiles . . . . .		44—52.
5. At Iconium. Persecution . . . . .	xiv.	1—5.
6. In Lycaonia . . . . .		6—21.
At Lystra (1) the cripple healed.		6—8.
(2) The Apostles looked upon as gods . . . . .		8—18.
(3) Paul stoned . . . . .		19—20.
7. Return to Antioch in Syria . . . . .		21—28.

## II.—The Council at Jerusalem.

1. The question raised at Antioch in Syria . . . . .	xv.	1.
2. A deputation, including Paul and Barnabas, sent to Jerusalem . . . . .		2—5.
3. The Council . . . . .		6—21.
4. The letter embodying the decree of the Council . . . . .		22—29.
5. The decision received at Antioch . . . . .		30—35.

## III.—The Second Missionary Journey.

1. The contention between Paul and Barnabas. They separate . . . . .	xv.	36—39.
2. Paul and Silas pass through Syria and Cilicia to Lystra . . . . .		40—41.
3. Timothy chosen as a companion in the mission . . . . .	xvi.	1—5.
4. They pass through Phrygia and Galatia, and come to Mysia and to Troas . . . . .		6—8.
5. By a vision Paul is called into Macedonia . . . . .		9—12.
6. At Philippi . . . . .		13—40.
(a) The conversion and baptism of Lydia . . . . .		13—15.
(b) The spirit of divination cast out by Paul . . . . .		16—23.
(c) Scourging and imprisonment of Paul and Silas . . . . .		23—24.
(d) The conversion of the Jailer . . . . .		25—40.

7. At Thessalonica. The Jews raise an uproar against them . . . . .	xvii. 1—9.
8. At Berea . . . . .	10—15.
(a) Noble conduct of the Bereans . . . . .	10—12.
(b) The Jews from Thessalonica follow after Paul, and he is compelled to quit Berea, leaving Silas and Timothy behind . . . . .	13—15.
9. At Athens . . . . .	16—34.
Paul's sermon on Mars Hill . . . . .	22—32.
10. At Corinth, staying there a year and six months. xviii. 1—17.	
(a) Paul joins Aquila and Priscilla, and supports himself by his own labour . . . . .	1—4.
(b) Paul turns to the Gentiles . . . . .	5—8.
(c) Paul encouraged by a vision . . . . .	9—10.
(d) Paul accused before Gallio . . . . .	12—17.
11. From Corinth to Ephesus . . . . .	18—19.
12. From Ephesus to Cæsarea and Jerusalem, and then to Antioch . . . . .	20—22.
13. Visit of Apollos to Ephesus . . . . .	24—28.

#### IV.—The Third Missionary Journey.

1. Through Phrygia, Galatia, and Asia, to Ephesus . . . . .	xviii. 23—xix. 1
2. At Ephesus for three years . . . . .	xix. 1—41.
(a) The disciples of John the Baptist baptized . . . . .	1—10.
(b) Special miracles wrought by Paul . . . . .	11—12.
(c) The seven sons of Sceva . . . . .	13—17.
(d) The books of magical art burnt . . . . .	18—20.
(e) The tumult raised by Demetrius . . . . .	21—41.
3. Through Macedonia and Greece, and back to Troas . . . . .	xx. 1—6.
4. At Troas. Eutychus restored to life. . . . .	7—12.
5. At Miletus. Address to the Elders of Ephesus . . . . .	13—38.
6. To Tyre, thence to Cæsarea . . . . .	xxi. 1—7.
7. At Cæsarea. Visit to Philip. The prophecy of Agabus . . . . .	7—14.
8. Arrival at Jerusalem . . . . .	15—16.

**V.—At Jerusalem.**

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|--------------------------------------------------------------------------------------|---------------------|
| 1. Reception by the Elders . . . . .                                                 | xxi. 17—25.         |
| 2. Paul takes the Nazarite Vow . . . . .                                             | 26—27.              |
| 3. The riot in the Temple. Paul apprehended . . . . .                                | 27—36.              |
| 4. Paul's speech to the crowd . . . . .                                              | xxi. 37—xxii. 22.   |
| 5. Paul claims the privileges of the Roman franchise . . . . .                       | 23—29.              |
| 6. Paul before the Sanhedrim. Disagreement between Sadducees and Pharisees . . . . . | xxii. 30—xxiii. 11. |
| 7. Paul cheered by a vision . . . . .                                                | 11—12.              |
| 8. Conspiracy of the zealots. Roman protection . . . . .                             | 12—30.              |

**VI.—At Cæsarea.**

- |                                                                    |                   |
|--------------------------------------------------------------------|-------------------|
| 1. Sent to Cæsarea . . . . .                                       | xxiii. 26—35.     |
| 2. Paul's accusers before Felix . . . . .                          | xxiv. 1—9.        |
| 3. Paul's first defence . . . . .                                  | 10—23.            |
| 4. Paul preaches to Felix and Drusilla . . . . .                   | 24—26.            |
| 5. Felix leaves Paul a prisoner to his successor, Festus . . . . . | 27.               |
| 6. Paul before Festus. Appeal to Cæsar . . . . .                   | xxv. 1—12.        |
| 7. Festus consults Agrippa . . . . .                               | 13—22.            |
| 8. Paul before Agrippa . . . . .                                   | xxv. 23—xxvi. 32. |

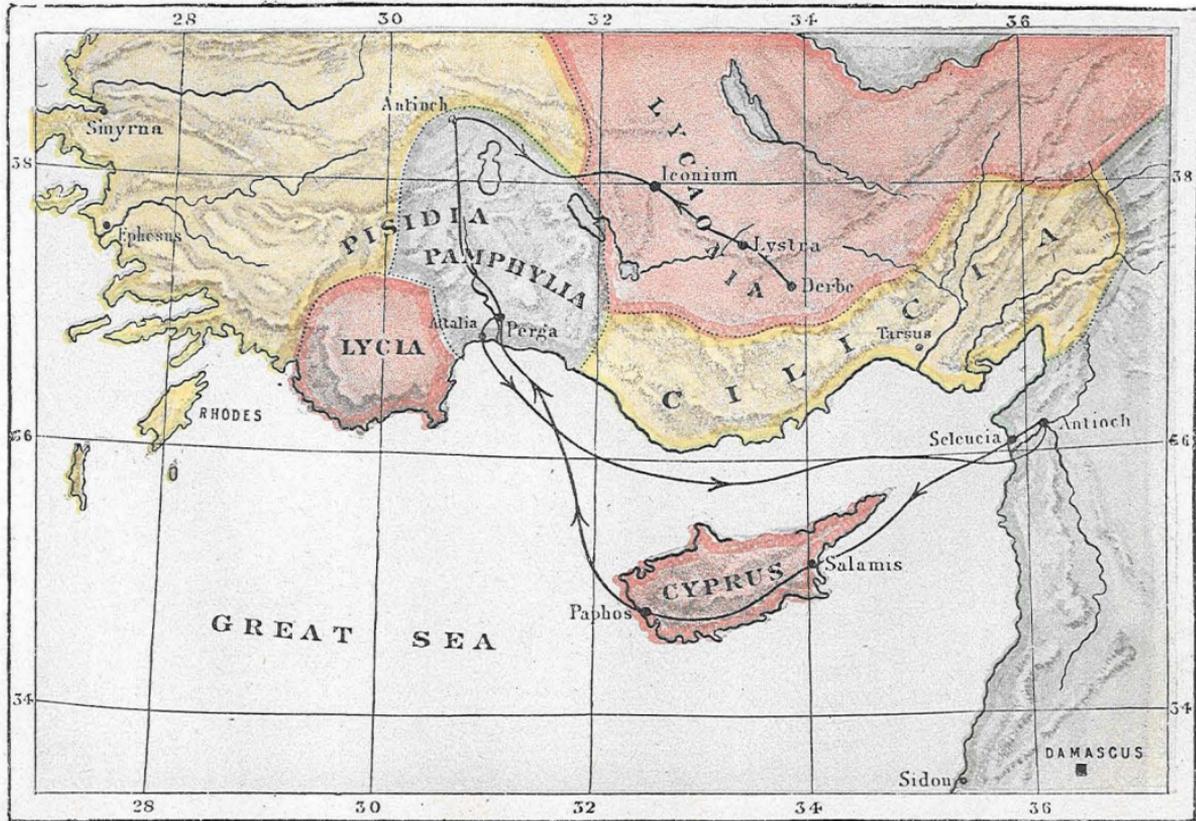
**VII.—Voyage to Rome.**

- |                                      |               |
|--------------------------------------|---------------|
| 1. Cæsarea to Crete . . . . .        | xxvii 1—12.   |
| 2. The storm and shipwreck . . . . . | 13—44.        |
| 3. At Malta . . . . .                | xxviii. 1—10. |
| 4. Journey from Malta . . . . .      | 11—16.        |

**VIII.—At Rome.**

- |                                            |                |
|--------------------------------------------|----------------|
| 1. Arrival at Rome . . . . .               | xxviii 16.     |
| 2. Interview with the Jews . . . . .       | xxviii. 17—29. |
| 3. Paul a prisoner for two years . . . . . | 30—31.         |

(Starting Point Antioch in Syria.)



ST. PAUL'S FIRST MISSIONARY JOURNEY.

## St. Paul's First Missionary Journey. Acts xiii., xiv.

They started from

**Antioch in Syria**, at the bidding of the Holy Ghost—"Separate me Barnabas and Saul for the work, whereunto I have called them."

The party consisted of Barnabas, Paul, and John Mark as their minister. From Antioch they went to

**Seleucia**, the port of Antioch, and thence sailed to Cyprus, landing at

**Salamis**, where "they preached the word of God in the synagogues of the Jews" and went through the island unto

**Paphos**, where the deputy, Sergius Paulus, was converted, and Elymas the sorcerer smitten with blindness. Thence they sailed to

**Perga** in Pamphylia, where John departed from them and returned to Jerusalem. Thence they departed and came to

**Antioch in Pisidia**, where, in the synagogue, Paul delivered his first recorded sermon to the Jews and to the Gentiles. The Jews, envious that the Gentiles were included in the Gospel message, raised up a persecution and expelled Paul and Barnabas, who "shaking off the dust of their feet against them," came to

**Iconium**, whither they were followed by the Jews and were compelled to flee to

**Lystra**, where Paul cured the cripple, impotent from his birth, who had never walked.

The people of Lystra took the Apostles to be gods and attempted to sacrifice to them, but were prevented by Paul. The Jews from Antioch stirred up the people and stoned Paul, and supposed they had killed him. Paul recovered and departed to

**Derbe**, where they preached and thence returned to

**Lystra, Iconium, Antioch**, confirming the disciples and ordaining elders, thence through **Pisidia to Pamphylia, Perga**, as far as

**Attalia**, whence they sailed to Antioch their original starting point.

**Time taken.** Not less than three to four years, and as the district traversed was but small, a considerable time was spent at each place, thus:—

(1) **Antioch.** "And the word of the Lord was published throughout all the region" (xiii. 49).

(2) **Iconium.** "A great multitude both of the Jews and also of the Greeks believed" (xiv. 1).

"Long time therefore abode they" (xiv. 3).

(3) **At Lystra** (see xvi. 1) it is evident many converts had been made.

**Plan adopted.** To make a stay at some centre of population, and there preach the Gospel till a sufficient number of disciples had been made, and those disciples so instructed that the work might go on after Paul had left them.

**Method of preaching.** Though Paul had been specially marked out as the Apostle to the Gentiles, still as expressed in Romans x. 1, his "heart's desire and prayer to God for Israel was that they might be saved." So throughout this missionary journey Paul always publishes the Gospel first to his own nation. Thus—

(1) At Salamis "they preached the word of God in the synagogues of the Jews" (xiii. 5).

(2) At Antioch "they went into the synagogue on the Sabbath day" (xiii. 14).

(3) At Iconium "they went both together into the synagogue of the Jews" (xiv. 1).

It was only when the Jews rejected his preaching that Paul turned to the Gentiles—as at Antioch in Pisidia. "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles" (xiii. 46).

The same method is adopted on the second and third missionary journeys, for—

(1) At Thessalonica, "where was a synagogue of the Jews; and Paul, as his manner was, went in unto them" (xvii. 1, 2).

(2) At Berea, "who coming thither went into the synagogue of the Jews" (xvii. 11).

(3) At Corinth, "and he reasoned in the synagogue every Sabbath" (xviii. 4).

(4) At Ephesus, "and he went into the synagogue, and spake boldly for the space of three months" (xix. 8).

It is also in consequence of the action of the Jews that Paul leaves off preaching in the synagogues. Thus—

(1) At Corinth, "And when they (the Jews) opposed themselves and blasphemed, he shook his raiment and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles" (xviii. 6).

(2) At Ephesus, "But when divers were hardened and believed not, but spake evil of that way before the multitude, he departed from them" (xix. 9).

ST PAULS SECOND MISSIONARY JOURNEY.



(Starting Point, Antioch in Syria.)

## St. Paul's Second Missionary Journey. Acts xv., xvi., xvii., xviii.

**Antioch in Syria** was the starting-place, where Paul suggested to Barnabas that they should go and visit the brethren in the cities where they had preached. Barnabas wished to take John Mark again, but Paul refused to take him with them because he had left them at Perga on the first missionary journey. Barnabas took Mark and sailed to Cyprus, whilst Paul chose Silas as his companion and went by land through Syria and Cilicia, and came to

**Derbe and Lystra**, where he met with Timothy, and having circumcised him, took him as a companion on the journey; thence they went "*through Phrygia and Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, and after they were come to Mysia they assayed to go into Bithynia: but the Spirit suffered them not.*" And passing by Mysia they came to

**Troas**, where Paul in a vision saw a man of Macedonia, who prayed him saying, "*Come over into Macedonia and help us.*" Here Luke joined the company, and they sailed to

**Samothracia**, and the next day to

**Neapolis** the port of Philippi, and thence to

**Philippi**, where Lydia was converted, and Paul cast out the spirit of divination from a damsel, whose masters, finding their gains gone, brought the Apostles before the magistrates, who beat them and put them in prison. The jailor was converted, and next day the magistrates sent them away, and they departed through Amphipolis and Apollonia, and came to

**Thessalonica**, where the Jews raised an uproar against them, and assaulted the house of Jason where they lodged. So the brethren sent Paul and Silas away by night to

**Berea**, where the people received them favourably till the Jews came from Thessalonica and stirred up the multitude, so, whilst Silas and Timotheus abode at Thessalonica, Paul was sent to

**Athens**, where he delivered his famous speech on Mars Hill (Areopagus) and converted Dionysius the Areopagite and a woman named Damaris among others. Thence he journeyed to

**Corinth**, where he met with Aquila and Priscilla, and lodged with them, working at the same trade, viz., tent-making. Silas and Timotheus joined him, and he preached to the Jews, converting Crispus, the chief ruler of the synagogue. Rejected by the Jews St. Paul continued his preaching in the house of Justus. He abode there eighteen months, being encouraged to do so by the words of the Lord, who appeared to him in a vision. The Jews, incensed at his preaching to the Gentiles, and the success attending the same, brought him before Gallio, the Roman Governor, who refused to hear the charge. Thence, taking with him Aquila and Priscilla, he went to

**Cenchrea**, where he shaved his head under a Nazarite vow; then he sailed to

**Ephesus**, where he left Priscilla and Aquila, and being desirous himself of reaching Jerusalem in time for the approaching feast, left Ephesus, promising to return, and sailed to

**Cæsarea**, whence he went up to

**Jerusalem**, where he saluted the Church, and then went down to

**Antioch in Syria**, the original starting point.

ST PAUL'S THIRD MISSIONARY JOURNEY.



(Starting Point. Antioch in Syria.)

**St. Paul's Third Missionary Journey. Acts xviii., xix., xx., xxi.**

**Antioch in Syria** was again the starting-point, whence Paul went over Galatia and Phrygia and arrived at

**Ephesus**, where he stayed three years. Here he baptized certain disciples who had received John's baptism only. He then laid his hands upon them and they received the Holy Ghost and spake with tongues. At the end of three months he left the synagogues and taught in the school of Tyrannus. Special miracles were wrought by the Apostle, and the sick were healed by handkerchiefs brought from his body, and evil spirits were cast out. The sons of Sceva, a Jew, attempted to imitate Paul, but were attacked and overpowered by the man in whom the evil spirit was. As a consequence many in Ephesus, who practised curious arts, brought their books of magic and burned them. Demetrius, the silversmith, who made silver shrines or images for Diana, raised a tumult of the craftsmen against Paul, which the town clerk with difficulty appeased, so the Apostle departed to

**Macedonia**, and thence to

**Greece**, where he abode three months, and finding the Jews lying in wait for him as he was intending to sail through Syria, he returned through Macedonia to

**Philippi**, where Paul was again joined by Luke, and whence he sent Sopater of Berea, Aristarchus and Secundus of Thessalonica, Gaius of Derbe, and Timotheus and Tychicus and Trophimus of Asia, forward to

**Troas**, where, five days later, the Apostle joined them, and where he abode seven days. Here he raised Eutyclus to life, who had fallen from the window whilst Paul was preaching. From Troas Paul went on foot to

**Assos**, where he again embarked in the ship which had sailed from Troas to Assos, thence he sailed to

**Mitylene**,

**Chios**,

**Samos**,

**Trogyllum**, to

**Miletus**. Paul, being anxious to arrive at Jerusalem by Pentecost, did not wish to be delayed in Asia, and so sent for the elders of the Church at Ephesus to come to him at Miletus, where he took an affectionate farewell of them. Thence he sailed to

**Coos**,

**Rhodes**,

**Patara**, where they found a ship sailing to Phœnicia. So leaving Cyprus on the left hand they sailed to

**Tyre**, where they abode seven days, and where the disciples besought Paul not to go to Jerusalem. Thence to

**Ptolemais**, and, after staying one day, to

**Cæsarea**, where they stayed at the house of Philip the Evangelist. A prophet Agabus, coming down from Judæa, prophesied the seizure of Paul by the Jews at Jerusalem. Thence they journeyed to

**Jerusalem**, where Paul saw James the bishop of Jerusalem, and by his advice purified himself and joined himself to four men under a vow, going with them into the Temple, where he was recognized by the Jews of Asia, who seized him, and would have killed him, but for his rescue by the chief captain of the Roman garrison.

# ST PAULS VOYAGE TO ROME.



Starting Point, Caesarea.

✠ **Voyage to Rome. Acts xxvii., xxviii.**

As Paul had appealed unto Cæsar it was necessary that he should be sent to Rome to appear before the Emperor Nero. Accordingly he was handed over with other prisoners into the charge of a centurion named Julius, of the Augustan band, to be conveyed to Italy. The companions of Paul were Luke and Aristarchus, a Macedonian of Thessalonica. They sailed from

**Cæsarea** in a ship of Adramyttium, sailing by the coasts of Asia to

**Sidon**, where the centurion allowed Paul to visit his friends. Thence they sailed under Cyprus, over the sea of Cilicia and Pamphylia to

**Myra**, a city of Lycia, where they found a ship of Alexandria sailing into Italy. The centurion transferred his prisoners to this vessel, and they sailed slowly over against

**Cnidus**, and thence under

**Crete**, by Cape Salmone to a harbour,

**Fair Havens**, near Lasea. Paul advised the centurion to winter here, because of the late season of the year, but the centurion followed the advice of the master and the owner of the vessel and endeavoured to gain Phenice, a harbour of Crete, and more commodious to winter in. Obtaining a south wind they set sail, but soon after were overtaken by a tempestuous wind, called Euroclydon, and were driven under the island of

**Clauda**, under the lee of which they managed to hoist the boat on board, and undergirded the ship. Wishful to avoid the quicksands of Syrtes they lowered the gear from aloft and ran before the wind.

The next day they lightened the vessel, and on the third day they threw overboard the tackling of the ship.

An Angel appeared to Paul by night and encouraged him, so he announced to the voyagers that their lives should be saved, but that they must be shipwrecked on an island.

On the fourteenth day the sailors sounded and found they were nearing land, so they anchored the vessel by four anchors from the stern, and waited for day.

By Paul's injunction the centurion cut the boat loose and prevented the sailors from deserting the vessel.

When it was day they ran the ship ashore, and all got safely to land and found themselves on the island of

**Melita**, where they were hospitably entertained. Paul, whilst gathering a bundle of sticks for the fire, was bitten by a viper, but received no harm. He also healed the father of Publius, the chief man of the island, who was sick of a fever.

Here they remained three months, and left the island in a ship of Alexandria, whose sign was Castor and Pollux, which had wintered in the island. They landed at

**Syracuse**, where they stayed three days and then sailed to

**Rhegium**, thence to

**Puteoli**, where they landed and stayed seven days. Thence the centurion took his prisoners by road to

**Rome**, the brethren going out as far as Appii Forum and the Three Taverns to meet Paul. At Rome the centurion delivered the prisoners to the captain of the guard, but Paul was suffered to dwell by himself with the soldier that guarded him.

## THE EPISTLES OF PAUL.

Thirteen are known. He probably wrote others that are lost. Hebrews is almost certainly not Paul's. The thirteen were written at four different periods in his life, with a gap of five years between each period. The following table shows their order, &c. :—

PERIOD.	DATE.	EPISTLE.	PLACE OF WRITING.	CHARACTERISTIC.
Second Missionary Journey.	52—53	I. Thessalonians. II. Thessalonians.	Corinth. Corinth.	The doctrine of the Second Advent. Practical duties of those who looked for the second coming.
Third Missionary Journey.	57—58	I. Corinthians. II. Corinthians. Galatians. Romans.	Ephesus. Macedonia. Macedonia. Corinth.	Shows the Christian way of settling doubts. Defence of his apostleship. Christian liberty. Justification by faith.
First Roman Captivity.	61—63	Philippians. Colossians. Philemon.  Ephesians.	Rome. Rome. Rome.  Rome.	Paul's Gospel. The Personality of Christ. The relation of slavery to Christianity. Connection between Christ and the Church.
Second Roman Captivity.	66—68	I. Timothy. II. Timothy. Titus.	Rome. Rome. Rome.	Pastoral Duties and Church Government.

# THE ACTS OF THE APOSTLES.

(CHAPTERS XIII.—XXVIII.)

**Note.**—We now enter upon the missionary labours of Paul. The first part of the Acts, though describing the spread of the Gospel in Judæa, Samaria, and as far as Damascus, has treated mainly of “the Gospel to the Jews,” with Peter, the “Apostle of the Circumcision,” as the leading figure. We now have the history of the preaching of the Gospel to the Gentiles, with St. Paul, “the Apostle of the Uncircumcision,” as the prominent actor. From chapter xix. the narrative is almost a memoir of Paul.

## Consecration of Paul and Barnabas for Missionary Work.

**13.** <sup>1a</sup>Now there were in the church that was at <sup>2</sup>Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and <sup>3</sup>Manaen, <sup>b</sup>which had been brought up with Herod the tetrarch, and Saul. <sup>2</sup> As they ministered to the Lord, and fasted, the Holy Ghost said, <sup>4</sup>Separate me Barnabas and Saul for the work whereunto I have called them. <sup>3</sup> And when they had <sup>5</sup>fasted and prayed, and laid their hands on them, they sent them away.

<sup>a</sup> see R.V. and note p. 173. <sup>b</sup> see R.V. and note p. 173.

<sup>4</sup>Separate me now at once.

<sup>5</sup>Fasted and prayed. A solemn service of dedication and ordination. In the case of the Seven Deacons, the laying on of hands was preceded by special prayer; in the case of Barnabas and Saul by prayer and fasting.

So our Lord fasted and prayed at the setting apart of the Twelve (Luke vi. 12, 13).  
**Prophets and Teachers.** The ministers of the Church.

The prophets as (1) Foretellers, as Agabus (xi. 28);

Or (2) Forthtellers or Preachers, as Judas and Silas (xv. 32).

Teachers were instructors less influenced by the Holy Ghost.

**As they.** “One a Cypriote, another a Cyrenian, another a Jew, and from his double name accustomed to mingle with non-Jews, one a connection of the house of Herod, and Saul the heaven-appointed Apostle to the Gentiles, the list may be deemed in some sort typical of ‘the world’ into which the Gospel was now to go forth” (*Lumby*).

**The work.** To preach the Gospel to the Gentiles, as foreshadowed in the conversion of Saul (Acts ix. 15). The inward call is now sanctioned by the outward call of the Church prompted by the inspiration of the Holy Spirit.

<sup>1</sup> “Now there were at Antioch, in the Church that was there.”

<sup>2</sup> Antioch. Intro., p. xxii.  
Barnabas, Simeon, Lucius, Manaen. (See Intro.)

<sup>3</sup> Manaen, the foster-brother of Herod, &c.  
Herod the Tetrarch = Herod Antipas.

**Ministered.** The verb so translated (leitourgein—whence the “Liturgy” of the Church) is commonly used of the ministry of the Priests and Levites in the Temple. It is here used to mean Christian worship. Old words were taking new meanings, and worship now meant prayer and fasting.

## Beginning of the First Missionary Journey. The Apostles visit Cyprus. Contest for a Soul.

**4** So they, being sent forth by the Holy Ghost, departed <sup>1a</sup>unto Seleucia; and from thence they sailed to Cyprus.

<sup>a</sup> see R.V. comment p. 154

<sup>1</sup> Went down to Seleucia, i.e. down the river Orontes to Seleucia, which was situated near the mouth of the river about sixteen miles from Antioch, and was the port of that city. Intro., p. xxxiv.

5 And when they were at Salamis, they<sup>2</sup> preached the word of God in the<sup>3</sup> synagogues of the Jews: and they had also<sup>4</sup> John to their<sup>5</sup> *minister*. 6 And when they had gone through the isle unto<sup>6</sup> Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus: 7 Which was with the<sup>6</sup> *deputy* of the country, <sup>7</sup>Sergius Paulus, a<sup>8</sup> *prudent* man; who called for Barnabas and Saul, and desired to hear the word of God. 8 But Elymas the sorcerer (for so is his name by interpretation), withstood them, seeking to turn<sup>9</sup> away the deputy from the faith. 9 Then Saul (who also is called Paul), filled with the Holy Ghost, <sup>10</sup>set his eyes on him, <sup>10</sup>And said *“O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? 11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. 12 Then the deputy, when he saw what was done, believed, being astonished at the<sup>11</sup> doctrine of the Lord.*

*a* see R.V. comment p. 154. *b* see R.V. and note below. *c* see R.V. comment p. 155. *d* see R.V. comment p. 155.

**Sorcerer, magician or *magus*.** So Simon Magnus (viii. 9). The first conflicts of Peter and Paul were with magicians. In this age of superstition sorcerers were paid hangers-on in the households of Roman noblemen. They pretended to be able to foretell the future. Many of these sorcerers were depraved Jews, who traded on the religious prestige of their race.

**Deputy = proconsul.** The name was given to the chief governor of a province under the Senate. A province under the Emperor had a propraetor as governor. Roman provinces were divided into two classes. Those that required the presence of troops to over-awe the people were placed under the control of the Emperor, and were governed by propraetors, the commanders of the legions, and may be considered as under military rule; the others were under the rule of the Senate, and were governed by civil magistrates, proconsuls, *i. e.* were under civil not military rule.

<sup>2</sup> Proclaimed (see p. 154.).

**Cyprus.** Intro., p. xxvii. The country of Barnabas, and possibly on this account chosen as the scene of their first labours.

**Salamis.** Intro., p. xxxiv. The port of Cyprus nearest to Seleucia, in the bay now called Famagousta.

<sup>3</sup> Synagogues. A large number of Jews were living in Salamis so as to require several synagogues.

<sup>4</sup> John Mark. Intro., p. xliii.

<sup>5</sup> Minister = attendant, meaning "helper." His duties were probably to wait on the Apostles, aid them in their preaching, and to baptize (1 Cor. i. 13-16).

<sup>6</sup> Paphos. Intro., p. xxxi. Now Baflo, lay at the western extremity of the island. It was the capital and the residence of the Roman Governor.

<sup>7</sup> Sergius Paulus. Intro., p. xlviii.

<sup>8</sup> Prudent = a man of understanding or intelligence.

<sup>9</sup> Aside = to pervert (such is the force of the preposition).

<sup>10</sup> Set or fastened, denoting an intense, earnest gaze. So Peter to the cripple at the Gate of the Temple (iii. 4).

<sup>11</sup> Teaching of the Lord (see p. 155) *i. e.* the teaching which had the Lord (= Lord Jesus) as its main theme.

In thus describing the Government of Cyprus, Luke is strictly accurate, for the Island was an imperial province up to 22 A.D., when it was given over to the Senate; later it became imperial, and still later again proconsular.

**Saul (who is also called Paul).** The following reasons are given for the change of name :

1. That it was adopted from the proconsul's, his first convert of distinction.
2. That the Greek word **Saulos** had an opprobrious meaning as = wanton.
3. That the meaning of **Paulus** = little, commended itself to the Apostle's humility.
4. That Saul (like almost all other Jews who mingled much with Gentiles) had had the two names previous to this occasion.

The last-named is the most probable explanation. The change of name marks a change of work and position. Henceforth Paul takes the lead, and from this point the order is Paul and Barnabas, not Barnabas and Saul. Luke recognising that the history of Paul is now to be his chief theme, names the Apostle by the name which became most familiar to the Churches.

**Bar Jesus or Elymas.** Intro., p. xlii. The prefix Bar (son of) = *Mãc* in Gaelic, *Mac Ivor*; *Fitz* in English, *Fitz-William*.

**Elymas** is an Arabic word which means a wise man, and corresponds to *Ulcma*, the Arabic name for a theological student.

Note here how the epithets of Paul meet the character of Elymas :—

**Sorcerer or wise man**, met by "*full of all guile and all villainy.*"

**Bar Jesus, son of Jesus**, met by "*son of the devil.*"

**Withstood them**, met by "*thou enemy of all righteousness.*"

**To turn aside the deputy from the faith**, met by "*not cease to pervert the right ways of the Lord.*"

**The hand of the Lord.** As Saul had been struck blind on the way to Damascus, when fighting against the Christian faith, so Paul now strikes Elymas blind when resisting the preaching of the Gospel.

**Note.**—Two miracles of judgment occur in the Acts :

1. The death of Ananias and Sapphira at the foundation of the Jewish Church.
2. The blindness of Elymas just as the Gospel is going to the Gentiles.

**For a season.** Justice was tempered with mercy as to Paul himself at Damascus.

**Mist and darkness.** The blindness was gradual. *First dimness, then darkness, then such total blindness that the sorcerer instinctively groped about.*

The opposite effect occurs in the recovery of the blind man at Bethsaida. He first saw "*men as trees walking,*" and afterwards all things clearly (Mark viii. 23-25).

## The Apostles leave the Island of Cyprus, and preach on the mainland of Asia Minor.

13 Now when Paul and his company <sup>1</sup>loosed from Paphos, they came to <sup>2</sup>Perga, in Pamphylia; and <sup>3</sup>John departing from them returned to Jerusalem.

14 But when they departed from Perga, they came to <sup>4</sup>Antioch in Pisidia, and <sup>5</sup>went into the synagogue on the sabbath

a see R.V. and note p. 173.

may have been induced to return by affection for his mother, who lived in Jerusalem (xii.). Whatever the cause, it was clearly one which did not satisfy Paul (xv. 38).

<sup>1</sup>**Loosed from Pisidia.** Intro., p. xxii. This Antioch must be carefully distinguished from the other Antioch, which was in Syria.

<sup>2</sup>**Antioch in Pisidia.** Intro., p. xxii. This Antioch must be carefully distinguished from the other Antioch, which was in Syria.

<sup>3</sup>**And went out into the synagogue.** St. Paul invariably made his way to the Synagogue of the Jews first for service. See Intro., p. lix.

<sup>1</sup>Loosed from = set sail.

They sailed north-west to Perga, and without tarrying there went on through the country to Antioch.

<sup>2</sup>Perga in Pamphylia. Intro., p. xxxi.

<sup>3</sup>John departing from them returned to Jerusalem.

John Mark may have been deterred by the perils and hardships of the journey into the country, or he

day, and <sup>6</sup>sat down. 15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

### Paul's Speech at Antioch.

16 Then Paul stood up, and beckoning with his hand said, <sup>1</sup>Men of Israel, and ye that fear God, <sup>a2</sup>give audience. 17 The God of this people of Israel chose our fathers, and exalted the people when they <sup>b3</sup>dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it. 18 And about the time of forty years <sup>c4</sup>suffered he their manners in the wilderness, 19 And when he had destroyed seven nations in the land of Chanaan, <sup>d5</sup>he divided their land to them by lot. 20 And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet. 21 And afterward they <sup>6</sup>desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. 22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, <sup>7</sup>I have found David the son of Jesse, a man after mine own heart, which shall <sup>3</sup>fulfil all my will. 23 <sup>9</sup>Of this man's seed hath God according to his promise <sup>10</sup>raised unto Israel a Saviour, Jesus: 24 When John had first preached before his

*a* see R.V. and note p. 173. *b* see R.V. comment p. 155. *c* see R.V. and note above. *d* see R.V. and note p. 173. *e* see R.V. and note p. 173.

<sup>9</sup>Ps. cxxii. 11, "of the fruit of thy body will I set upon thy throne."

<sup>10</sup>Brought a Saviour. (See p. 173). "Brought" suggests completion more than "raised."

<sup>6</sup>Sat down. By this act they implied that they were not listeners only but teachers.

It was the custom in the Jewish synagogues to ask distinguished strangers present in the audience to address the congregation. (See p. lviii.).

<sup>1</sup>Men of Israel and ye that fear God. Two classes addressed. 1. Israelites. 2. God-fearing Gentiles, i.e. proselytes of the gate. See Intro. p. lxviii.

<sup>2</sup>Give audience = hearken or listen.

<sup>3</sup>Sojourned. French, *séjourner* = dwell as strangers, not permanently.

<sup>4</sup>Suffered he their manners, or bore with their ways as a patient, long-suffering ruler.

Or <sup>6</sup>bare he them as a nursing father. The alteration of a single letter from "p" to "ph" in a six-syllable word accounts for the two meanings.

<sup>6</sup>Or He gave them their land for an inheritance (see p. 173), fulfilling his promise to Abraham, "unto thy seed will I give this land" (Gen. xii. 7) for about four hundred and fifty years: and after these things he gave them judges until Samuel the prophet.

This translation connects four hundred and fifty years with the land. A.V. with the judges and removes any discrepancy between O. T. and N. T. (See p. 173).

<sup>6</sup>Should be "asked for." Original = to ask, to make a request. This is precisely what the Israelites did (1 Sam. viii. 5).

<sup>7</sup>The quotation is a combination of Ps. lxxxix. 20, "I have found David my servant," and 1 Sam. xiii. 14, "a man after his own heart."

<sup>8</sup>Do all my will, implying that Saul did not, while David did.

coming the <sup>11</sup>baptism of repentance to all the people of Israel. 25 And as John <sup>12</sup>fulfilled his course, he said, *Whom think ye that I am?* I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose. 26 Men and brethren, children of the stock of Abraham, and whosoever among <sup>13</sup>you feareth God, to you is the word of this salvation sent. 27 For they that dwell at Jerusalem, and their rulers, because <sup>14</sup>they knew him not, nor yet the voices of the prophets which are read every

f see R.V. comment p. 155.

iii 17), "*I wot that through ignorance ye did it, as did also your rulers*"; and our Lord Himself: "*Father forgive them, for they know not what they do.*"

### Analysis of Paul's Speech at Antioch in Pisidia.

We may note in this the first recorded sermon of Paul, a remarkable similarity to the defence of Stephen (chap vii.), which Paul must have heard, and which made a deep impression upon him.

The main thought is the purpose of God in his dealings with the nation of Israel in manifesting himself in a series of saving acts culminating in the giving of a Saviour, Jesus Christ.

The line of argument seems to be:—

1. The God of Israel had manifested his purpose in saving His people—
  - (a) By delivering them from Egypt (v. 17).
  - (b) In saving them from the perils in the wilderness (v. 18).
  - (c) In driving out before them the seven nations of Canaan (v. 19).
  - (d) In delivering them from internal troubles by means of Judges, and establishing the kingdom under Saul and David (v. 20-22).
  - (e) All these acts are part of the great promise of the Saviour Jesus, who should be of the lineage of David (v. 23).
2. This Saviour has come, and is Jesus—
  - (a) Proclaimed by John the Baptist (v. 24-26).
  - (b) Rejected through ignorance by the Jewish rulers (v. 27, 28).
  - (c) And in this rejection they fulfilled the prophecies respecting the Messiah (v. 29).
3. Jesus was put to death, and by his sufferings and crucifixion fulfilled in every particular the prophecies written of the Messiah (v. 29, 30).
4. Jesus had risen again from the dead, and thus—
  - (a) By his death had brought forgiveness and justification;
  - (b) By his resurrection had given evidence of his Messiahship (v. 31-35).
5. Forgiveness and justification could not have been accomplished by any of the saviours previously mentioned, for they (of whom David was the chief) had served their own generation and passed away. They had not risen again (v. 36, 37).
6. True salvation is forgiveness of sins and justification, and Jesus is the Christ because through him is obtained that pardon and justification which the law of Moses, till completed by the coming of Jesus, could not give (v. 38, 39).
7. A solemn warning from the Old Testament prophecies not to neglect this salvation now offered through this Saviour (v. 40, 41).

<sup>11</sup> **Baptism of Repentance.** Paul uses the very words of Matt. iii. 11, Mark i. 4, Luke iii. 3.

<sup>12</sup> **Was fulfilling his course** (the tense is imperfect), i.e. progressing in his appointed work.

Many MSS. give **what**.

V. 26. The two classes are as before (see v. 16) again contrasted and addressed equally.

<sup>13</sup> Best MSS. give. **To us.** The message is for other than Jews, but Paul carefully avoids wounding any Jewish prejudice, and so classes himself with his hearers.

<sup>14</sup> **Knew him not, &c., i.e. knew not Jesus as the Messiah, and failed to grasp the significance of the prophecies concerning the Messiah.** Compare Peter (Acts

It is most interesting to note how St. Paul adapts his addresses to his audience. He was "*all things to all men.*" We have illustrations of this different style on three different occasions, viz. :—

1. To the Jews and mixed congregation of educated men at Antioch in Pisidia, he addressed himself in a careful argument based on the Old Testament.
2. To the mountaineers of Lystra, as a primitive people, he describes God as the food giver, an appeal which even the rudest intellect could comprehend.
3. To the Athenians on Mars Hill, he bases his argument on their magnificent temples and altars, and illustrates his speech by allusions to history and literature, appealing to their souls and consciences.

sabbath day, they have fulfilled them in condemning him. 28 And though they found no cause of death in him, yet desired they Pilate that he should be slain. 29 And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. 30 But God raised him from the dead: 31 And he was seen <sup>15</sup>many days of them which came up with him from Galilee to Jerusalem, <sup>16</sup>who are his witnesses unto the people. 32 And we declare unto you <sup>17</sup>glad tidings, how that the promise which was made unto the fathers, 33 God hath fulfilled the same <sup>18</sup>unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, <sup>19</sup>Thou art my Son, this day have I begotten thee. 34 And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you *the sure mercies of David.* 35 *Wherefore he saith* also in <sup>20</sup>another psalm, Thou shalt not suffer thine Holy One to see corruption. 36 For David, after he had served <sup>21</sup>*his own generation* by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: 37 But he, whom God raised again, saw no corruption. 38

<sup>a</sup> see R.V. comment p. 155. <sup>b</sup> see R.V. and note p. 174.

<sup>15</sup> For or during many days. Because the appearances were occasional; he was not visible at all times during the forty days.

<sup>16</sup> Who are now his witnesses (note p. 173).

<sup>17</sup> The good tidings were not only published, but Paul and Barnabas journeyed so far to deliver them.

<sup>18</sup> Best MSS. give. Unto our children.

<sup>19</sup> V. 33 = (Ps. ii. 7).

<sup>20</sup> V. 34 = (Ps. xvi. 10).

<sup>21</sup> In his own generation. The words of the Psalm cannot refer to David, because David died, was buried, and did not rise again; he saw corruption. The Psalm speaks of one who cannot see corruption.

Be it known unto you therefore, men and brethren, that through this man is <sup>22</sup>preached unto you the <sup>23</sup>forgiveness of sins: 39 And by him <sup>24</sup>all that believe are justified from all things, from which ye could not be justified by the law of Moses. 40 Beware therefore, lest that come upon you, which is spoken of in the prophets; 41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, <sup>25</sup> though a man declare it unto you.

V. 16.—**Beckoning with his hand.** A gesture to procure silence and attention. So Peter (xii. 17), Paul on the stairs of the castle of Antonia (xxi. 40), and before Agrippa (xxvi. 1).

V. 19.—**Seven nations** (Deut. vii. 1). The Hittites, the Amorites, the Canaanites, the Hivites, the Perizzites, the Jebusites, and the Girgashites.

V. 21.—**Forty years.** The length of Saul's reign is not found directly in the Old Testament, but is stated by Josephus as being forty years, viz., eighteen years before Samuel's death, and twenty-two after it. Saul was a "young man" when chosen king (1 Sam. ix. 2), and Ishbosheth, his youngest son, was forty years old at the time of Saul's death (2 Sam. ii. 10).

V. 27.—**The voices of the prophets.** The readings from the prophets would tell of a suffering Saviour as well as a conquering Messiah. So Jesus to the disciples on the road to Emmaus: "*Ought not Christ to have suffered these things and to enter into his glory?*" (Luke xxiv. 26).

V. 28.—So Pilate declared: "*Why, what evil hath he done? I have found no cause of death in him*" (Luke xxiii. 22).

V. 29.—**Among the prophecies fulfilled by the crucifixion and burial, are—**

"*They shall look upon me whom they had pierced*" (Zech. xii. 10).

"*They gave me also gall for my meat; and in my thirst they gave me vinegar to drink*" (Ps. lxix. 21).

"*They parted my garments among them, and upon my vesture they did cast lots*" (Ps. xxii. 18; John xix. 24).

"*He was numbered with the transgressors*" (Is. liii. 12).

"*A bone of him shall not be broken*" (Ex. xii. 16; John xix. 38).

"*He made his grave with the wicked and with the rich in his death*" (Is. liii. 9).

Paul sees every detail of trial, indignity, and death foretold in the Old Testament Scriptures.

### Further Preaching to the Jews and Gentiles. Jealousy of the Jews. Expulsion of the Apostles from Antioch.

42 And <sup>1</sup>when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. 43 Now when the <sup>2</sup>congregation was <sup>3</sup>broken up, many of the Jews and <sup>4</sup>religious proselytes followed Paul and

<sup>a</sup> see R.V. comment p. 155.

<sup>8</sup>Broken up = dissolved or dismissed, urged or exhorted.

<sup>22</sup>Preached = proclaimed (note p. 170).

<sup>23</sup>Forgiveness = remission (note p. 152). The keynote of the Apostolic preaching.

<sup>24</sup>Every one that believeth is justified from all things. (Singular—see note p. 152). Justification by faith, the favourite doctrine in Paul's Epistles, appears in his first recorded sermon.

<sup>25</sup>Li. If one declare it unto you (Hab. i. 5), referring there to destruction of Jerusalem by Nebuchadnezzar and the Chaldeans.

<sup>1</sup>The best MSS. read, and as they went out they besought, thus implying that the whole congregation, both Jews and Gentile proselytes, wished to hear Paul again, and not, as in A.V., that the Gentiles only made the request after the Jews had gone out (see note p. 174).

<sup>2</sup>Congregation. Li. *synagogue* (see note p. 174).

Barnabas : who, speaking to them, <sup>4</sup>persuaded them to continue in the grace of God. <sup>44</sup> And the next sabbath day came <sup>5</sup>almost the whole city together to hear the word of God. <sup>45</sup> But when the Jews saw the multitudes, they were filled with <sup>6</sup>envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. <sup>46</sup> Then Paul and Barnabas <sup>7</sup>waxed bold, and said, It was necessary that the word of God should first have been spoken to you : but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. <sup>47</sup> For so <sup>8</sup>hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth. <sup>48</sup> And when the Gentiles heard this, they were glad, and glorified the word of the Lord : and as many as were ordained to eternal life believed. <sup>49</sup> And the word of the Lord was <sup>9</sup>published throughout all the region. <sup>50</sup> But the Jews stirred up <sup>10</sup>*the devout and honourable women*, and the <sup>11</sup>chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their <sup>12</sup>coasts. <sup>51</sup> But they <sup>13</sup>shook off the dust of their feet against them, and came unto <sup>14</sup>Iconium. <sup>52</sup> And the disciples were <sup>15</sup>filled with joy, and with the Holy Ghost.

*b* see R.V. comment p. 156.

<sup>4</sup>**Persuaded.** *Lit.* Exhorted. The tense implies that they went on throughout the week with the work of persuasion.

<sup>5</sup>**Almost the whole city.** Heathens as well as Jews and proselytes. The Gospel message had excited general interest.

<sup>6</sup>**Envy = jealousy.** The Jews had received the message gladly when they thought it was limited to themselves, but they could not endure that the Gentiles should be made equal with them.

<sup>7</sup>**Waxed bold.** *Lit.* spake out freely and boldly.

<sup>8</sup>**Hath the Lord commanded** (Is. xlix. 6). Paul finds in the prophets the divine purpose of love to all the heathen world. The Jewish teachers found only the exaltation of Israel.

<sup>9</sup>**Published abroad.** *Lit.* spread abroad, *i.e.* the preaching extended far beyond the city.

<sup>10</sup>The wives of the men in high position among the heathen were much inclined to the Jewish religion (Josephus B. J. ii. 20-22). These would be easily moved by the Jews to take action against the Apostles (*Lumby*).

<sup>11</sup>**Chief men**, possibly influenced by their wives, or as magistrates, appealed to by the Jews.

<sup>12</sup>**Coasts = Borders** (see p. 156). The word coast originally signified any borderland, and not as now the sea coast on y.

<sup>13</sup>**Shook off the dust.** In compliance with the injunction of our Lord (Matt. x. 14). The act implied that from henceforth the Apostles had nothing to do with these Jews, and that they were left to go their own way.

<sup>14</sup> **Iconium.** Modern Konieh. Intro., p. xxix.

<sup>15</sup> **Filled with joy** (Matt. v. 12) because they were called upon to suffer for the Master's sake.

V. 46.—**Ye put it from you.** The original is strong = **thrust it away; scornfully reject.** The Jews wilfully rejected the Gospel—the Apostles did not take it from them. Wherever Paul went he first addressed himself to the Jews. To them as the covenant nation the Gospel must be preached first. When they rejected the preaching it was then offered to the Gentiles.

The Apostles preached Jesus at Iconium, and are forced to flee.

14. And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed. 2 But the <sup>1</sup>unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. 3 Long time therefore <sup>2</sup>abode they speaking boldly in the Lord, which <sup>3</sup>gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. 4 But the multitude of the city was divided; and part held with the Jews, and part with <sup>4</sup>the apostles. 5 And when there was <sup>5a</sup>an assault made both of the Gentiles, and also of the Jews with their rulers, to <sup>6</sup>use them despitefully, and to <sup>7</sup>stone them, 6 They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: 7 And there they preached the gospel.

<sup>1</sup>Disobedient. The Jews' underhand talk undermined the first favourable impressions made on the Gentiles, some of whom were perverted.

<sup>2</sup>Abode = tarried, denoting a long stay, rendered necessary by the opposition of the Jews.

<sup>3</sup> = Bare witness. The Lord witnessing to the word, and granting signs and wonders to be done.

<sup>4</sup>The Apostles. Paul and Barnabas, now first called Apostles.

<sup>5</sup>The words do not imply that an actual attack was made. The whole city was excited, and an attack might have come at any moment.

<sup>6</sup>To entreat them shamefully. (See 1 Thess. ii. 2.)

<sup>7</sup>To stone them. The prompting, therefore, came from the Jews. The charge against the Apostles would be that of blasphemy.

a see R.V. comment p. 156.

V. 1.—Greeks. The Greek word is *Hellenes*, but as the writer speaks of Jews and Greeks in conjunction, it has been suggested that *Hellenistæ* is the proper word. But as Luke is describing a lengthened stay of the Apostles at Iconium, it is clear that he includes all the converts. Paul and Barnabas spoke first to the Jews in the synagogue, and to the Gentiles afterwards, and also converted many of the latter.

V. 3.—Miracles, as God's credentials to man, went side by side with the preaching of the Gospel, thus explaining St. Paul's claims to Apostleship—"Truly the signs of an Apostle were wrought among you . . . in signs and wonders, and mighty deeds" (2 Cor. xii. 12).

It is the distinguishing feature of nearly all the persecutions in the Acts that they originated in the opposition of the Jews. The case of Demetrius at Ephesus (xix. 24) seems to be the solitary exception, and even in this riot there are traces of Jewish influence.

V. 4.—The multitude was divided. Two distinct parties, a Christian and a non-Christian party sprung up. Also at Thessalonica (xvii. 4, 5).

V. 6.—They were ware of it and fled as Jesus advised—"When they persecute you in this city, flee ye into another" (Matt. x. 23).

Lystra, Derbe, Lycaonia. Intro., p. xxviii-xxv. Lystra was about forty miles from Iconium. Lycaonia (wolf-land) was a dreary plain destitute of water.

## Cure of Cripple at Lystra. The Apostles regarded as Gods.

8 And there sat a certain man at Lystra, impotent in his feet, being a <sup>1</sup>cripple from his mother's womb, who never had walked: 9 The same heard Paul speak: who <sup>2</sup>stedfastly beholding him, and perceiving that he had <sup>3</sup>faith to be healed, 10 Said with a loud voice, Stand upright on thy feet. And he <sup>4</sup>leaped and walked. 11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the li<sup>1</sup>eness of men. 12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. 13 Then the priest of Jupiter, <sup>5a</sup>*which was before their city*, brought oxen and garlands unto the <sup>6</sup>gates, and would have done sacrifice with the people. 14 Which when the apostles, Barnabas and Paul, heard of, they <sup>7</sup>rent their clothes, and ran in among the people, crying out, 15 And saying, Sirs, why do ye these things? We also are men of <sup>8</sup>like passions with you, and <sup>9</sup>preach unto you that ye should turn from these <sup>10</sup>vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: 16 Who in times past suffered all nations to walk in their own ways. 17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. 18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

<sup>a</sup> see R.V. comment p. 156.

<sup>1</sup> **A cripple.** Luke the Physician notes particularly the man's case. He was "*impotent in his feet*," i.e. powerless to use them. He had been born so.

<sup>2</sup> **Fastening his eyes upon him** (Howson). As Peter upon the lame man (iii. 4), and as Paul did on Elymas (xiii. 9), and on the Council (xxiii. 1). The same word is used throughout.

<sup>3</sup> This requirement of responsive faith reminds us of our Lord's miracles (Matt. ix. 28, 29).

<sup>4</sup> **Leaped up and walked.** (Note p. 174). Two distinct actions. In response to Paul's command he leaped up, thus showing the cure was perfect, and he then continued to walk, showing that the power to walk was continued.

<sup>5</sup> The temple of Jupiter was at the entrance of the city. Jupiter was their tutelary deity.

<sup>6</sup> **Gates** i.e. the gates of the Temple of Jupiter.

<sup>7</sup> **Rent their garments and sprang forth.** (Note p. 174). They did not know the language, and had not understood what was being done. When the truth flashed on them they sprang up, horror-stricken, rent their clothes, and rushed out unto the crowd to prevent the blasphemous.

<sup>8</sup> **Like passions**, i.e. "men subject to like conditions" = mortal men.

<sup>9</sup> **Preach = bring you good tidings.**

<sup>10</sup> **Vanities** (Lat., *vanus* = empty) = **Vain things:** the word constantly used to contrast the empty worthless heathen worship with the reverence due to the living God.

V. 9.—**Heard Paul speak.** The Greek implies that he had heard Paul several times. The Apostles would naturally select some place of public resort for their preaching, and such a place would be most suited for the purposes of a begging cripple.

**Speech of Lycaonia.** The people spoke their own dialect, though they understood Greek. So in many towns of Wales English is understood, though Welsh is the language of the common people. So in Canada French Canadians would express wonder in French, though addressed in English.

It is clear that the dialect was not understood by the Apostles (verse 14); this seems to show that the gift of tongues was not used for the purposes of intercourse.

V. 11.—**The Gods have come down, &c.** Nothing was more familiar to the heathen mind than the thought of the gods assuming human shape. But it was only among barbarous people like the Lycaonians that men were still prepared to believe such stories.

There are several reasons why Barnabas was called Jupiter, and Paul Mercury. The Temple of Jupiter was near the city, and to that god was their worship chiefly paid. Jupiter (Gk., Zeus) was the king of gods, of stately and commanding presence. Mercurius (Gk., Hermes) was the chief attendant of Zeus, and the god of eloquence. It was obvious, therefore, to assign the name Mercurius to the chief speaker, and the name of Jupiter to the one of the two Apostles who had the more commanding presence. Of Paul we know that he was of weak bodily presence from his own words—"His bodily presence is weak" (2 Cor. x. 10).

The poet Ovid preserves a legend that the gods Jupiter and Mercury descended into these very regions, and how they were hospitably entertained by Baucis and Philemon. This legend presents an additional reason for the action of the Lycaonians.

V. 13.—**Garlands, the vittæ** of wool interwoven with leaves and flowers, with which the victims and altars were decorated at a heathen sacrifice.

V. 13.—**Gates** of the porch, or outer door of the house where the Apostles lodged.

V. 16.—**Times.** Gk. γενεαίς = generations.

**Nations = the nations** (The article is emphatic) = the nations of the heathen = *i. e.* the Gentiles.

V. 17.—Many MSS. read "you" and "your," not "us" and "our."

V. 17.—**Rain.** The allusion to *rain* as a Divine gift was peculiarly appropriate, as the district was bare and dreary, and frequently suffered from a scarcity of water.

V. 18.—**From doing sacrifice unto them.** So persuaded were they of the divinity of Paul and Barnabas,

### Analysis of the Speech to the Lystrians.

1. Why do ye these things, *i. e.* attempt to offer sacrifice to us (v. 15).
2. For we are mortal men like yourselves (v. 15).
3. And are commissioned to tell you of a different God to those vain idols which ye worship (v. 15).
4. For he is the living God; and all life comes from Him. He has made heaven and earth and sea (v. 15).
5. Till now this God has not been fully revealed to you Gentile Nations (v. 16).
6. But He has given you the evidence of nature, testifying to His Providence (v. 17).
7. From Him come all good gifts: Thus rain, the best gift to this barren-wolf land is the gift of God and with the rain He has made the earth bring forth food, which made their hearts glad (v. 17).

### Paul is Stoned by the fickle Lycaonians. The Apostles return to Antioch in Syria.

19 And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead. 20 Howbeit, as the disciples stood round about him, he rose up, and came into the city :

<sup>1</sup>They stoned Paul. "Once was I stoned" (2 Cor. xi 25). How deeply this terrible act affected Paul can be gathered from his allusions to it (2 Tim. iii. 11).

<sup>2</sup>Drew = dragged him out of the city. The stoning therefore took place in the city.

and the next day he departed with Barnabas to Derbe. 21 And when they had preached the gospel to that city <sup>a</sup>and <sup>b</sup>had taught many, they returned again to Lystra, and to Iconium, and Antioch, 22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through <sup>c</sup>much tribulation enter into the kingdom of God. 23 And when they had <sup>d</sup>ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. 24 And after they had passed throughout Pisidia, they came to Pamphylia. 25 And when they had <sup>e</sup>preached the word in Perga, they went down into Attalia: 26 And thence sailed to Antioch, from whence they had been <sup>f</sup>recommended to the grace of God for the work which they fulfilled. 27 And when they were come, and had gathered the church together, they <sup>g</sup>rehearsed all that God had done with them, and how he had opened <sup>h</sup>the door of faith unto the Gentiles. 28 And there they abode long time with the disciples.

<sup>a</sup> see R.V. comment p. 156. <sup>b</sup> see R.V. comment p. 156.  
<sup>c</sup> see R.V. comment p. 156.

A door had been opened unto the Gentiles, and henceforth none could shut it. Their success in effectually calling the Gentiles is attributed to God.

V. 19.—**Certain Jews.** The Jews of Antioch and Iconium act in concert. Those of Antioch travelled one hundred and thirty miles in order to thwart Paul in his work.

There need be no surprise at the sudden change. The fickleness of an ignorant population is proverbial. The Jewish accusers probably suggested that the Apostles were sorcerers or demons. For instances of the same change, note (1) the Jews towards our Lord, "Hosanna" into "Crucify Him" (Matt. xxi. 9, xxvii. 22); (2) The people of Melita towards Paul (xxviii. 6).

V. 20.—**Rose up.** The restoration seems miraculous. (1) How could one stoned and left for dead act as if nothing had befallen him. (2) On the morrow (v. 20) he journeyed to Derbe, a distance of twenty miles from Lystra. (3) St. Paul says of his stoning that "the Lord had delivered him" (2 Tim. iii. 11).

V. 21.—**Returned again to Lystra, &c.** Though Paul was near the Cilician pass that led to Tarsus he preferred to retrace his steps that he might confirm by the imposition of hands those he had converted, and who had been baptized at his first visit.

<sup>8</sup>Had taught many = had made many disciples, among them Gaius of Derbe (xx. 4).

<sup>4</sup>Lit. Many tribulations. None but a man fully persuaded could have held such language.

<sup>5</sup>Lit. appointed or elected for their elders = presbyters. The Apostles were as careful in organising the newly-formed churches as they were zealous in preaching the Gospel.

<sup>6</sup>Preached Lit. spoken. This was on their return; on their going up they had not done so.

<sup>7</sup>Recommended = committed (note p. 174), refers to the solemn service in which a blessing on the mission had been invoked (xiii. 2-4).

<sup>8</sup>Rehearsed all, i.e. recounted. The old, not the modern, meaning of rehearse.

<sup>9</sup>A door of faith. A favourite metaphor of Paul's.

"For a great door and effectual is opened unto me" (1 Cor. xvi. 9).

"A door was opened unto me of the Lord" (2 Cor. ii. 12).

"That God would open unto us a door of utterance" (Col. iv. 3).

**Attalia.** Intro., p. xxv. The Apostles on their voyage from Paphos had sailed up the river Cestius and landed at Perga. On their return they go by land from Perga to the sea coast at Attalia, where there was more likelihood of finding a vessel in which they could sail into Syria.

V. 28.—**Abode** = tarried, the Greek expresses "the passing of time" not "residence" long tin e; *Lit.* no little time. Probably about a year. Antioch was Paul's favourite centre, for here the Gentiles first formed a Church, and consequently here Paul found most sympathy with his special labours.

### Council of Jerusalem.

15. And <sup>1</sup>certain men which came down <sup>2</sup>from Judæa taught the brethren, and said, Except ye be <sup>3</sup>circumcised after the manner of Moses, ye cannot be saved. <sup>2</sup> When therefore Paul and Barnabas had no small dissension and <sup>a</sup>disputation with them they <sup>4</sup>determined that Paul and Barnabas, and <sup>5</sup>certain other of them, should <sup>6</sup>go up to Jerusalem unto the apostles and elders about this question. <sup>3</sup> And being <sup>7</sup>brought on their way by the church, they passed through <sup>8</sup>Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. <sup>4</sup> And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they <sup>9</sup>declared all things that God had done with them. <sup>5</sup> But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to <sup>10</sup>command them to keep the law of Moses.

a see R.V. comment p. 156.

<sup>1</sup> Certain men, described (Gal. ii. 4) as "false brethren unawares brought in."

<sup>2</sup> From Judæa. Thus claiming authority from the Apostles, and assuming to be delegates from the Church at Jerusalem.

<sup>3</sup> Custom (see note p. 175) = what is enjoined by positive law. Circumcision was ordained by God with Abraham, and sanctioned by Moses as a national obligation.

<sup>4</sup> Determined = appointed (see note p. 175). The Antioch Church formally deputed Paul and Barnabas to go up to Jerusalem.

<sup>5</sup> Certain other. Among these was Titus (Gal. ii. 3).

<sup>6</sup> Go up to Jerusalem. This is the journey alluded to in Gal. ii. 1. (See note p. 59).

<sup>7</sup> Brought on their way, i.e. accompanied a short way on the journey by the elders of the Church at Antioch

<sup>8</sup> Phenice. Intro., p. xxxi. Phœnicia.

So the disciples at Tyre "brought Paul on his way" to Jerusalem (xxi. 5).

<sup>9</sup> Conversion. Not found elsewhere in the N.T.

<sup>10</sup> Rehearsed or recounted —told the story of. This was done at the preliminary meeting. See below.

<sup>10</sup> Command = Charge them (see note p. 170).

V. 4.—**They were received of the Church, &c.** Luke relates the public proceedings and omits all mention of the private proceedings at Jerusalem concerning the dispute. Paul on the contrary relates (Gal. ii.) the private side and omits all notice of the public side of the events. Taken together we get a complete account of the origin and conclusion of a controversy which was a matter of life and death to Paul's mission to the Gentiles.

## The Council assembles.

6 And the apostles and elders <sup>1</sup>came together for to consider of this matter.

The Council consisted of (1) Apostles, (2) Elders, (3) the brethren or multitude (ver. 13).

<sup>1</sup> Were gathered together Formerly and officially. The verb is in the passive voice, denoting that the assembly was authoritatively convened.

## The Debate. Peter's Speech.

7 And when there had been much <sup>a</sup> *disputing*, Peter rose up, and said unto them, Men and brethren, ye know how that a <sup>2</sup>good while ago God made choice <sup>3</sup>among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. 8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; 9 And <sup>b</sup> *put no difference* between us and them, <sup>5</sup>purifying their hearts by faith. 10 Now therefore why <sup>6</sup>tempt ye God, <sup>7</sup>to put a <sup>8</sup>yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? 11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, <sup>9</sup>even as they. 12 Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

<sup>a</sup> see R.V. comment p. 156. <sup>b</sup> see R.V. and note p. 175.

<sup>1</sup> i.e. many speeches made on both sides.  
<sup>2</sup> Good while ago. Ten or twelve years.

<sup>3</sup> Many MSS. read. Among you. Peter alludes to the conversion of Cornelius (chap x.).

<sup>4</sup> See note p. 175. God bestowed the Holy Ghost on the Gentiles, and thus put them on the same platform as the Jews.

<sup>5</sup> What God hath cleansed, Peter had learnt not to call common.

<sup>6</sup> Tempt ye God, by distrusting his guidance and disobeying His revealed will.

<sup>7</sup> Lit. That ye should put a yoke (see note p. 175).

<sup>8</sup> Yoke = the burden of fulfilling the Law.

<sup>9</sup> Lit. In like manner as they. (See note p. 175). The alteration emphasises the truth that salvation must come through Christ's grace to the circumcised Jew, just as to the uncircumcised Gentile. Yoke. The "law" which the Judaizers wished to make

binding upon the Gentiles. It would include (a) the ceremonial law of Moses, (b) the tradition of the Elders and Rabbinical additions, (c) the moral law, which, though of perpetual and universal obligation as a law of life, was, and is, an intolerable burden if its perfect observance is the condition of salvation.

This visit of Paul to Jerusalem is the same as described in Galatians, chap. ii.; for—

1. The situation is the same, viz., men from Jerusalem disturb the Gentile Christians at Antioch.
2. Their teaching is similar, viz., that the Gentiles must be circumcised.
3. An appeal to Jerusalem is resolved upon.
4. The Apostles, Barnabas and Paul, go from Antioch to Jerusalem, and return again to Antioch.
5. Paul and Barnabas are on one side, Peter and James on the other.
6. The cause of the controversy is the same, viz., whether the Gentiles should be circumcised.

7. The result is the same, viz., the authority of Paul was acknowledged, and circumcision was not forced on the Gentiles.

The discrepancies between the narratives can be easily accounted for, since Paul did his work in private conferences and he describes them, whilst Luke is writing for the whole Church, and thus describes the general conference.

It is instructive to note the conduct of the chief actors in this Council in their subsequent treatment of its decrees.

1. **Paul** in his Epistles discusses the question of idol meats as a perfectly open question (1 Cor. viii.). To the Galatians, when alluding to the Council, he never once appeals to its decrees.
2. **Peter** at Antioch mingled freely at first with the uncircumcised, but after a while seemed to forget the decree of the Council, and fell back into his old scruples declining to eat with the Gentiles (Gal. ii. 12). For this action he was openly rebuked by Paul (Gal. ii. 12, 14).
3. **James** continued to identify himself with the strict observers of the Mosaic law (Acts xxi. 23, 24), willing to facilitate intercourse between the Hebrew and Gentile Christians, but himself declining such intercourse.
4. **Barnabas** at Antioch was led away by the example of Peter into declining to eat with the Gentiles (Gal. ii. 13).

### With Acts xv. compare Gal. ii. 1—14.

<sup>1</sup>Then fourteen years after I went up again to Jerusalem with Barnabas and took Titus with me also. <sup>2</sup>And I went up by revelation, and communicated unto them that Gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. <sup>3</sup>But neither Titus, who was with me, being a Greek, was compelled to be circumcised; <sup>4</sup>and that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage; <sup>5</sup>to whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you. <sup>6</sup>But of these who seemed to be somewhat, (whatsoever they were it maketh no matter to me: God accepteth no man's person;) for they who seemed to be somewhat in conference added nothing to me; <sup>7</sup>but contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; <sup>8</sup>(for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:); <sup>9</sup>and when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. <sup>10</sup>Only they would that we should remember the poor; the same which I also was forward to do. <sup>11</sup>But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. <sup>12</sup>For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. <sup>13</sup>And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. <sup>14</sup>But when I saw that they walked not uprightly according to the truth of the Gospel, I said unto Peter before them all, if thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

### The First Christian Council.

**Where held.** At Jerusalem.

**Cause of meeting.** Certain brethren, who came down from Judæa to Antioch in Syria asserted that it was necessary that the Gentiles be circumcised (xv. 1). As they maintained that such was the view held by the Apostles at Jerusalem their statements caused much dissension at Antioch. The Church in that city therefore decided to appoint Paul and Barnabas with certain others to go up to Jerusalem to confer with the Apostles.

## James sums up as President, and announces the Decision.

13 And after they had held their peace, <sup>1</sup>James answered, saying, Men and brethren, hearken unto me: 14 <sup>2</sup>Simeon hath declared how God <sup>3</sup>at the first did visit the Gentiles, <sup>4</sup>to take out of them a people for his name. 15 And to this agree the words of the prophets; <sup>5</sup>as it is written, 16 After this I will return, and will build again the <sup>6</sup>tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: 17 That the <sup>7</sup>residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord <sup>a</sup>*who doeth all these things*. 18 Known unto God are all his works from the beginning of the world. 19 Wherefore <sup>8</sup>*by my sentence is* that we trouble not them, which from among the Gentiles are turned to God: 20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. 21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

a see R.V. and note p. 175. b see R.V. comment p. 157.

<sup>1</sup> James. Intro., p. xliii.

<sup>2</sup> Simeon or Symeon (the old form of Simon).

<sup>3</sup> At the first = first, i.e. before Paul and Barnabas had preached to the Gentiles. Thus the question had already been decided.

<sup>4</sup> To take out of them a people. Thus "the chosen people" were no longer to be Jews only, and if not Jews only what need for those ceremonial ordinances which had marked out the Jews as distinct from Gentiles?

<sup>5</sup> Amos (ix. 11, 12). The statements of the prophets agree with this purpose of God. Paul (Rom. xv. 9 12) quotes other prophets.

<sup>6</sup> Tabernacle, or booth, used at the Feast of Tabernacles, made of tree branches, to remind the Jews of their dwelling in tents in the wilderness and of the protection of Jehovah. These ruined booths would be restored as the festival came round.

<sup>7</sup> Residue of men. The tabernacle is restored by the nations seeking the Lord.

<sup>8</sup> My judgement is. The tone of authority. James proposes a resolution, does not pronounce a decree.

## The Letter of the Council to the Christians at Antioch.

22 Then <sup>1</sup>pleased it the apostles and elders, with the <sup>2</sup>whole church <sup>3</sup>to send chosen men of their own company to Antioch with Paul and Barnabas; namely, <sup>4</sup>Judas surnamed Barsabas, and Silas, chief men among the brethren: 23 And they

a see R.V. and note p. 175.

<sup>4</sup> Judas and Silas. Intro., pp. xlv., xlviii.

<sup>1</sup> It seemed good. Indicative of an official announcement.

<sup>2</sup> Whole Church. The decision was unanimous.

<sup>3</sup> This was necessary to give unmistakable authenticity to the decree. Had Paul and Barnabas alone been the bearers of the letter they might have been accused of forging it.

**Question in dispute.** Was it necessary that Gentiles should be circumcised?

**Order of events:—**

1. A public reception by the Church at which Paul and Barnabas gave an account of their missionary work (xv. 4).
2. At the close of this reception the Pharisaical Christians emphatically asserted that the Gentile converts of Paul must be circumcised (xv. 5).
3. A private conference between Paul and the Apostles (Gal. ii. 2) at which—
  - (a) Paul's claims to Apostolic authority were acknowledged (Gal. ii. 7).
  - (b) Peter, James, and John seem to have accepted Paul's views and to have repudiated the ideas of the Judaizing Christians (Gal. ii. 8, 9, 10).
4. A public conference (xv. 6, 7).

**Constitution of the Council:—**

1. The Apostles (verse 7).
2. The Elders (verse 7).
3. The Brethren and multitude (verse 12).

**The Proceedings at the Council:—**

1. A full discussion, speeches being made on both sides (xv. 7).
2. Peter speaks, and argues—
  - (a) That God had accepted Cornelius and his friends without circumcision (xv. 7).
  - (b) That the Holy Ghost had been given to Gentiles as freely and as fully as to Jews on the day of Pentecost. No difference whatever was made between these Gentiles and Jews (xv. 8, 9).
  - (c) God had purified the Gentiles by *faith* not by law (xv. 9).
  - (d) To insist on the Gentiles keeping the ceremonial law was to tempt God, *i.e.* to distrust his guidance, and to disobey his commands (xv. 10).
  - (e) For the *law* could not purify. It had been found an intolerable yoke by the Jews (xv. 10).
  - (f) The Jews can find salvation only by the grace of God not by the law. Jews and Gentiles need the same salvation (xv. 11).
3. Paul and Barnabas relate the miracles they had wrought amongst the Gentiles as a proof that their mission was sanctioned by God (xv. 12).
4. James sums up the discussion thus:—
  - (a) He agrees with Peter that God had, by the descent of the Holy Ghost upon Cornelius and his household, received the Gentiles (xv. 14).
  - (b) This inclusion of the Gentiles in the Church had been God's purpose from the *first* (xv. 14).
  - (c) This purpose had been revealed in the prophets, for it had been foretold that the Gentiles would seek after God (xv. 15-17).
  - (d) God was now fulfilling his purpose. (We had expected Gentiles would be gathered in by becoming Jews, but God means that they should be fellow heirs) (xv. 18).
  - (e) Therefore we must not unnecessarily harass the Gentiles (xv. 19).
  - (f) But request them to abstain from four practices, *viz.*—
    - (1) Pollutions of idols, *i.e.* meats offered to idols (xv. 20, 21).
    - (2) Fornication.
    - (3) Things strangled.
    - (4) And from the use of blood in the matter of food.
  - (g) It is necessary to give these injunctions to the Gentiles but not to the Jews who, hearing the Law in their synagogues on the Sabbath, would have full knowledge of these restrictions (verse 21).

**The Letter.** Styled by Lightfoot not only "the charter of Gentile freedom but the assertion of the supremacy of the Gospel." It contains—

1. Kindly greeting from the Apostles to the Gentiles in the Churches in Antioch, Syria, and Cilicia (verse 23).
2. Strongly expressed repudiation of the Judaizers who had disturbed those Churches (verse 24).
3. A full recognition of the authority of Paul and Barnabas and their position as Apostles equally with those of the circumcision (verses 25, 26).
4. A declaration that circumcision is not absolutely necessary to admission into the Church of God (verse 24).

wrote letters by them<sup>5</sup> after this manner ; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia : 24 Forasmuch as we have heard that <sup>6</sup>certain which went out from us have troubled you with words, <sup>7</sup>subverting your souls, saying <sup>8</sup>Ye must be circumcised, and keep the law : <sup>9</sup>to whom we gave no such commandment : 25 It seemed good unto us, <sup>10</sup>being assembled with one accord, <sup>11</sup>to send chosen men unto you with our <sup>12</sup>beloved Barnabas and Paul, 26 Men that have hazarded their lives for the name of our Lord Jesus Christ. 27 We have sent therefore Judas and Silas, who shall also tell you the same things <sup>13</sup>by mouth. 28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things ; 29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication : from which if ye keep yourselves, <sup>14</sup>ye shall do well. Fare ye well.

a see R.V. comment p. 157.

These necessary things, *i.e.* necessary for the age in which they lived ; necessary for free social intercourse between Jew and Gentile ; not necessary for salvation.

14 It shall be well with you (HOWSON), *i.e.* you shall be in a good state.

The four prohibitions, important in themselves, are not the chief points of the letter. The important points of the letter are :—

1. The strongly-expressed disapproval of the Judaizers.
2. The commendation of Barnabas and Paul.
3. The exclusion of circumcision from the "necessary" things.

4. The rules are taken from the seven precepts of Noah which were held to be binding on all mankind while the Law was binding on Israel only.

(a) "Blood" was forbidden to the Jews by the Levitical Law (Lev. iii. 17; xvii. 10-14), but among the Gentiles it was in various forms a delicacy.

(b) "Things strangled" were not used by the Jews because the blood was still in them.

(c) "Meats offered to idols," the flesh of animals offered in sacrifices, a portion of which was eaten at the sacrificial feasts, and other parts were sometimes sold in open market.

(d) "Fornication" the great sin of the Roman Empire, and one which the Jew was trained from his childhood to condemn severely.

It will be seen that all four injunctions were of a nature to facilitate intercourse between Jew

<sup>5</sup>Lit. These things = thus.

This is the earliest synodical letter in the Christian Church. It is styled by Lightfoot "the charter of Gentile freedom."

<sup>6</sup>Certain which went out from us, *i.e.* the teachers mentioned in verse 1.

<sup>7</sup>Subverting your souls.

The Greek word means *turning upside down*, and implies great excitement and disturbance. The minds of the Gentiles had been completely unsettled.

<sup>8</sup>R.V. omits Ye must be circumcised and keep the law. Probably a marginal explanation.

<sup>9</sup>To whom we gave no such commandment. A complete repudiation of the false teachers.

<sup>10</sup>Lit. Having become of one mind, *i.e.* the decision was unanimous, not merely carried by a majority.

<sup>11</sup>To choose out men and send them (see note p. 175).

<sup>12</sup>Our beloved Barnabas and Paul. Not Paul and Barnabas. The old official order is retained. There is no repudiation of the Apostles. On the contrary, they were to be honoured with all honour.

<sup>13</sup>Lit. by word, *i.e.* by word of mouth. Another proof of scrupulous anxiety to guarantee the authenticity of the letter.

and Gentile. The Jew had been trained to rigorously abstain from "blood," "things strangled," and from "meats offered to idols." To him fornication was a deadly sin. In Gentile society it was the custom at their entertainments to have meats from the neighbouring temples, and strangled fowls on the tables, and harlots among their guests. Manifestly such customs would render social intercourse with them impossible to a conscientious Hebrew. So the Gentile is required to make a sacrifice on these points in order to facilitate social intercourse, for it was essential to the Church's unity that the Hebrew and the Gentile converts should break bread, *i.e.* partake of the communion together.

5. A recommendation to the Gentiles to abstain from—

- (a) Meats offered to idols.
- (b) Blood.
- (c) Things strangled.
- (d) Fornication.

### Sect of Pharisees which Believed.

Jewish Christians, who insisted that all Gentiles must be circumcised before they could be accepted as Christians.

They are styled by Paul as "*false brethren*." (Gal. ii. 4.)

They are also known under the name of—

(1) *Judaizers*, because they wished to impose Jewish ordinances on Gentile Christians.

(2) "They of the circumcision" (xi. 2).

They were the bitter enemies of Paul.

(a) **Doubting his claim to apostleship, and thus causing him to constantly assert his claims to that office, thus—**

- (1) "Let a man so account of us, as of the ministers of Christ, *and* stewards of the mysteries of God" (1 Cor. iv. 1).
- (2) "Am I not an Apostle? am I not free? have I not seen Jesus Christ our Lord? are ye not my work in the Lord?" (1 Cor. ix. 1).
- (3) "Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord and Cephas?" (1 Cor. ix. 5).
- (4) "Need we, as some others, epistles of commendation?" (2 Cor. iii. 1).
- (5) "In all things approving ourselves as the ministers of God" (2 Cor. vi. 4).
- (6) "For I suppose I was not a whit behind the very chiefest apostles" (2 Cor. xi. 5).
- (7) "Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I. Are they ministers of Christ? (I speak as a fool) I am more" (2 Cor. xi. 22, 23).
- (8) "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it but by the revelation of Jesus Christ" (Gal. i. 11, 12).
- (9) "The Gospel of the uncircumcision was committed unto me as the Gospel of the circumcision was unto Peter" (Gal. ii. 7).

(b) **Sneering at his work.**

- (1) "For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible" (2 Cor. x. 10).
- (2) "But though I be rude in speech, yet not in knowledge" (2 Cor. xi. 6).

(c) **Doing their utmost to thwart him in his work by preaching another Gospel.**

- (1) "There be some that trouble you and would pervert the Gospel of Christ" (Gal. i. 7).
- (2) "O foolish Galatians, who hath bewitched you, that ye should not obey the truth" (Gal. iii. 1).
- (3) "Ye did run well; who did hinder you, that ye should not obey the truth?" (Gal. v. 7).
- (4) "As many as desire to make a fair show in the flesh, they constrain you to be circumcised" (Gal. vi. 12).

### Paul's Claims to Apostleship (see Gal. I. and II.).

I. The Gospel had been revealed to him by Jesus himself.

*"For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ"* (Gal. i. 12).

II. He had not been ordained by the Apostles. He was not an Apostle of secondary authority.

*"But when it pleased God, who . . . called me by His grace, to reveal his Son in me, that I might preach Him among the heathen; immediately I conferred not with flesh and blood; neither went I up to Jerusalem to them which were apostles before me"* (Gal. i. 15, 16, 17).

### Reception of the Letter at Antioch.

30 So when they were dismissed they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: 31 Which when they had read, they rejoiced for the consolation. 32 And Judas and Silas, being <sup>2</sup>prophets also themselves, exhorted the brethren with many words, and confirmed them. 33 And after they had tarried there a space, they were let go <sup>3</sup>in peace from the brethren *unto the apostles*. 34 Notwithstanding it pleased Silas to abide there still. 35 Paul also and Barnabas <sup>4</sup>continued in Antioch, teaching and preaching the word of the Lord, with many others also.

*a* see R.V. and note p. 176.

<sup>1</sup> **Consolation.** That the Gentiles were free from the yoke of Jewish observances. It is noteworthy as being delivered by Barnabas, the son of consolation.

<sup>2</sup> **Prophets.** (See p. 7.)

<sup>3</sup> **In peace.** Does not signify that they were allowed to go quietly away, but that they were dismissed with a blessing.

R.V. Omits verse 34. It may have been a marginal note to explain why Paul chose Silas (verse 40).

<sup>4</sup> **Continued** = spent some time there, *i.e.* tarried in Antioch. It is probable that the dispute between Peter and Paul, mentioned in Gal. ii. 11-13, occurred during this period. (See p. lxiv.)

### A Second Missionary Journey proposed. Contention between Paul and Barnabas.

36 And some days after Paul said unto Barnabas, Let us go again and visit our <sup>1</sup>brethren in every city where we have preached the word of the Lord, and see how they do.

37 And <sup>2</sup>Barnabas determined to take with them <sup>3</sup>John, whose surname was Mark. 38 But Paul thought not good to take him with them, <sup>4</sup>who *adeparted*

*a* see R.V. and comment p. 157.

<sup>1</sup> **Brethren in every city,** *i.e.* the converts in communion with the Christian Churches.

<sup>2</sup> **Barnabas was minded** (ALFORD). (See note p. 176) = intended, had it in his mind.

<sup>3</sup> **John Mark.** Intro. p. xliii.

<sup>4</sup> See xiii. 13.

from them from Pamphylia, and went not with them to the work.

39 And the contention was so sharp between them, that they <sup>b</sup>departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus; 40 And Paul chose Silas, and departed, being <sup>c</sup>recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, confirming the churches.

<sup>b</sup> see R.V. comment p. 157.

III. God had sealed his apostleship by granting miracles to be wrought by him.

*"Barnabas and Paul declaring what miracles and wonders God had wrought among the Gentiles by them"* (Acts xv. 12).

IV. If Peter had founded Churches in Jerusalem, Samaria, Cæsarea, Joppa, etc., so he, Paul, had founded Churches in Antioch, Paphos, Iconium, Derbe, Lystra.

*"For he that wrought effectually in Peter to the apostleship of the circumcision, t'is same was mighty in me toward the Gentiles"* (Gal. ii. 8).

V. His claims were admitted by the Apostles at Jerusalem.

*"Our beloved Barnabas and Paul; men that have hazarded their lives for the name of our Lord Jesus Christ"* (Acts xv. 25, 26).

*"When James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision"* (Gal. ii. 9).

**Syria and Cilicia.** The letter from the Church at Jerusalem was specially addressed to the Churches in these regions (verse 23). Probably this was the reason why Paul made his way northwards through these districts, and then by the Cilician gates, a pass in the Taurus range, to Derbe and Lystra.

**The dispute.** There were faults on both sides in this quarrel. It was natural for Barnabas to wish to have his nephew Mark with him, and, if Mark were willing to go, it would seem only charitable to give him another chance. The act thus was in accordance with the generous temperament of Barnabas. On the other hand, Paul would be naturally unwilling to risk the chance of Mark again abandoning the mission. The alienation was brief. Six years later Paul alludes to Barnabas (1 Cor. ix. 6) as an example of self-denial, and eleven years after this Mark was Paul's fellow labourer and fellow prisoner (Intro., p. xlv).

<sup>b</sup> Departed = parted.

<sup>c</sup> Commended. (See note p. 176). Apparently the Church at Antioch agreed with Paul, not with Barnabas.

He = St. Paul.

## Paul revisits Derbe and Lystra, and chooses Timothy as a Companion.

16 Then came he to <sup>1</sup>Derbe and Lystra: and, behold, a certain disciple was there, named <sup>2</sup>Timotheus, <sup>3</sup>the son of a certain woman, which was a Jewess, and believed; but his father was <sup>4</sup>a Greek: <sup>2</sup> Which was <sup>5</sup>well reported of by the brethren that were at Lystra and Iconium. <sup>3</sup> Him would Paul have

<sup>1</sup>Derbe, Lystra. Intro., pp. xxviii., xxx.

<sup>2</sup>Timothy. Intro., p. lii.

<sup>3</sup>Son of a Jewess. (See note p. 176). His mother's name was Eunice, and his grandmother's Lois (2 Tim. i. 5). They were both devout, and had trained Timothy in the Law (2 Tim. iii. 15).

<sup>4</sup>A Greek, i.e. a Gentile by birth. He was probably a proselyte of the gate.

<sup>5</sup>Well reported. So, Cornelius (x. 22), Ananias (xxii. 12).

to <sup>6</sup>go forth with him; and took and <sup>7</sup>circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

and the latter a pure Greek (Gal. ii. 3). Timothy, unless circumcised, would have been scouted by his countrymen as an apostate, and would therefore have been of no assistance to Paul, but the circumcision of Titus would have been a surrender of Gentile liberty. Paul's views were "that neither circumcision availeth any thing nor uncircumcision" (Gal. v. 6).

<sup>6</sup>Go forth. Replacing John Mark as Silas had replaced Barnabas.

<sup>7</sup>Circumcised him. Why did Paul circumcise Timothy, and not Titus? Because the former was half a Jew (xvi. 1),

### Paul visits Galatia.

4 And as they went through the cities, they delivered them the <sup>1</sup>decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. 5 And so were the churches <sup>2</sup>established in the faith, and increased in number daily. 6 Now when they had gone throughout <sup>3</sup>Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in <sup>4</sup>Asia, 7 After they were come to <sup>5</sup>Mysia, they <sup>7</sup>assayed to go into <sup>6</sup>Bithynia: but the <sup>8</sup>Spirit suffered them not. 8 And they passing by Mysia came down to <sup>9</sup>Troas.

<sup>1</sup>Decrees. The injunctions of the Assembly at Jerusalem (xv.) regarded by the Gentiles as the Magna Charta of their spiritual rights.

<sup>2</sup>Confirmed or strengthened in consequence of the removal of the barrier of circumcision to the Gentiles: Therefore the number of Christians increased.

<sup>3</sup>Phrygia. Galatia. Intro., pp. xxxii., xxix. The only record of the visit to Galatia is found in the Epistle to the Galatians. Paul seems to have been detained in Galatia by an attack of illness.

<sup>4</sup>Asia. Intro., p. xxiii. Proconsular Asia. This district contained many important cities with large Jewish colonies, but Paul was not allowed to preach in them.

<sup>5</sup>Mysia. Intro., p. xxxi.

<sup>6</sup>Bithynia. Intro., p. xxv.

<sup>7</sup>Assayed. Old English for essay—attempt.

<sup>8</sup>Best MSS. give Spirit of Jesus. Thus Jesus in Heaven directed the journeyings of the Apostle.

Troas. Intro., p. xxxv.

### The Apostles cross into Macedonia.

9 And a <sup>1</sup>vision appeared to Paul in the night: There stood a man of Macedonia, and <sup>2</sup>prayed him, saying, Come over into Macedonia, and help us. 10 And after he had seen the vision, immediately <sup>3</sup>we endeavoured to go into Macedonia, <sup>4</sup>assuredly gathering that the Lord had called us for to preach the gospel unto them. II

<sup>1</sup>For Visions. (See p. lvii.)

<sup>2</sup>Lit. Beseeching him.

<sup>3</sup>Lit. We sought.

We. The writer of the Acts now joins Paul. (See p. x.) Sought. Enquired how and when they could cross over into Europe.

<sup>4</sup>Lit. Concluding. Paul accepted the vision as God's call to preach the Gospel to the West.

Therefore <sup>5</sup>aloosing from Troas, we came with a straight course to <sup>6</sup>Samothracia, and the next day to <sup>7</sup>Neapolis; <sup>12</sup> And from thence to <sup>8</sup>Philippi, <sup>9</sup>which is the chief city of that part of Macedonia; and <sup>10</sup>a colony: and we were in that city abiding certain days.

*a* see R.V. comment p. 157. *b* see R.V. comment p. 158.

<sup>10</sup> A Roman colony differed from the modern in being essentially a military position and settlement of Roman citizens and soldiers either in a conquered country with a view of maintaining Roman authority there, or on the frontiers of the empire for protection. Portions of the conquered territory were commonly assigned to veteran soldiers, and the settlements thus formed were considered integral parts of Rome, being, in the words of an ancient writer, "a miniature likeness of Rome." They used Roman coinage, spoke the Latin language, and their chief magistrates were sent out as appointed from the Mother city. Philippi was made a colony by Augustus after the defeat of Brutus and Cassius.

<sup>5</sup> The wind was favourable, and they crossed in two days. In chap. xx. 6, the voyage from Philippi to Troas takes five days.

<sup>6</sup> Samothracia. Intro., p. xxxiv

<sup>7</sup> Neapolis. Intro., p. xxxi.

<sup>8</sup> Philippi. Intro., p. xxxii.

<sup>9</sup> First. Either as most important, or as being the first to which they came in the route by which they travelled. Neapolis was in Thrace.

### Preaching at Philippi. Conversion of Lydia.

<sup>13</sup> And on the sabbath we went out of the city by a <sup>1</sup>river side, <sup>2</sup>where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

<sup>14</sup> And a certain woman named <sup>3</sup>Lydia, a seller of purple, of the city of <sup>4</sup>Thyatira, <sup>5</sup>which worshipped God, <sup>6</sup>heard us: whose heart the Lord opened, that she <sup>7</sup>attended unto the things which were spoken of Paul. <sup>15</sup> And when she was <sup>8</sup>baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she <sup>9</sup>constrained us.

*a* see R.V. comment, p. 153.

<sup>9</sup> Constrained us. So the disciples at Emmaus constrained our Lord. So ardent was her gratitude, so generous her hospitality, so pressing her entreaties that she would hear no "nay."

<sup>1</sup> Where the Jews were too few to build a synagogue they preferred a river bank from its quiet and convenience for their ceremonial ablutions. Such places were called *proseuchæ* or oratories.

<sup>2</sup> River. The Gaugites.

<sup>3</sup> Lydia (Intro., p. xlv.), who traded in purple dye or cloth dyed that colour.

<sup>4</sup> Thyatira (Intro., p. xxxv.) was famous for its dyeing works, especially purple.

<sup>4</sup> One that worshipped God (see note p. 176). A Jewish proselyte.

<sup>5</sup> Heard us. Became a hearer.

<sup>6</sup> *Lit.* To give heed unto, and so became convinced of the truth.

<sup>7</sup> Baptized. Her conversion was followed by the baptism of herself and her household, as (verse 33) "was the jailor and all his."

### Paul casts out the Spirit of Divinations.

<sup>16</sup> And it came to pass, as we <sup>1</sup>went to <sup>2</sup>prayer, a certain damsel possessed with a spirit of divination met us, which

<sup>1</sup> Were going, imperfect.

<sup>2</sup> To the place of prayer. The article makes it clear that the *proseuche* or oratory is intended (see *v.* 13).

brought <sup>3</sup>her masters much gain by soothsaying: 17 The same followed Paul and us, and cried, saying, These men are the servants of the <sup>4</sup>most high God, which shew unto us the way of salvation. 18 And this did she many days. But Paul, <sup>5</sup>being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to <sup>6</sup>come out of her. And he came out the <sup>7</sup>same hour.

<sup>3</sup>**Her Masters.** The girl was a slave. She was troubled with some kind of hysteria. Her masters traded on her supposed inspiration, and persuaded the people to resort to her with their questions.

<sup>4</sup>**Most High God.** A wonderful testimony from a hostile witness; for every Greek thought the girl inspired by Apollo. Compare the witness of the evil spirit cast out by Jesus at Capernaum (Mark i. 24).

<sup>5</sup>**Violently distressed, or greatly troubled, i.e.** thoroughly worn out by

annoyance. Paul had patiently borne the crying out of the girl day after day, but at last was compelled to speak out.

<sup>6</sup>**Come out of her.** Paul's proceedings resembled his Lord's in spirit and result.

<sup>7</sup>**Lit. that very hour. Spirit = a Python;** the name commonly applied by the Greeks to professed soothsayers or fortunetellers. It is derived from Python, the fabulous dragon, which originally held the cave of Delphi, and was killed by Apollo. He was the god of prophecy, and Greece consulted the priests of Delphi for oracles on critical occasions.

### Paul Accused, Scourged, Imprisoned.

19 And when her masters saw that the hope of their <sup>1</sup>gains was gone, they <sup>2</sup>caught Paul and Silas, and <sup>3</sup>drew them into the <sup>4</sup>marketplace unto the rulers, 20 And brought them to the <sup>5</sup>magistrates, saying, These men, being Jews, do exceedingly trouble our city, 21 And <sup>6</sup>teach customs which are not lawful for us to receive, neither to observe, being Romans. 22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to <sup>7</sup>beat them. 23 And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: 24 Who, having received such a charge, <sup>8</sup>thrust them into the inner prison, and made their feet fast in the <sup>9</sup>stocks.

<sup>1</sup>**Gains.** This, the first case of heathen persecution, arises from love of money.

<sup>2</sup>**Lit. Laid hold.**

<sup>3</sup>**Lit. dragged them.**

<sup>4</sup>**Market place.** Gk., *agora*, Lat., *forum*, the place of general concourse.

<sup>5</sup>**Magistrates.** Gk., *strategoi*, Lat., *Duumviri*, or pretors, who formed the executive of a Roman colony.

<sup>6</sup>**Lit. set forth =** make proclamation of. The Apostles had committed a twofold offence (1) as **being Jews** they were not complying with the decree of Claudius banishing all Jews from Rome [Rome would include Roman colonies like Philippi]; (2) teaching a new religion to Romans. Whilst Rome tolerated the religions of the nations they conquered, it sternly prohibited Romans abjuring their own religion for another.

<sup>7</sup>**Beat them, i.e.** with rods, the fasces of the Roman lictors. This must have been one of the beatings referred to (2 Cor. xi. 25). "*Thrice was I beaten with rods.*"

<sup>8</sup>**V. 24. Thrust, Lit. cast,** significant of the position of the **inner prison**, probably a foul dungeon **underground.**

<sup>9</sup>**Stocks.** A wooden frame with five holes, into which head, feet, and arms were thrust. Here, however, the feet only were fastened, the rest of the body lying on the ground.

## Conversion of the Jailor at Philippi.

25 And at midnight Paul and Silas<sup>1</sup> prayed, and sang praises unto God: and the prisoners<sup>2</sup> heard them. 26 And suddenly there was a<sup>3</sup> great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. 27 And the<sup>4</sup> keeper of the prison<sup>5</sup> awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and<sup>6</sup> would have killed himself, supposing that the prisoners<sup>7</sup> had been fled. 28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. 29 Then he called for a<sup>8</sup> light, and<sup>9</sup> sprang in, and came trembling, and fell down before Paul and Silas, 30 And brought them out, and said, <sup>10</sup>Sirs, what must I do to be saved? 31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved and thy house. 32 And<sup>11</sup> they spake unto him the word of the Lord, and to all that were in his house. 33 And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. 34 And when he had brought them into his house, he set<sup>12</sup> meat before them, and<sup>a</sup> rejoiced, believing in God with all his house.

<sup>a</sup> See R.V. comment p. 158.

Special mention is made of three converts at Philippi.

- (1) **Lydia**, a native of Asia, evidently a woman of wealth and influence.
- (2) **The Slave-girl**, possessed of a spirit of divination.
- (3) **The Jailor**, of a low class, only such being found willing to accept so degrading an office.

Howson points out "that Philippi is famous in the annals of suicide." Brutus and Cassius both committed suicide there after their final defeat at the battle of Philippi.

<sup>1</sup> Were praying and singing (Tense is imperfect).

<sup>2</sup> Were listening (tense is imperfect), implying attention.

<sup>3</sup> Great earthquake, so violent as to throw open the doors of the prison and loosen the staples in the walls to which the prisoners' chains were attached. N.B. The time and place were noted for violent earthquakes.

<sup>4</sup> Jailor.

<sup>5</sup> Being roused.

<sup>6</sup> Was about to kill himself.

(See note p. 176). According to Roman custom a prison-keeper answered for his prisoners with his life (see xii. 19, where Herod put the guards of Peter to death: also, xxvii. 42, where the Roman soldiers would have killed the prisoners to prevent their escape). Suicide under such circumstances would be considered an honourable death: for example, the suicide of Cato.

<sup>7</sup> Had escaped. (See note p. 176).

<sup>8</sup> Lights the Greek is plural.

<sup>9</sup> Sprang in = leapt down, *i.e.* into the underground cell of the inner prison. The prisoners of the jailor are now his Lords.

<sup>10</sup> Sirs. Gk., *Kyrioi* = Lords, an honourable title. Paul points out that salvation can be obtained by belief in the Lord Jesus.

<sup>11</sup> Spake unto him, etc., *i.e.* explained what "belief in the Lord Jesus Christ" implied.

<sup>12</sup> Meat = food.

### Release of the Apostles. Paul claims the rights of a Roman citizen.

35 And when it was day, the <sup>1</sup>magistrates sent the <sup>2</sup>serjeants, saying, Let those men go. 36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore <sup>3</sup>depart, and go in peace. 37 But Paul said unto them, They have beaten us <sup>4</sup>openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let <sup>5</sup>them come themselves and <sup>6</sup>fetch us out. 38 And the serjeants told these words unto the magistrates: and <sup>7</sup>they feared, when they heard that they were Romans. 39 And they came and besought them, and brought them out, and desired them to depart out of the city. 40 And they went out of the prison, and entered into <sup>8</sup>the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

a See R.V. comment p. 158.

put him to death is almost a parricide," and dilates on the power of the magic word "Civis Romanus sum" (I am a Roman citizen).

**The house of Lydia.** Paul goes there for three reasons—(1) a determination not to leave the city secretly, but to compel the magistrates to confess the illegality of their action; (2) to rest there till they were fit to travel farther; (3) to comfort and exhort the disciples.

Paul alludes to his sufferings at Philippi in his Epistles, as follows: "*and were shamefully entreated, as ye know, at Philippi*" (1 Thess. ii. 2).

"*For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; having the same conflict which ye saw in me*" (Phil. i. 29, 30).

Paul claims his right of Roman citizen-ship on three occasions.

(1) At Philippi (xvi. 37).

(2) At Jerusalem, where the chief captain would examine him by scourging (xxii. 24).

(3) When before Festus he appealed unto Cæsar (xxv. 10, 11).

### The Gospel at Thessalonica. Opposition of the Jews.

17. Now when they had passed through <sup>1</sup>Amphipolis and <sup>2</sup>Apollonia, they came to <sup>3</sup>Thessalonica, where was a synagogue of the Jews: 2 And Paul,

<sup>1</sup>The magistrates (prætors) sent the serjeants (licitors): evidently the magistrates, in imprisoning the Apostles, intended to keep them safe for the night, and then to expel them from the city.

<sup>2</sup>Lictors, attendants of Roman governors. They carried fasces, or bundles of rods, bound with leather thongs; when scourging a criminal they unbound the fasces, and, having used the leather thongs to bind the prisoner, beat him with the rods.

<sup>3</sup>Depart = come forth or out of prison. Paul and Silas had evidently returned to the prison.

<sup>4</sup>Openly = Publicly, i.e. at the palus or the public whipping-post.

<sup>5</sup>Them = the lictors.

<sup>6</sup>Bring us out of prison.

<sup>7</sup>They feared. Why? Because so to treat a Roman citizen without trial was high treason, punishable with death and confiscation of property. Cicero in his Verrine orations declares that "to bind a Roman citizen is a misdeed, to scourge him is a crime, to

<sup>1</sup> Amphipolis. Intro., p. xxii

<sup>2</sup> Apollonia. Intro. p. xxiii.

<sup>3</sup> Thessalonica. Intro. p. xxxv. Modern Saloniki.

as his <sup>4</sup>manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures. <sup>3</sup> <sup>5</sup>Opening and <sup>6</sup>alleging that <sup>7</sup>Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. <sup>4</sup> And some of them <sup>8</sup>believed, and <sup>9</sup>consorted with Paul and Silas; and of the <sup>10</sup>devout Greeks a great multitude, and of the chief women not a few. <sup>5</sup> But the Jews which believed not, moved with <sup>11</sup>envy, took unto them certain <sup>12</sup>lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the <sup>12</sup>people. <sup>6</sup> And when they found them not, they <sup>13</sup>drew <sup>14</sup>Jason and certain brethren unto the <sup>15</sup>rulers of the city, crying, These that have turned the world upside down are come hither also; <sup>7</sup> Whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying that there is <sup>16</sup>another king, one Jesus. <sup>8</sup> And they troubled the people and the rulers of the city, when they heard these things. <sup>9</sup> And when they had taken <sup>17</sup>security of Jason, and <sup>18</sup>of the other, they let them go.

a see R.V. comment p. 153.

still standing in the main street. From this we learn that Thessalonica was a free city.

<sup>16</sup> **Another king.** From the Epistle to the Thessalonians it is clear that the Kingdom of Christ, and especially His second coming as King, had been prominent features in the Apostle's teaching: accordingly the unbelieving Jews lay stress upon that portion of Paul's teaching likely to be offensive to the inhabitants of a free city, who might lose their privileges if treasonable speeches were reported to the Emperor.

<sup>17</sup> **Security from Jason** (this use of "of" is archaic).

<sup>18</sup> **Of the other, *Lit.* from the rest.** Not bail for reappearance, but pledges deposited as security that they would commit no act of treason.

**Route from Philippi.** Paul travelled along the great Roman road (Via Egnatia) from Philippi to Amphipolis, thirty-three miles; Amphipolis to Apollonia, thirty miles; from Apollonia to Thessalonica, thirty miles; from Thessalonica to Berea, fifty miles; thence to the coast to take ship to Athens.

<sup>4</sup> **Manner** = custom.

<sup>5</sup> **Opening** = making plain what was not understood.

**Alleging** = setting forth, howing in argument.

*Lit.* **What it behoved the Christ to suffer.** (See St. Luke xxiv. 26).

The article signifies the Christ.

**Paul made it plain** (*opened*) that the Christ was (1) to suffer and die; (2) to rise again, and then urged (*alleged*) that as Jesus had (1) died, (2) risen again, therefore he was the Christ.

<sup>8</sup> **Were persuaded, *i.e.*** by the argument of Paul.

<sup>9</sup> **Consorted** = threw in their lot.

<sup>10</sup> **Devout Greeks** = pro-se-lytes of the gate. Intro. p. lxviii.

<sup>11</sup> **Envy** = Jealousy.

**Of the baser sort** (Gk. *agoraios*), means men of no regular occupation, who lounge about the *agora* or market place in the hope of picking up chance employment.

**Lewd.** From A.S. *lawet*, lay, as opposed to clerical, and hence "ignorant, unlearned." It is used in the passage in this latter sense, and not as in the modern meaning of "vicious."

<sup>12</sup> **People** means the supreme popular assembly. Thessalonica was a free city.

<sup>13</sup> **Dragged.**

<sup>14</sup> **Jason.** Intro., p. xlii.

<sup>15</sup> **Rulers.** Luke calls them **Pollitarchs**, a term not found in ancient writers, but which has been found in an inscription on a triumphal arch,

## Paul and Silas at Berea.

10 And the brethren immediately sent away Paul and Silas by night unto <sup>1</sup>Berea: who coming thither went into the synagogue of the Jews. 11 These were <sup>2</sup>more noble than those in Thessalonica, in that they received the word with all readiness of mind, and <sup>3</sup>searched the scriptures daily, whether those things were so. 12 Therefore many of them believed; <sup>4</sup>also of *honourable women which were Greeks*, and of men, not a few. 13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and <sup>5</sup>stirred up the people. 14 And then immediately the brethren sent away Paul to go as it were <sup>6</sup>to the sea: but Silas and <sup>7</sup>Timotheus abode there still. 15 And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

*a* see R.V. comment p. 158.

## Paul at Athens.

16 Now while Paul waited for them at <sup>1</sup>Athens, his spirit was <sup>2</sup>stirred in him, when he saw the city <sup>3</sup>wholly given to idolatry. 17 Therefore <sup>4</sup>disputed he in the synagogue with the Jews, and with the devout persons, and in the <sup>5</sup>market daily with them that met with him. 18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this

<sup>4</sup> Reasoned.

<sup>5</sup> Market = market-place or *agora*, which in every Greek city was the centre of its life.

<sup>1</sup> Berea. Intro., p. xxv. Modern Verria.

<sup>2</sup> More noble. Not of higher birth, but of higher nobility of character. This is shown by their action in examining the Scriptures.

<sup>3</sup> Searched or searching = examining. They tested the arguments of Paul by examining the Scriptures to which he had appealed.

<sup>4</sup> Those ladies of the city who, as in many cities, were under Jewish influence.

<sup>5</sup> As at Lystra on the first journey, so at Berea on the second journey, the jealous Jews follow the footsteps of the Apostle, and oppose his work.

<sup>6</sup> Lit. As far as to the Sea.

<sup>7</sup> Timotheus. Timothy went to Athens, but returned immediately to Thessalonica to comfort the brethren there (1 Thess. iii. 1-3).

<sup>1</sup> Athens. Intro., p. xxiii.

<sup>2</sup> Lit. Provoked. The original is stronger than stirred, *i.e.* he could not wait for Silas and Timothy. He must speak out.

<sup>3</sup> Full of idols (see note p. 176). Of no city could this be so truly said as of Athens. Pausanias says: "There were more gods there than in all the rest of Greece." Petronius, in satire, remarks: "That it was easier to find a god there than a man."

<sup>6</sup>babbler say? other some, He seemeth to be a <sup>7</sup>setter forth of strange gods: because he preached unto them Jesus, and the resurrection. 19 And they took him, and brought him unto <sup>8</sup>Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is? 20 For thou bringest certain strange things to our ears: we would know therefore what these things mean. 21 (For all the Athenians and <sup>9</sup>strangers which were there <sup>10</sup>spent their time in nothing else, but either to tell, or to hear <sup>11</sup>some new thing.)

<sup>6</sup> **Babbler.** Literally a bird who picks up seed. An apt description of the idle gossips of the market-place picking up news and eager to retail it.

<sup>7</sup> **Strange = foreign.**  
**Setter forth of strange gods.** The precise charge upon which Socrates was put to death. The Athenians looked upon Jesus and the resurrection as two new gods.

<sup>8</sup> **Areopagus.** Either the hill of Mars or the Court which sat there, known as the Court of the Areopagus.

<sup>9</sup> **Strangers sojourning there.** Young Romans sent to finish their education, artists, sight-seers, and philosophers from every province in the empire.

<sup>10</sup> **Spent their time = "Had leisure for nothing else."**

<sup>11</sup> **Some new thing, lit. something newer, i.e. anything later than the latest news.** This verse is an exact picture of Athenian life. Demosthenes complained of their idle craving for news when they ought to be vigorously preparing to defend their liberties. Cleon blames their habit of playing the part of "spectators in displays of oratory and listeners to the stories of what others had done."

**EPICUREANS.** A philosophical sect, followers of Epicurus (born at Samos B.C. 342), who passed his life at Athens. They held their meetings in a garden, left by Epicurus in his will as a place of study for his disciples, and thus were often known as the **School of the Garden.** They were **Materialists** and **Atheists.**

**Materialists.** (1) Happiness was to be attained by a pursuit of pleasure, not profligate pleasure, but a state in which the body was free from pain, and the mind from care.

(2) The world was formed by chance.

**Atheists.**

(1) The gods had no concern in the creation of the world.

(2) The gods dwelt apart from men, having no concern in the world.

The highest aim of the Epicurean was to gratify himself.

From Epicurus is derived the English word "**epicure.**"

**STOICS.** A philosophical sect, followers of Zeno, of Cyprus, who lived about B.C. 350—250. They held the meetings in the "**Porch**" (Gk., *stoa*, whence the name **Stoic**).

They were **Pantheists** and **Fatalists.**

**Pantheists.** They held that

"All are but parts of one stupendous whole,  
Whose body Nature is and God the soul."

**Fatalists.** They taught that the universe was governed by unchanging law.

Their highest duty of man was to practise virtue.

Their greatest aim was the attainment of a lofty superiority to pleasure and pain.

From the name of this sect is derived the English word "**stoical.**"

### Paul's Speech on Mars Hill.

22 Then Paul stood in the midst of <sup>1</sup>Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are <sup>2</sup>too superstitious. 23 For as I

<sup>1</sup> **Areopagus** (see v. 19).

<sup>2</sup> **More than ordinarily religious.**

a see R.V. comment, p. 159.

passed by, and beheld <sup>3</sup>your devotions, I found an altar with this inscription, **‘TO THE UNKNOWN GOD.** <sup>5</sup>Whom therefore ye ignorantly worship, him declare I unto you. <sup>24</sup> God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; <sup>25</sup> Neither <sup>a</sup>*is worshipped* with men’s hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; <sup>26</sup> And hath made <sup>7</sup>of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; <sup>27</sup> That they should seek the <sup>8</sup>Lord, if haply they might <sup>9</sup>feel after him, and find him, though he be not far from every one of us: <sup>28</sup> For in him we live, and move, and have our being; as certain also of <sup>10</sup>your own poets have said, For we are also his offspring. <sup>29</sup> <sup>11</sup>Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man’s device. <sup>30</sup> And <sup>b</sup>*the times of this ignorance God* <sup>12</sup>*winked at*; but now commandeth all men every where to repent: <sup>31</sup> Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. <sup>32</sup> And when they heard of the resurrection of the dead, some <sup>13</sup>mocked: and others said, We will hear thee again of this matter. <sup>33</sup> So Paul

<sup>a</sup> See R.V. comment, p. 159. <sup>b</sup> See R.V. comment, p. 159.

<sup>3</sup> **The objects of your worship** (note, p. 176), *i.e.* the statues and altars, and the inscriptions on them.

<sup>4</sup> **To an unknown God** (note, p. 176).

<sup>5</sup> The best MSS. give whom = what. Him = *this*. (See note, p. 177).

**Ignorantly** = in ignorance, *i.e.* ye are ignorant of what ye worship, not in the manner of the service.

<sup>6</sup> **Worshipped** = served. The verb implies the necessary service of an inferior to a superior, *i.e.* a master dependent upon the service of a valet. This service God can do without, since He does not need anything, but on the contrary, gives to every one all things.

<sup>7</sup> **Made of one every nation.** See note, p. 177. The Greeks considered other nations as inferior races.

<sup>8</sup> **The Lord**, many MSS. give God.

<sup>9</sup> **Feel after him.** Expresses the idea of groping in the dark, with the doubt of finding what is being sought for.

<sup>10</sup> **Your own poets.** Either (1) Aratus, of Tarsus, a fellow citizen of Paul—quotation is from a didactic poem, under the title of “Phœnomena”; or (2) “Cleanthes,” hymn to Zeus.

<sup>11</sup> Verse 29. The argument is as follows—Since we men, the offspring of God, have life and breath, how absurd to conceive of the Godhead from whom we derive our life as being but dumb silver or gold.

<sup>12</sup> **Overlooked.** “Wink” conveys the idea of conniving; Paul asserts that God has not imputed to men the errors they committed in ignorance, but **now** that he is made known unto them ignorance cannot be pleaded.

<sup>13</sup> **Mocked.** Implies derision by word and gesture. It seems that Paul was here interrupted. Possibly it was the Epicureans who mocked, and the Stoics who wished to hear more.

<sup>14</sup>departed from among them. <sup>34</sup> Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

<sup>14</sup> *i. e.* with a certain amount of indignation. He would not stay to expose the name or the work of his Lord to the jests of scoffers (*Plumptre*).  
Dionysius. Intro., p. xlii. Damaris. Intro., p. xli.

### Analysis of the Speech.

1. Refers to the superstitious character of the Athenians (*v. 22*).
2. Among their objects of worship he had noticed an altar to an unknown God (*v. 23*).
3. He has come to tell them of this God, not of strange gods (*v. 23*).
4. This God is—
  - (a) The Creator of the world and of men (*v. 24*).
  - (b) Needs no Temple, for He is omnipresent (*v. 24*).
  - (c) Requires no meat or drink offering, for He has created and sustains every thing (*v. 25*).
5. This God has—
  - (a) Made all nations of one blood (*v. 26*).
  - (b) Determined their rise and fall (*v. 26*).
  - (c) Fixed the boundaries of their territories (*v. 26*).
6. He has implanted in man longings after the Divine (*v. 27*).
7. These longings are natural, inasmuch as men are the offspring of God (*v. 28*).
8. With these divine longings within us it is degrading both to the Godhead and ourselves to make idols of gold, silver, etc. (*v. 29*).
9. Though these sins of ignorance have been overlooked in the past, repentance is now required (*v. 30*).
10. Because God hath appointed a day when He will judge the world (*v. 31*).
11. The Judge will be He whom He has raised from the dead (*v. 31*).
12. The resurrection being the proof of the judgment (*v. 31*).

### Paul at Corinth. Preaches Christ Crucified.

18. After these things Paul departed from <sup>1</sup>Athens, and came to <sup>2</sup>Corinth; <sup>2</sup> And found a certain Jew named <sup>3</sup>Aquila, <sup>4</sup>born in <sup>5</sup>Pontus, lately come from Italy, with his wife <sup>6</sup>Priscilla; (because that Claudius had commanded all Jews to depart from Rome :) and came unto them. <sup>3</sup> And because he was of the same <sup>7</sup>craft, he abode with them, and wrought: for by their occupation they were <sup>8</sup>tentmakers. <sup>4</sup> And he reasoned in the synagogue

<sup>1</sup> Athens. Intro., p. xxiii.  
<sup>2</sup> Corinth. Intro., p. xxvii.  
<sup>3</sup> Aquila. Intro., p. xxxviii.  
<sup>4</sup> *Lit.* A man of Pontus by race.  
<sup>5</sup> Pontus. Intro. p. xxxii.  
<sup>6</sup> Priscilla. Intro. p. xxxviii.  
Verse 2. From Suetonius we learn that "Claudius expelled the Jews from Rome on account of their continual tumults instigated by Chrestus." The probable explanation is that men had come to Rome after the Day of Pentecost proclaiming Jesus as the Christ, and that this preaching had been followed by tumults similar to those

recorded in Acts as taking place at Antioch (xiii. 50), Lystra (xiv. 19), Thessalonica (xvii. 5), and Berea (xvii. 13).

<sup>7</sup> Craft = trade, occupation.

<sup>8</sup> Tent-makers. Every Jewish boy was taught a trade. Tarsus, the native city of Paul, was noted for the manufacture of tent-cloth. This was of goats' hair, the material being furnished by the goats which fed on the slopes of the Taurus. The material was called cilicium from the province Cilicia, where it was made.

Pontus was also famous for the same manufacture, and so the common trade of Paul and Aquila is explained.

<sup>9</sup>every sabbath, and persuaded <sup>10</sup>the Jews and the Greeks. <sup>5</sup> And when Silas and Timotheus <sup>11</sup>were come from Macedonia, Paul *“was pressed in the spirit, and testified to the Jews that Jesus was Christ.”* <sup>6</sup> And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, <sup>12</sup>Your blood be upon your own heads; I am clean: from henceforth <sup>13</sup>I will go unto the Gentiles. <sup>7</sup> And he departed thence, and entered into a certain man's house, named <sup>14</sup>Justus, one that worshipped God, whose house joined hard to the synagogue. <sup>8</sup> And <sup>15</sup>Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and <sup>16</sup>many of the Corinthians hearing believed, and were baptized. <sup>9</sup> Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: <sup>10</sup>For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city. <sup>11</sup> And he continued there <sup>17</sup>a year and six months, teaching the word of God among them.

a see R.V. and note, p. 177.

<sup>13</sup>I will go to the Gentiles, *i.e.* the Gentiles in Corinth. In future preaching elsewhere, Paul first addressed the Jews, and went into their synagogues as at Ephesus (xix. 8).

<sup>14</sup>Titus Justus. Intro., p. xlv. Paul used this house for the purpose of teaching and worship. The house was evidently close to the synagogue.

<sup>15</sup>Crispus (Intro., p. xlii.), chief ruler, was one of the Council of Elders presiding over the synagogues.

Sosthenes (*v.* 17) was another. Intro., p. xlix.

<sup>16</sup>Many of the Corinthians. Among the converts were—

Crispus, baptized by Paul himself, with all his family (1 Cor. i. 14).

Gaius, or Caius, who made his house the meeting place of the Church, and at Paul's second visit received him as a guest (Rom. xvi. 23); baptized by Paul himself (1 Cor. i. 14).

Stephanas, *“the first fruits of Achaia”* and his household, all baptized by Paul (1 Cor. i. 16).

Fortunatus, Achaicus, and Chloe, a prominent female convert (1 Cor. i. 11); Quartus and Erastus, the chamberlain of the city (Rom. xvi. 23); and Epænetus, also among the *“first fruits of Achaia”* (Rom. xvi. 5).

<sup>17</sup>A year and six months. This gave time (1) for founding a church in Corinth; (2) for work in the neighbouring districts. That this latter took place is clear from the dedication of the Second Epistle to the Corinthians: *“To the Church of God which is at Corinth, with all the saints which are in all Achaia”* (2 Cor. i. 1).

<sup>9</sup>V. 4. Every Sabbath. Paul worked for his living in the week, and preached on the Sabbath.

<sup>10</sup>V. 4. *Lit.* (note, p. 177). Jews and Greeks. Greeks, not proselytes, but Gentiles.

<sup>11</sup>*Lit.* (note, p. 177). Came down from Macedonia. From Phil. iv. 15, and 2 Cor. xi. 9, we gather that Silas and Timotheus brought Paul contributions for his support. These contributions enabled him to devote all his time to preaching.

V. 5.—St. Paul was urged on by an intensity of feeling arising (1) from the presence and companionship of his fellow labourers; (2) from his freedom from the necessity of constant labour.

V. 6.—Opposed themselves, *i.e.* organized a strong opposition.

V. 6.—*Lit.* Shook out his raiment. Figurative of entire renunciation. So at Antioch in Pisidia (xiii. 51) Paul and Barnabas *“shook off the dust of their feet against them.”*

<sup>12</sup>Your blood, etc., *i.e.* Ye yourselves from henceforth are responsible for your spiritual destruction. So the Jews took upon themselves the responsibility for the crucifixion of Jesus. *“His blood be on us and on our children”* (Matt. xxvii. 25).

"I am with thee." Compare the promise of our Lord—"Lo, I am with you always, even unto the end of the world" (Matt. xxviii. 20).

**The Vision.**

Paul was evidently suffering from some depression. He had met with great opposition; he had taken the extreme step of separating from the synagogue, and holding meetings of Jews and Gentiles in a house of a Gentile close to the synagogue. He probably foresaw tumults and persecution. God reassured him, as he had done before, by a vision.

Contrast Athens with Corinth:—

- |                                                                                                                                                                                                                                                        |                                                                                                                                                                                                                                          |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p style="text-align: center;">ATHENS.</p> <p>(1) A city of culture, education, and learning = Oxford.</p> <p>(2) A city crowded with temples, and its inhabitants "very religious" in an idolatrous sense.</p> <p>(3) Paul made but few converts.</p> | <p style="text-align: center;">CORINTH.</p> <p>(1) An emporium of trade full of stir and life = Liverpool.</p> <p>(2) A city of luxury and vice, and notorious for the profligacy of its people.</p> <p>(3) Paul made many converts.</p> |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

We may note the recurrence of these visions at each great crisis in the Apostle's life—

- (1) **Conversion.** Vision of Jesus (ix. 4-6)
- (2) **Troas.** When doubtful as to sphere of future preaching. Vision of man of Macedonia "Come over into Macedonia and help us" (xvi. 9).
- (3) **Corinth.** Having abandoned the Jews and adopted the principle of preaching to the Gentiles, Paul is encouraged by a vision of the Lord (xviii. 9, 10).
- (4) **On Paul's first visit to Jerusalem after his Conversion.** A vision of the Lord bidding him depart out of Jerusalem, as his testimony will not be received by the Jews (xxii. 17, 18). This act undoubtedly turned the current of Paul's energy and preaching to the Gentiles.
- (5) **At Jerusalem in the Castle of Antonia.** A vision of the Lord bidding Paul be of good cheer, and foretelling that he should bear witness of Jesus in Rome (xxiii. 11).
- (6) **On board ship during the voyage to Rome.** An angel appeared to Paul, foretelling the safety of the passengers and Paul's appearance before Caesar (xxvii. 23, 24).

We may compare Paul's depression with that of Elijah (1 Kings xix. 4-14), and those of Jeremiah (Jer. i. 6-8; xv. 15-21). The similarity of the encouragement given to Paul and Elijah is remarkable.

Paul. "I have much people in this city."

Elijah. "Yet have I left me seven thousand in Israel" (1 Kings xix. 18).

**Paul charged before Gallio; the charge dismissed.**

12 And when <sup>1</sup>Gallio was the <sup>2</sup>deputy of <sup>3</sup>Achaia, the Jews <sup>4</sup>made insurrection with one accord against Paul, and brought him to the <sup>5</sup>judgment seat, 13 Saying, This fellow persuadeth men to worship God <sup>6</sup>contrary to the law. 14 And when Paul was now about to <sup>7</sup>open

<sup>1</sup>Gallio. Intro., p. liv.  
<sup>2</sup>Deputy = proconsul. An instance of Luke's accuracy. The Governor of a senatorial province was called a proconsul. Achaia had been a senatorial province under Augustus; under Tiberius it was imperial; under Claudius it again became senatorial (see p. lxxv.).

<sup>3</sup>Achaia. (Intro., p. xxi).

<sup>4</sup>Made insurrection = rose up against (see note p. 177), evidently taking advantage of the arrival of a new and inexperienced governor.

<sup>5</sup>Judgment seat. The Roman governors commonly held their court in the *agora* or market place on fixed days.

<sup>6</sup>Contrary to the law, not the Jewish law, but the Roman law. The Jews charged Paul with teaching a religion not legally recognised within the Roman Empire.

<sup>7</sup>Open his mouth, i.e. enter upon his formal defence.

Lewdness (see p. 186, xvii. 5). = Villainy (see p. 186), i.e. a matter of crime or fraud, to be dealt with under criminal or civil law.

his mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you: <sup>15</sup> But if it be a question of words and names, and of <sup>8</sup>your law, look ye to it; for I will be no judge of such matters. <sup>16</sup> And he <sup>9</sup>drove them from the judgment seat. <sup>17</sup> Then all <sup>10</sup>the Greeks <sup>11</sup>took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And <sup>12</sup>Gallio cared for none of those things.

<sup>a</sup> see R.V. comment p. 159.

from the court, and fell upon Sosthenes particularly as having possibly been the spokesman of the Jews; in fact, took the opportunity to indulge in a little "Jew baiting." Or (2) (as suggested by *Plumptre*) the Jews themselves beat Sosthenes, attributing the failure of their case to the lukewarmness with which Sosthenes had advocated it. On this supposition Sosthenes must be the Sosthenes referred to in 1 Cor. i. 1. If so, Sosthenes afterwards became a convert to Christianity, and it is probable was already suspected by the Jews as having tendencies in that direction.

<sup>11</sup> Took = laid hold. A violent act: so the mob at Jerusalem "laid hold" of Paul (xxi. 30), and so the chief captain "laid hold" of Paul when he rescued the Apostle (xxi. 33).

<sup>12</sup> Gallio cared for none of these things. These words have become proverbial for the indifference of mere politicians and men of the world to religious truth. But Luke probably means that Gallio was clear sighted enough to pay no regard to the clamours of Paul's accusers (*Plumptre*).

<sup>8</sup> Your law shall be "your own law." Gallio sees through the appeal to law. It is Jewish, not Roman, law which they are seeking to vindicate, and he declines to interfere in a dispute outside his cognizance altogether.

<sup>9</sup> Drove them from his judgment seat, i.e. ordered the lictors to clear the court. Those who did not immediately retreat would be exposed to blows from their rods.

<sup>10</sup> They all. The better MSS. omit the word "Greeks," and so we get two explanations. (1) That the crowd took the cue from the magistrate, and anticipated the lictors in driving the Jews

### Paul journeys from Corinth to Jerusalem.

<sup>18</sup> And Paul after this tarried there yet a <sup>1</sup>good while, and then took his leave of the brethren, and sailed thence <sup>1</sup>into Syria, and with him Priscilla and Aquila; having <sup>2</sup>shorn his head in <sup>3</sup>Cenchrea: for he had a <sup>4</sup>vow. <sup>19</sup> And

<sup>1</sup> *Lit.* Many days. Paul could now stay and work without fear of personal violence.

<sup>2</sup> *Lit.* For Syria. He went by Cenchrea, Ephesus, and Caesarea.

<sup>3</sup> Cenchrea (Intro., p. xxvii) was the eastern harbour of Corinth.

<sup>4</sup> Vow. The Nazarite Vow drink no wine or strong drink, and to let no razor pass over his head or face. At the conclusion of the vow the man was to shave his head at the door of the Tabernacle, and burn the hair in the fire of the altar (Num. vi. 1-21). (Intro., see p. lxvi.).

Shave his head. It was lawful for a man to have his hair cut during the continuance of the vow. Paul does so; but in this case the hair so cut off was to be taken to the Temple and burnt there. This will explain the eagerness of the Apostle to keep the coming feast at Jerusalem (v. 21).

Reasons for Paul taking the Vow. (1) Thankfulness for deliverance from danger, probably the assault of the Jews. (2) To show that he was still as a Jew to Jews, although he had been compelled by his fellow countrymen to go to the Gentiles.

he came to Ephesus, and <sup>5</sup>left them there: but he himself entered into the synagogue, and reasoned with the Jews. <sup>20</sup>When they desired him to tarry longer time with them, he consented not; <sup>21</sup>but bade them farewell, saying, <sup>6</sup>I must by all means keep this feast that cometh in Jerusalem: but <sup>7</sup>I will return again unto you, if God will. And he sailed from Ephesus. <sup>22</sup>And when he had landed at <sup>8</sup>Cæsarea, and <sup>9</sup>gone up, and <sup>10</sup>saluted the church, he <sup>11</sup>went down to Antioch.

<sup>5</sup> *Left them there, i.e. Priscilla and Aquila. We find them at Ephesus on Paul's visiting that city on his third missionary journey. They were most likely people of some wealth; for it was in their house that the disciples worshipped. Paul, writing from Ephesus to the Corinthians, says—"Aquila and Priscilla salute you much in the Lord with the Church that is in their house" (1 Cor. xvi. 19).*

<sup>6</sup> *I must by all means keep this feast that cometh at Jerusalem, omitted in the R.V. as forming no part of the text. But Paul was going to Jerusalem to a*

feast, for the Vow which he had taken required a visit to the Temple for its completion.

The feast was probably the Feast of Pentecost, for there was no other till the Feast of Tabernacles, when travelling, especially by sea, was dangerous.

<sup>7</sup> *I will return.* Paul soon redeemed his promise (xix. 1).

<sup>8</sup> *Cæsarea.* The home of Philip the Evangelist, at whose house Paul would probably stay as on a later journey (xxi. 8).

<sup>9</sup> *Gone up, lit. went up, i.e. from the coast town to the capital, Jerusalem.*

<sup>10</sup> *Saluted the Church.* All the record of the visit to Jerusalem. Paul is officially recognised by his brother Apostles, but is not received with brotherly affection and sympathy. His work was work done not according to rule, and so was not warmly received. Paul longed to preach at Jerusalem, but obstacles prevented him doing so.

<sup>11</sup> *Went down to Antioch,* where he would receive the sympathy denied him at Jerusalem. Antioch thus has the fame of being the centre of Paul's missionary work.

During the second missionary journey Paul wrote at Corinth the First and Second Epistles to the Thessalonians.

### Paul's Third Missionary Journey.

<sup>23</sup> And after he had spent some time there, <sup>1</sup>he departed, and went over all the country of <sup>2</sup>Galatia and Phrygia in order, <sup>3</sup>strengthening all the disciples.

<sup>3</sup> *Strengthening, lit. Stablishing or Confirming.*

<sup>1</sup> *He departed.* This is the commencement of Paul's third journey.

<sup>2</sup> *Galatia and Phrygia.* (Intro., p. xxix, xxxii). The route taken is the same as at the commencement of the second journey.

### Apollos at Ephesus.

<sup>24</sup> And a certain Jew named <sup>1</sup>Apollos, <sup>2</sup>born at Alexandria, an eloquent man, and mighty in the scriptures, came to

<sup>1</sup> *Apollos.* Intro., p. xxxviii. The name is an abbreviation of Apollonius.

<sup>2</sup> *Lit. An Alexandrian by race, a learned man.*

Alexandria abounded in Jews, and possessed famous schools in which the Old Testament was studied. It was in Alexandria, and by Jews, that the Septuagint (or Greek) version of the Old Testament was made.

Ephesus. 25 This man <sup>3</sup>was instructed in the way of the Lord; and being fervent in the spirit, he spake and <sup>a</sup>*taught diligently the things of the Lord*, knowing only the <sup>4</sup>baptism of John. 26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them and expounded unto him the way of God more <sup>b</sup>*perfectly*. 27 And when he was disposed to pass into <sup>5</sup>Achaia, <sup>c</sup>*the brethren wrote, exhorting the disciples to receive him*: who, when he was come, helped them much which had believed through grace: 28 For he <sup>d</sup>*mightily convinced* the Jews, and that publicly, shewing by the scriptures that <sup>6</sup>Jesus was Christ.

<sup>3</sup> *It had been instructed*—the proper rendering of the tense. So Luke describes Theophilus (Luke i. 4). The word signifies "orally instructed," i.e. had gone through a course of teaching in addition to his own private study.

<sup>4</sup> *The baptism of John*. We know from Josephus that the teaching and baptism of John produced great effect among the Jews.

<sup>5</sup> *Achaia*. From xix. 1 we learn that Corinth was the centre of his work. His success was so great that he came to be regarded by some Corinthians as the equal of Paul, and there arose a strong party feeling in the Church which drew from Paul a strong rebuke (1 Cor. i. 12, etc.).

<sup>6</sup> *Jesus was the Christ*. (The article is required by the original Greek.)

a see R.V. comment p. 150. b see R.V. comment p. 159. c see R.V. and note p. 177. d see R.V. note p. 177.

#### V. 25.—Knowing only the baptism of John.

Apollos would know the following things concerning Jesus:—

- (1) That John the Baptist was the forerunner or herald of the Messiah (Matt. iii. 1-3).
- (2) That John baptized in preparation for the coming of His Kingdom (Matt. iii. 1-11).
- (3) That John had pointed out the Messiah, "*the Lamb of God which taketh away the sin of the world*" (John i. 29).
- (4) That John had baptized the Messiah, and that the Messiah was Jesus of Nazareth (Matt. iii. 13-17).

Apollos did not know:—

- (1) The baptism by water in the name of the Father, Son, and Holy Ghost (Matt. xxviii. 19).
- (2) The institution of the Eucharist and the breaking of bread (Matt. xxvi. 26-29).
- (3) The baptism by the Holy Ghost, and the descent of the Spirit at Pentecost (Acts ii. 1, e.c.).
- (4) The gift of salvation through the name of Jesus (Acts iv. 12).

### Paul returns to Ephesus. Baptizes some disciples of John the Baptist.

19. And it came to pass, that while Apollos was at Corinth, Paul having passed through the <sup>1</sup>upper coasts came to <sup>2</sup>Ephesus: and finding certain

<sup>1</sup> *Upper coasts*. Upper country. The central tableland of Asia Minor. The parts visited by Paul were far away from the sea.

<sup>2</sup> *To Ephesus*. Fulfilling his promise (xviii. 21).

disciples, 2 He said unto them <sup>8</sup>Have ye received the Holy Ghost since ye believed? And they said unto him <sup>a</sup>*We have not so much as heard whether there be any Holy Ghost.* 3 And he said unto them, <sup>5</sup>Unto what then were ye baptized? And they said, <sup>6</sup>Unto <sup>7</sup>John's baptism. 4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. 5 When <sup>8</sup>they heard this, they were baptized in the name of the Lord Jesus. 6 And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. 7 And <sup>b</sup>*all the men were about twelve.*

*a* see R.V. comment p. 160. *b* see R.V. comment p. 160.

The Christian baptism is described by Peter at the day of Pentecost—"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts ii. 38).

<sup>8</sup> **They heard this.** Paul pointed out to them that baptism in the name of Jesus was required to complete John's baptism of repentance.

Confirmation and the accompanying gifts of tongues and prophecy here follow baptism immediately. The gift of tongues occurs—

- (1) At the day of Pentecost.
- (2) At the conversion of Cornelius.
- (3) At the confirmation of these Ephesian converts.

The gift of the Holy Ghost to these disciples seems to have been a special provision of the Spirit for the great work which was to change Ephesus from the city wholly devoted to the goddess Diana, into the centre of Christian life throughout the rest of Asia Minor for several centuries (*Lumby*). See also p. 8.

On the gift of tongues. See p. 7.

<sup>8</sup> **Did ye receive the Holy Ghost when ye believed?** (see note p. 178).

<sup>4</sup> These disciples may have heard of the Holy Ghost, but they were ignorant of the gift of the Holy Ghost at Pentecost. They may have known that the Holy Ghost must come, for John had spoken of the "baptism with the Holy Ghost" (Matt. iii. 11), but they had not heard that the outpouring of the Spirit had taken place.

<sup>5</sup> **Unto what then were ye baptized?**

<sup>6</sup> **Unto John's baptism.** John = John the Baptist. The last mention of John the Baptist in the New Testament.

<sup>7</sup> **Baptism of John** was (1) the baptism of repentance for the remission of sins (Mark i. 4).

(2) Preparatory to the baptism with the Holy Ghost (Matt. iii. 11).

### Growth of the Word in Ephesus.

8 And he went into the <sup>1</sup>synagogue, and spake boldly for the space of three months, <sup>2</sup>disputing and persuading the things concerning the kingdom of God.

9 <sup>a</sup>*But when <sup>3</sup>divers were hardened and believed not, but spake evil of <sup>4</sup>that way*

*a* see R.V. comment p. 160.

<sup>1</sup> **Synagogue.** As was Paul's custom. For three months he preached to the Jews, and was then compelled to leave them as at Corinth (xviii. 5), in consequence of their opposition (verse 9).

<sup>2</sup> **Disputing = reasoning.**

<sup>3</sup> **Divers = many persons.**

<sup>4</sup> **The way.** A distinctive name for the Christian religion. (See p. 190.)

before the multitude, he <sup>5</sup>departed from them, and <sup>6</sup>separated the disciples, disputing daily in the <sup>7</sup>school of one <sup>8</sup>Tyrannus. <sup>10</sup> And this continued by the space of <sup>9</sup>two years; so that all they which dwelt in <sup>10</sup>Asia heard the word of the Lord Jesus, both Jews and Greeks.

<sup>5</sup>Departed, *i.e.* ceased to take part in the public services at the synagogue.

<sup>6</sup>Separated, *i.e.* formed a Christian Church separate from the synagogue. Paul had acted similarly at Corinth (xviii. 7).

<sup>7</sup>School = lecture room.

<sup>8</sup>Tyrannus. Not mentioned elsewhere. He may have been a Jew, or a Gentile, probably a Gentile rhetorician. He is evidently well known. Intro., p. liii.

<sup>9</sup>Two years. Paul stayed two years and three months (verse 8) at Ephesus. This period would by Jews be described as three years.

<sup>10</sup>Asia is proconsular Asia. Intro., p. xxxiii. Paul must have visited many cities during this period of two years. Probably the seven Churches of Asia were founded during this period. We know that the Gospel had made such progress that it had lessened the number of pilgrims to the temple of Diana (verse 26).

### Special Miracles wrought by Paul.

11 And God wrought <sup>1</sup>special miracles by the hands of Paul: <sup>12</sup> So that from his body were brought unto the sick <sup>2</sup>handkerchiefs or <sup>3</sup>aprons, and the diseases departed from them, and the evil spirits went out of them.

<sup>1</sup>Special miracles, *i.e.* miracles of no ordinary kind. They differed from ordinary miracles, in that garments taken from Paul's body were endued with miraculous power.

These miracles were wrought BY GOD THROUGH PAUL.

<sup>2</sup>Handkerchiefs = *sudaria*, used to wipe off sweat from brow or face.

<sup>3</sup>Aprons = *semicincta*, the short aprons worn by artisans as they worked.

The picture suggested is that of devout persons coming to the Apostle as he worked, and carrying away with them the very handkerchiefs and aprons that he had used, as precious relics that conveyed the supernatural gift of healing which he exercised (*Plumtree*).

So the woman with the issue of blood touched the hem of our Lord's garment (Matt. ix. 20, 21).

So the shadow of Peter healed the sick (Acts v. 15).

### The Seven Sons of Sceva.

13 Then certain of the <sup>1</sup>vagabond Jews, exorcists, took upon them to <sup>2</sup>call over them which had evil spirits the name of the Lord Jesus, saying, <sup>3</sup>We adjure you by Jesus whom Paul preacheth. <sup>14</sup> And there were seven

<sup>1</sup>Vagabond = strolling (see notes pp. 178, 190—*i.e.* going from city to city professing by charms and spells to cure those possessed with the devils).

<sup>2</sup>To call over. *Lit.* To name over. These strolling exorcists were accustomed to charm with the name of

Jehovah; after seeing Paul's miracles they used the name of Jesus instead.

<sup>3</sup>We adjure. Best MSS. give, I adjure.

sons of one <sup>4</sup>Sceva, a Jew, <sup>5</sup>and chief of the priests, which did so. 15 And the evil spirit answered and said, <sup>6</sup>Jesus I know, and Paul I know; but who are ye? 16 And the man in whom the evil spirit was leaped on them, and *overcame them*, and prevailed against them, so that they fled out of that house <sup>7</sup>naked and <sup>8</sup>wounded. 17 And this <sup>9</sup>was known to all the Jews and Greeks also dwelling at Ephesus: and fear fell on them all, and the name of the Lord Jesus was magnified. 18 And many that believed came, and confessed, and <sup>10</sup>shewed their deeds. 19 Many of them also which used <sup>11</sup>curious arts brought their <sup>12</sup>books together, and burned them <sup>13</sup>before all men: and they counted the price of them, and found it fifty thousand <sup>14</sup>pieces of silver. 20 So <sup>15</sup>mightily grew the word of God and prevailed.

*a* see R.V. comment p. 160.

- <sup>11</sup> **Curious arts.** Ephesus was noted for its magicians and wizards, and the "Ephesian spells" were well known all over the East. These "spells" were small strips of parchment on which were written magic words. They were enclosed in silk bags and worn as charms.
- <sup>12</sup> **Books.** Were those of the professors of the magic art, in which the more potent and rare of these charms were written out.
- <sup>13</sup> **Before all men** = in the sight of all, *i.e.* in some public place where all might see.
- <sup>14</sup> **Pieces of silver.** The Attic drachma worth about 8½d. The total as an equivalent in coin £1,770 17s. 6d. But as the drachma was the prevalent rate of wages for a day's work of a labourer, the relative value is considerably higher.
- <sup>15</sup> **Mightily** = With overpowering force that nothing could resist.

<sup>4</sup> **Sceva.** Intro. p. xlviii.

<sup>5</sup> *Lit.* A chief priest, most likely the head of one of the twenty-four courses of the priests.

<sup>6</sup> **Jesus I know and Paul I know.** The two verbs are different in the Greek. We may paraphrase. I acknowledge the authority of Jesus; I know Paul to be His Servant; but who are ye? Ye are not followers of Jesus.

<sup>7</sup> **Naked.** Their outer garment was torn off them so that they were left with nothing but the short tunic.

<sup>8</sup> **Wounded.** The demoniac not merely tore the clothes but left marks of his attack on their bodies.

<sup>9</sup> *Lit.* Became known to all both Jews and Greeks. It had a double effect—(1) All men felt it was a dangerous thing to use lightly the name of the Lord Jesus. (2) Believers magnified the name of the Lord Jesus.

<sup>10</sup> **Showed their deeds** = Declared or made open confession. Their "deeds" were their evil practices of witchcraft, sorcery and exorcism.

### Paul's Plans for his Journey from Ephesus.

21 After these things were ended, Paul <sup>1</sup>purposed in the spirit, when he had passed through <sup>2</sup>Macedonia and

<sup>1</sup> **Purposed in the spirit, *i.e.*** had settled in his own mind. The Church at Ephesus was now established, and Paul could now

turn his attention to other churches. As was his custom, he intended to visit the Churches founded on his previous journey in Greece from Philippi to Corinth. Paul alludes to this plan in 1 Cor. xvi. 1-3. The reason for lingering in Ephesus is given in 1 Cor. xvi. 8, 9. "I will tarry at Ephesus until Pentecost, for a great door and effectual is opened unto me, and there are many adversaries."

<sup>3</sup>Achaia, to go to <sup>4</sup>Jerusalem, saying, After I have been there, I must also see <sup>5</sup>Rome. 22 So he <sup>6</sup>sent into Macedonia two of them that ministered unto him, <sup>7</sup>Timotheus and <sup>8</sup>Erastus; but he himself stayed in Asia for a season.

<sup>3</sup>Achaia. Intro., p. xxi.

Macedonia, Intro., p. xxx.

<sup>4</sup>Jerusalem. Whither he would convey the "collection for the Saints" (1 Cor. xvi. 1-3).

<sup>5</sup>Rome. The first mention of the intense desire of Paul to preach the Gospel at Rome (Rom. i. 13, xv. 23).

<sup>6</sup>Sent. Paul had much anxiety about the Churches in Greece, especially the Church at Corinth.

<sup>7</sup>Timotheus. Intro., p. lii. He had laboured in Macedonia and in Greece on the former missionary journey (Acts xvii. 14; xviii. 5). He was sent on in advance to warn and exhort and save the necessity of the Apostle using severity when he arrived. Social impurity was destroying the Christian life (1 Cor. v. 9). On this visit of Timotheus see 1 Cor. iv. 17; 1 Cor. xvi. 10.

<sup>8</sup>Erastus. Intro., p. xliii. Most probably the chamberlain or steward of Corinth mentioned in Rom. xvi. 23. His presence, by the influence of his office, would give weight to the mission of Timothy.

### Outbreak of the Silversmiths at Ephesus.

23 And the <sup>1</sup>same time there arose no small stir about <sup>2</sup>that way. 24 For a certain man named Demetrius, a silversmith, which made silver <sup>3</sup>shrines for <sup>4</sup>Diana, brought no small <sup>5</sup>gain unto the <sup>6</sup>craftsmen; 25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this <sup>7</sup>craft we have our wealth. 26 Moreover ye see and hear, that not alone at Ephesus, but almost <sup>8</sup>throughout all Asia, <sup>9</sup>this Paul hath persuaded and turned away much people, saying that they be <sup>10</sup>no gods, which are made

<sup>1</sup>Lit. about that time.

See verse 9. The causes of the tumult were—

(1) Pilgrimages to the temple of Diana were considerably fewer.

(2) The sale of silver shrines had been diminishing.

(3) The profits of the makers of these shrines had fallen off.

<sup>2</sup>The way. A distinctive name for the Christian religion. See p. 196.

<sup>3</sup>Shrines of Diana. Models in silver either of the great temple of Diana, one of the seven wonders of the world, or of the statue of the goddess. They were sold to the pilgrims who flocked to the temple.

<sup>4</sup>Diana. Gk., *Artemis*.

<sup>5</sup>Gain. Lit. No little business, i.e. employment by which money is made. The same word is used to denote the "gain" made of the demoniac girl by her Philippian masters (xvi. 16-19).

<sup>6</sup>Craftsmen. We have three grades of workers, viz.: (1) Demetrius, "the silversmith" = the master workman; (2) the "craftsmen" = the designers and modellers; (3) the "workmen of like occupation" = the inferior labourers.

<sup>7</sup>Craft = Business.

<sup>8</sup>Throughout all Asia. Paul's Epistles tell us of Churches in Ephesus, Laodicea and Colossæ. In the Apocalypse we find besides these, Churches in Pergamos, Smyrna, Thyatira, Sardis and Philadelphia.

<sup>9</sup>This Paul. A contemptuous allusion to the insignificance of the bodily presence of Paul.

<sup>10</sup>No Gods. The educated ancient did not regard these images as being actually gods; but the populace did, as Demetrius implies when he speaks of Paul's teaching.

with hands: 27 *a*So that not only <sup>11</sup>this our craft is in danger to be set at nought; but also that the <sup>12</sup>temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth. 28 And when they heard these sayings, they were full of wrath, and cried out, saying, <sup>13</sup>Great is Diana of the Ephesians. 29 And the whole city was filled <sup>14</sup>with confusion: and having caught <sup>15</sup>Gaius and <sup>16</sup>Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre. 30 And when Paul <sup>17</sup>would have entered in unto the people, the disciples suffered him not. 31 And certain of the <sup>18</sup>chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre. 32 Some therefore cried one thing, and some another: for the assembly was <sup>19</sup>confused; and the more part knew not wherefore they were come together. 33 And they <sup>20</sup>drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people. 34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians. 35 And when the <sup>21</sup>townclerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not

a see R.V. comment p. 160.

<sup>21</sup>Town clerk. Lat. *grammaticus* = scribe, the chief local functionary. Through him all public communications were made to the city, and in his name replies were given. In this respect he corresponds to the modern "town clerk." He was also the keeper of the city archives. Hence the term "Recorder" has been suggested. He was a most important personage, and his name is often found on the coinage. **Provost or mayor** would be the best modern equivalent of the office.

<sup>11</sup>Demetrius puts forward two reasons: (1) Trade is injured; (2) Religion is in danger. And so he appeals to two passions: (1) Self interest; (2) Superstition. The two combined cause a riot.

<sup>12</sup>Temple. Intro., p. xli.

<sup>13</sup>Great is Diana, &c. The cry was, probably, the usual chorus of the festivals of Artemis (see below).

<sup>14</sup>Lit. Filled with the confusion, implying that the riot of the silversmiths extended to other trades, for it would be at once seen how much money would be lost to the city if the pilgrimages ceased.

<sup>15</sup>Gaius (Intro., p. xlii.).

<sup>16</sup>Aristarchus (Intro., p. xxxviii.) Into the theatre. After the temple of Diana, the chief glory of Ephesus. It could hold 25,000 people.

<sup>17</sup>Lit. Was desirous of entering.

<sup>18</sup>The chief magistrates or officers of Asia, i.e. The **Aslarchs**, wealthy citizens, annually elected to preside over the games and religious festivals. That some of them were friends of Paul, though not converts, speaks much for the personal respect in which he was held, and confirms the words of the "town clerk," v. 37.

<sup>19</sup>Was in confusion, i.e. a great mob of people, full of panic and noise, but not knowing what it was all about.

<sup>20</sup>Brought Alexander forward (Intro., p. xxxvii.). Probably Alexander, the coppersmith (2 Tim. iv. 14), who did Paul much evil. If so, he might well have some trade connection with Demetrius, and some influence with the citizens. The Jews put him forward fearing that the crowd might include them amongst the Christians. His attempt at defence only serves to inflame the passion of the mob.

how that the city of the Ephesians is a <sup>22</sup>worshipper of the great goddess Diana, and of the <sup>23</sup>image which fell down from Jupiter? <sup>36</sup> Seeing then that these things cannot be <sup>24</sup>spoken against, ye ought to be quiet, and to do nothing rashly. <sup>37</sup> For ye have brought hither these men, which are neither robbers of <sup>25</sup>churches, nor yet <sup>26</sup>blasphemers of your goddess. <sup>38</sup> Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, <sup>27</sup>the law is open, and there are <sup>28</sup>deputies: let them <sup>29</sup>implead one another. <sup>39</sup> But if ye enquire anything concerning other matters, it shall be determined in <sup>30a</sup>a lawful assembly. <sup>40</sup> <sup>31</sup>For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. <sup>41</sup> And when he had thus spoken, he dismissed the assembly.

<sup>22</sup> **Worshipper, Lit. Temple-keeper, i.e.** consecrated to the worship of the goddess.

<sup>23</sup> **Image.** A female figure, carved in olive wood, black with age, and of no form or beauty, reported to have fallen from heaven.

<sup>24</sup> **Spoken against, Lit. Gainsaid.** Paul might preach against the worship, nobody could gainsay the facts.

<sup>25</sup> **Churches = Temples.**

<sup>26</sup> **Best MSS. give our goddess.** Paul had evidently confined himself to the inculcation of Christian doctrine, and not launched out into denunciation of the Ephesian superstition. To have done so would have aroused prejudice, and most likely have deprived him of all chance of a hearing.

<sup>27</sup> **Law is open, Lit. the courts are open**—may mean (1) court days are appointed; or (2) court meetings are now going on

<sup>28</sup> **Deputies or Proconsuls.** Usually but one, but there is historical evidence that there were two at this time. Another instance of Luke's minute accuracy.

<sup>29</sup> **Implead = accuse, i.e.** Let Demetrius and his followers lodge a formal statement of the charge against the accused, who in their turn must reply to the same, and the trial be conducted in due form.

<sup>30</sup> **Lawful assembly = the regular assembly.**

The Town Clerk alludes to two methods of investigating the case:

- (1) Before the Roman proconsuls (deputies) in the law courts.
- (2) Before the people in the regular (lawful) assembly.

<sup>31</sup> Ephesus was a "free" city, and, if such riotous conduct were reported at Rome, it might lead to a curtailment of the privileges of the city.

**Time of the Tumult.** Probably in May, for—

1. Paul intended "to tarry at Ephesus until Pentecost" (1 Cor. xvi. 8).
2. He quitted Ephesus immediately after the tumult (xx. 1).
3. The month of May was especially sacred to "Diana of the Ephesians." The people from the neighbouring towns flocked to Ephesus for the games and the festivities. At this time the silversmiths might expect to do a brisk trade in selling their shrines and images. Instead of this business was slack. Hence the motive for the outbreak.
4. The presence of the "Asiarchs," the presidents of the games, may indicate that the May festivities were going on.

**Allusion to the Tumult.** Does Paul allude to the tumult in 1 Cor. xv. 32? "If after the manner of men I have fought with beasts at Ephesus." Such an expression must be figurative; for his Roman citizenship would have precluded Paul ever being literally thrown to beasts. Therefore Paul is alluding to the opposition he met with during his preaching at Ephesus. But the Apostle could not be alluding to the tumult raised by Demetrius for—

1. In the Epistle he intimates that it is his intention "to tarry at Ephesus until Pentecost."

2. The tumult took place in May and, therefore after the writing of the Epistle, for Paul quitted Ephesus immediately after the tumult (xx. 1).

**The Speech of the Town Clerk.**

1. Refers to the reputation of the city and its goddess, and thus conciliates the excited people.
2. Such facts could not be gainsaid.
3. These men, Gaius and Aristarchus, are not criminals, "robbers of temples or blasphemers of our Goddess."
4. If Demetrius wishes to bring a charge the law courts are open, and the Roman pro-consuls are ready to hear charges.
5. If it is a matter of public concern, it could be brought before the regular assembly of the people.
6. But such a riot, for which no reason can be given, may cause Rome to take from us our privileges as a free city.

**The order of Events may be gathered from the Epistles of St. Paul.**

1. Paul at Ephesus sends Timotheus and Erastus to Corinth (xix. 22).
2. Stephanas, Fortunatus and Achaicus arrived from Corinth (1 Cor. xvi. 17).
3. Paul, whilst still at Ephesus, wrote the First Epistle to the Corinthians and sent it to Corinth by Stephanas and his companions.
4. Paul left Ephesus soon after the Passover and made for Macedonia.
5. At Troas he waited in much anxiety for news from Corinth (2 Cor. ii. 13).
6. He pressed on to Macedonia where he met Titus (2 Cor. ii. 13).
7. Titus had brought bad news from Corinth, so Paul wrote his Second Epistle to the Corinthians and sent it to Corinth by Titus.
8. Paul stayed some little time in Macedonia, probably visiting Berea, Thessalonica, and Philippi, with perhaps a journey to Illyricum (Rom. xv. 19).
9. He went to Greece, visiting Corinth, and gathering the contribution from the Corinthians for Jerusalem.
10. He purposed sailing for Syria, but the Jews of Corinth conspired to murder him on his embarkation, so his companions went by ship, whilst Paul himself avoided the Jews by going by land to Philippi.
11. At Philippi he enjoyed the Passover Feast.
12. He then sailed for Troas, having Luke for his companion.

### Paul Journeys through Macedonia and Greece.

20. And after the uproar was ceased, Paul <sup>1</sup>called unto him the disciples, and embraced them, and departed for to go into Macedonia. <sup>2</sup> And when he had gone over those parts, and had given them much exhortation, he came into Greece, <sup>3</sup> And <sup>2</sup>there abode three months. And <sup>3</sup>when the Jews laid wait for him, as he was about to sail into Syria, he <sup>4</sup>purposed to return through Macedonia. <sup>4</sup> And there accompanied him <sup>5</sup>into Asia <sup>6</sup>Sopater of Berea; and

<sup>2</sup> see R.V. comment, p. 161.

to sail to Syria, and so formed a plot either to seize him when embarking or to assassinate him on shipboard. The Apostle frustrates their design by suddenly changing his plans and returning through Macedonia.

<sup>4</sup>Purposed. *Lit.* Determined.

<sup>5</sup>Into Asia. *Lit.* As far as Asia.

<sup>6</sup>Sopater (Intro., p. xlix.), Aristarchus (p. xxxviii.), Secundus (p. xlviii.), Gaius (p. xlii.), Typhicus (p. liii.), Trophimus (p. li.).

<sup>1</sup> Having sent for the disciples and exhorted them, took leave of them (see note, p. 178).

<sup>2</sup> Abode, the original means spent three months,—denoting duration of time, not residence merely. Though no places are named, we know that the greater part of this time was spent at Corinth, where Paul wrote the Epistles to the Galatians and the Romans.

<sup>3</sup> On Paul's former visit they had laid a charge against him publicly before Gallio (xviii. 12-17). They now take a secret method of obtaining their purpose. They had learnt that Paul intended

of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus. 5 These <sup>7</sup>going before <sup>8</sup>carried for us at Troas. 6 And <sup>9</sup>we sailed away from Philippi after the days of <sup>10</sup>unleavened bread, and came unto them to <sup>11</sup>Troas in five days; where we abode seven days.

<sup>11</sup>Troas in five days. Probably the wind was contrary. The voyage from Troas to Philippi took only two days (xvi. 11).

### Paul at Troas. Eutychus restored to Life.

7 And upon the <sup>1</sup>first day of the week, when the disciples came together to break bread, Paul <sup>2</sup>preached unto them, <sup>3</sup>ready to depart on the morrow; and <sup>4</sup>continued his speech until midnight. 8 And there were many lights in the upper chamber, where they were gathered together. 9 And there sat in a <sup>5</sup>window a certain young man named <sup>6</sup>Eutychus, <sup>7</sup>being fallen into a deep sleep: and as Paul was long preaching, he <sup>7</sup>sunk down with sleep, and fell down from the <sup>8</sup>third loft, and was taken up dead. 10 And Paul went down, and fell on him, and <sup>9</sup>embracing him said, <sup>10</sup>Trouble not yourselves; for his life is in him. 11 When he therefore was come up again, and had <sup>11</sup>broken bread, and eaten, and talked a long while, even till break of day, so he departed. 12 And they brought the <sup>12</sup>young man alive, and were not a little comforted.

<sup>7</sup> *Lit.* Having gone before.

<sup>8</sup> Tense is imperfect = were waiting.

<sup>9</sup> We sailed. Luke now rejoins Paul. He had been left at Philippi on the second missionary journey (xvi. 40) some seven years before (Intro., p. ix.).

<sup>10</sup> Unleavened bread. Paul kept the Passover at Philippi.

<sup>1</sup> First day, *i.e.* at the end of the Jewish sabbath—the evening of our Saturday.

<sup>2</sup> Discoursed with them (note p. 178).

Discoursed. Not a sermon so much as discussion and conversation to solve doubts and clear away difficulties which might be in the minds of the disciples at Troas.

<sup>3</sup> Intending (note, p. 178).

<sup>4</sup> Continued. *Lit.* Prolonged (note, p. 178). Not conveying that Paul wearied out his hearers, but that the points for discussion were so many and so important as to take up a considerable time.

<sup>5</sup> Window. A wooden lattice or door set open because of the heat.

<sup>6</sup> Eutychus. (Intro., p. xlii.).

<sup>7</sup> Overpowered or borne down with deep sleep. Not a careless hearer, but, as Paul went on and on, sleep at last fairly overcame him.

<sup>8</sup> Third loft = third story.

<sup>9</sup> Embracing him. So Elijah to the widow's son at Zarephath (1 Kings xvii. 21), and Elisha to the Shunammite's son (2 Kings iv. 34).

<sup>10</sup> *Lit.* Make ye no ado, *i.e.* do not distress yourselves. So "Why make ye this ado?" (St. Mark v. 39).

<sup>11</sup> Broken the bread, *i.e.* the bread of the Communion service.

Young Man. *Lit.* Lad. (See note 178). Possibly he was brought back into the room.

All would therefore be glad to see him thoroughly recovered.

For instances of raising to life, see p. 44.

## Coast Voyage to Miletus.

13 And we went <sup>1</sup>before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, <sup>2</sup>minding himself to go <sup>3</sup>afoot. 14 And when he met with us at Assos, we took him <sup>4</sup>in, and came to <sup>5</sup>Mitylene. 15 And we sailed thence, and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus. 16 For Paul had determined to sail <sup>6</sup>by Ephesus, <sup>7</sup>because he would not spend the time in Asia: for he <sup>8</sup>hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

<sup>1</sup>*i.e.* before Paul departed from the congregation.

<sup>2</sup>**Minding** = **intending**. Assos is distant from Troas about 20 miles by land and 30 by sea.

<sup>3</sup>**Afoot** or **by land**. (See note, p. 178.)

<sup>4</sup>**In**, *i.e.* on board the ship.

<sup>5</sup>Mitylene (Intro., p. xxx), Chios (p. xxvi), Samos (p. xxxiv), Trogyllium (p. xxxvi), Miletus (p. xxx).

The voyage was a coasting voyage, each night being spent in some harbour. This was the usual manner of the Mediterranean navigation of the time.

<sup>6</sup>**By** = **past**, *i.e.* without stopping there.

<sup>7</sup>**Lit.** That he might have to spend time.

<sup>8</sup>**He was hastening** (tense is imperfect).

It would have been impossible for the Apostle to call at Ephesus and not spend some days there. Such delay might have been fatal to his purpose of arriving at Jerusalem for Pentecost.

## Paul's Charge to the Elders from Ephesus.

17 And from <sup>1</sup>Miletus he sent to Ephesus, and <sup>2</sup>called the <sup>3</sup>elders of the church. 18 And when they were come to him, he said unto them, *a*Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons, 19 Serving the Lord with all <sup>4</sup>humility of mind, and with many tears, and <sup>5</sup>temptations, which befell me by the lying in wait of the Jews: 20 *b*And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you <sup>6</sup>publickly, and from <sup>7</sup>house to house, 21 Testifying both to the Jews, and also to the Greeks, <sup>8</sup>repentance toward God, and faith toward our Lord Jesus Christ. 22 And now, behold, I go

<sup>1</sup>**Miletus**. Paul probably stayed at least three days at Miletus.

<sup>2</sup>**Lit.** Called for, called to him.

<sup>3</sup>**Elders** = presbyter: called "bishops," verse 28.

<sup>4</sup>**Humility** or **Lowliness**, *i.e.* acting as the servant or slave of God.

<sup>5</sup>**Temptations** = **trials** (note, p. 178) which befell me by the plots of the Jews. Therefore Demetrius and his fellow craftsmen were not the only opponents of Paul at Ephesus.

<sup>6</sup>**Publicly**, *i.e.* teaching in the synagogue and the lecture-room of Tyrannus.

<sup>7</sup>**House to house**, *i.e.* meetings of the disciples in private houses.

<sup>8</sup>**Repentance and faith**. The two doctrines that formed the substance of Paul's preaching.

*a* see R.V. comment, p. 161. *b* see R.V. comment, p. 161.

<sup>9</sup>bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: 23 Save that the Holy Ghost <sup>10</sup>witnesseth in every city, saying that bonds and afflictions abide me. 24 <sup>11</sup>*But none of these things move me, neither count I my life dear unto myself*, so that I <sup>12</sup>might finish my course with joy, and the ministry, which <sup>13</sup>I have received of the Lord Jesus, to testify the gospel of the grace of God. 25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, <sup>14</sup>shall see my face no more. 26 Wherefore <sup>15</sup>I take you to record this day, that I am pure from the blood of all men. 27 For <sup>16</sup>*I have not shunned to declare* unto you all the counsel of God. 28 Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you <sup>17</sup>overseers, to <sup>18</sup>feed the church of God, which he hath purchased with his own blood. 29 For I know this, that after my departing shall <sup>19</sup>grievous wolves enter in among you, not sparing the flock. 30 Also <sup>20</sup>of your own selves shall men arise, speaking perverse things, to draw away disciples after them. 31 Therefore watch, and remember, that by the space of <sup>21</sup>three years I ceased not to <sup>22</sup>warn every one night and day with tears. 32 And now, brethren, I commend you to God, and to the word of his grace,

a see R.V. comment, p. 161. b see R.V. comment, p. 161.

<sup>9</sup>**Bound in the spirit.** The Apostle felt an inward compulsion directing his journey to Jerusalem. The phrase does not imply a fore-knowledge of the fate awaiting him.

<sup>10</sup>**Witnesseth or testifieth to me** (see note, p. 178).

<sup>11</sup>So Luther when warned not to go to Worms declared, "I will go thither, though there should be devils on every house-top."

<sup>12</sup>**Lit. May accomplish.** Paul frequently represents the Christian life by the figure of a race. So, "*I have fought a good fight, I have finished my course, I have kept the faith*" (2 Tim. iv. 7).

<sup>13</sup>**Lit. I received from the Lord Jesus** (see note, p. 179), i.e. at the conversion of Paul at Damascus.

<sup>14</sup>**See my face no more.** Paul's conviction at the moment. He did not contemplate further work in Asia. But it is most probable from the Epistles to Timothy and Philemon that Paul did revisit Asia in the interval between his first and second imprisonment at Rome.

<sup>15</sup>**Lit. I testify unto you** (see note, p. 179). The Apostle gives his own testimony and challenges them to refute it.

**The whole counsel of God** = the whole plan of salvation.

<sup>16</sup>**Overseers = Bishops.**

<sup>17</sup>**Feed.** The idea conveyed is "to shepherd," i.e. to govern and guide rather than to instruct.

<sup>18</sup>**Grievous wolves.** The figurative language of the flock and the shepherd. **Wolves** well represent the open enemies or teachers of false doctrines, such as the Judaizers or the Gnostics.

<sup>19</sup>**Of = from among**, such as Hymenæus and Alexander, who "*made shipwreck concerning the faith*" (1 Tim. i. 19, 20); Hymenæus and Philetus, saying "*that the resurrection is past already*" (2 Tim. ii. 17, 18), "*Evil men and seducers shall wax worse and worse*" (2 Tim. iii. 13), "*these also shall wax the truth; men of corrupt minds, reprobate concerning the faith*" (2 Tim. iii. 8). "*False prophets, . . . false teachers . . . denying the Lord that bought them*" (2 Pet. ii. 1).

<sup>20</sup>**Three years.** Paul is speaking in round numbers, but his stay at Ephesus was not much less than three years.

<sup>21</sup>**Warn = Admonish** (see note, p. 179).

which is able to build you up, and to give you an inheritance among all them which are sanctified. 33 I have coveted no man's silver, or gold, or <sup>22</sup>apparel. 34 Yea, ye yourselves know, that <sup>23</sup>these hands have ministered unto my necessities, and to them that were with me. <sup>35</sup>*I have shewed you all things*, <sup>24</sup>how that so labouring ye ought to support the weak, and to <sup>25</sup>remember the words of the Lord Jesus, how he said, <sup>26</sup>It is more blessed to give than to receive. 36 And when he had thus spoken, he kneeled down, and prayed with them all. 37 And they all wept sore, and fell on Paul's neck, and kissed him, 38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they <sup>27</sup>accompanied him unto the ship.

c see R. V. comment, p. 161.

<sup>22</sup> **Apparel.** Oriental wealth largely consisted of costly garments and ornaments.

<sup>23</sup> **These hands.** Holding them out and showing the marks of toil.

<sup>24</sup> Paul not only supported himself while at Ephesus, but also contributed to the support of the poor.

<sup>25</sup> **Remember.** Implies that this saying had formed part of Paul's teaching whilst at Ephesus.

<sup>26</sup> **He = He himself** (the Greek is emphatic). The only saying of Jesus not found in the Gospels, and yet recorded in the New Testament.

<sup>27</sup> The town of Miletus is at some distance from the harbour. The elders accompanied Paul to the ship anxious not to lose one word or look before they were forced to do so.

## Analysis of Paul's Address to the Elders at Ephesus.

### (a) Retrospection.

- (1) Paul's personal life at Ephesus (v. 18, 19).  
He had been the humble slave of the Lord (v. 19).  
He had been sympathetic to tears (v. 19).  
His life had been threatened with violence (v. 19).
- (2) Paul's preaching at Ephesus. It had been—  
Outspoken (v. 20).  
Public, *i.e.* in the synagogue and lecture room (v. 20).  
From house to house.

### (b) Anticipation (v. 22-32).

- (1) Concerning himself (v. 22-27).  
He did not know, but was possessed by the Spirit, and compelled to go to Jerusalem (v. 22).  
But bonds and afflictions awaited him (v. 23).  
But this mattered not, while his life lasted he should be a witness for Jesus (v. 24).  
He should see *them* no more; he had preached the whole Gospel to them; for the future they, not he, would be responsible (v. 25-27).
- (2) Concerning the Church (v. 28-31).  
They had a double duty of watchfulness.
  - (1) As Bishops to nourish the Church, of which they were the pastors (v. 28).
  - (2) To guard against false teachers, who should come both from without and from within (v. 29-31).

## (c) Commendation to God (v. 32-35).

(1) Commends them to God whose grace is sufficient to enable them to perform these duties, and to build up the Church (v. 32).

(2) By his own example shows them how they must conduct themselves. They must work willingly for Christ as he, Paul, had worked among them. Paul shows them how to work as he had worked, not taking nor desiring to take money or goods from his converts, but supporting himself and helping others too by his own labour (v. 33-35).

## Voyage from Miletus to Tyre.

21. And it came to pass that after we were <sup>1</sup>gotten from them, and had launched, we came with a straight course unto <sup>2</sup>Coos, and the day following unto <sup>3</sup>Rhodes, and from thence unto <sup>4</sup>Patara: 2 And <sup>5</sup>finding a ship sailing over unto Phenicia, we went aboard, and <sup>6</sup>set forth. 3 Now when we had <sup>a</sup>discovered <sup>8</sup>Cyprus we left it on the left hand, and sailed into <sup>9</sup>Syria, and landed at <sup>10</sup>Tyre: for there the ship was to unlade her burden. 4 And <sup>b</sup>finding disciples, we tarried there <sup>12</sup>seven days: who said to Paul through the Spirit, that he should not <sup>c</sup>go up to Jerusalem. 5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed. 6 And when we had taken our leave one of another, <sup>d</sup>we took ship; and they returned home again.

<sup>1</sup>Gotten = parted. The idea is of painful separation. "When we had torn ourselves from them."

<sup>2</sup>Coos. Intro., p. xxvii.

<sup>3</sup>Rhodes. Intro., p. xxxii.

<sup>4</sup>Patara. Intro., p. xxxi. The vessel seems to have been under the Apostle's control, so that they could stay wherever and as long as he pleased.

<sup>5</sup>Lit. Having found a ship crossing over. They changed ships at Patara. From Patara to Tyre they made the voyage not by coasting but by running across the open sea.

<sup>6</sup>Set forth. Lit. Set sail.

<sup>7</sup>Discovered. Lit. Come in sight of. The word is a nautical term = when we had sighted.

<sup>8</sup>Cyprus. (Intro., p. xxvii.).

<sup>9</sup>Syria. The general name given to the Eastern shore of the Mediterranean from Cilicia to Egypt.

<sup>10</sup>Tyre. (Intro., p. xxxvi.).

<sup>11</sup>Lit. "having looked up the disciples." These disciples had to be sought for diligently.

<sup>a</sup> see R.V. comment, p. 161. <sup>b</sup> see R.V. and note, p. 179. <sup>c</sup> see R.V. and comment, p. 162. <sup>d</sup> see R.V. and note, p. 179.

<sup>12</sup>Seven days. As at Troas (xx. 6). Obviously for the purpose of attending one, or possibly more than one, meeting of the church for the Lord's supper on the Lord's day. Paul finds that he can easily accomplish his journey to Jerusalem in time for Pentecost, and so he no longer pushes forward with the same haste as he did when all the probable mishaps of a coasting voyage were before him (*Lumby*).

<sup>13</sup>V. 4.—Lit. Not set foot in Jerusalem. The Holy Spirit inspires the disciples to urge Paul "not to go to Jerusalem." Paul of himself says, "I go bound in the spirit unto Jerusalem" (xx. 22). Was Paul self-willed, and his after imprisonment a chastisement for despising the warnings of the Spirit? Or was Paul guided to a decision by that higher inspiration of communion with the Divine Spirit? The latter is most probable. The repeated warnings are evidences of the bitterness of the Jews towards him, and also indicate how universally this bitterness was known.

## Tyre to Cæsarea. Stay at Cæsarea.

7. And when we had finished <sup>1</sup>our course from Tyre, we came to <sup>2</sup>Ptolemais, and <sup>3</sup>saluted the brethren, and abode with them one day. 8 And the next day <sup>4</sup>we that were of Paul's company departed, and came unto <sup>5</sup>Cæsarea: and we entered into the house of <sup>6</sup>Philip the evangelist, which was <sup>7</sup>one of the seven; and abode with him. 9 And the same man had four daughters, virgins, which did <sup>8</sup>prophesy. 10 And as we tarried there <sup>9</sup>many days, there came down from Judæa a certain prophet, named <sup>10</sup>Agabus. 11 And when he was come unto us he took Paul's <sup>11</sup>girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, <sup>12</sup>So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. 12 And when <sup>13</sup>we heard these things both <sup>13</sup>we, and <sup>14</sup>they of that place, besought him not to go up to Jerusalem. 13 Then Paul answered, <sup>15</sup>What mean ye to

<sup>1</sup> Course = voyage.

<sup>2</sup> Ptolemais. (Intro., p. xxxii).  
O.T. Accho. Modern.  
Acre.

<sup>3</sup> Saluted the brethren.  
There was, therefore, a  
Christian community at  
Ptolemais.

<sup>4</sup> (R.V. omits "that were of  
Paul's company.") Whether  
by sea or land is not said.  
As there was a good road to  
Cæsarea, it is probable they  
travelled by land.

<sup>5</sup> Cæsarea. Intro., p. xxv.

<sup>6</sup> Philip the Evangelist.  
(See p. xlvii).

<sup>7</sup> One of the seven. See  
chap. vi. 3. Left at Cæsarea  
twenty-two years previously  
(viii. 40).

<sup>8</sup> Prophecy (See p. 7) here  
= preach, or forth tell,  
not fore tell.

"These daughters, instead of  
resting at home, took upon  
them the hard duty of pub-  
lishing the message of the  
Gospel" (*Lumby*). In the  
Apostolic Church women  
were admitted into the  
service of the ministry of  
the Church.

Examples:

(1) The four daughters of  
Philip the Evangelist at  
Cæsarea.

(2) Phoebe "a servant (=  
deaconess) of the Church  
at Cenchrea" (Rom.  
xvi. 1).

But Paul prohibited women preaching.

(1) At Corinth. "Let your women keep silence in the churches" (1 Cor. xiv. 34).

(2) At Ephesus. "But I suffer not a woman to teach" (1 Tim. ii. 12).

<sup>9</sup> Many days. Long enough for the tidings of Paul's arrival to reach Jerusalem, and for Agabus to come down in consequence.

<sup>10</sup> Agabus (Intro., p. xxxvi.) is the same prophet who at Antioch foretold the famine (xi. 28).

<sup>11</sup> Girdle. The band with which the loose Eastern robe was drawn together at the waist. Paul had laid it aside, and Agabus took it up.

<sup>12</sup> So shall the Jews bind. Paul was imprisoned by the Romans, but the Jews were the cause of the imprisonment.

<sup>13</sup> We. Luke and his (Paul's) travelling companions. For the first time their courage failed, and with tears they besought the Apostle to abandon his purpose.

<sup>14</sup> They. The Christians of Cæsarea, including amongst others, Philip and his daughters.

<sup>15</sup> Lit. What do ye, weeping and breaking my heart? (See note, p. 179.)

Break implies a **weakening** of his purpose. Paul felt himself under the guidance of the Spirit, whose promptings he must obey. It was therefore wrong for them to continue entreaties which so deeply affected him and weakened his determination. The disciples recognize that Paul was acting under the guidance of his Lord when he speaks of "the name of the Lord Jesus," and acquiesce in the purpose of the Apostle when they say, "The will of the Lord be done."

weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. 14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

There are several examples in the Old Testament of symbolical acts like that of Agabus, done to give vividness and force to a prophecy.

- (1) Zedekiah, the son of Chenaanah, made horns of iron and said to Ahab, "*With these shalt thou push the Syrians*" (1 Kings xxii. 11).
- (2) Isaiah walked naked and barefoot as a sign against Egypt and Ethiopia. "*So shall the King of Assyria lead away the Egyptians prisoners and the Ethiopians captives* (Is. xx. 3, 4).
- (3) Jeremiah laid his girdle by the river Euphrates till "*it was marred and profitable for nothing,*" as a sign that the Lord would "*mar the pride of Judah and the great pride of Jerusalem*" (Jer. xliii. 5-9).
- (4) Jeremiah broke a bottle before the people as a sign that the Lord would "*break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again*" (Jer. xix. 10, 11).
- (5) Jeremiah made bonds and yokes and put them on his neck as a sign of the subjugation of Judah by Nebuchadnezzar (Jer. xxvii. 2).
- (6) "*Hananiah the prophet took the yoke from off the prophet Jeremiah's neck and brake it,*" as a sign that God would "*break the yoke of Nebuchadnezzar, King of Babylon, from the neck of all nations within the space of two full years*" (Jer. xxviii. 10, 11).
- (7) Ezekiel drew on a tile a picture of the siege of Jerusalem (Ezek. iv. 1-3).
- (8) Ezekiel cuts off his hair, a third part he burnt with fire, a third part he destroyed by a knife, and a third part he scattered in the wind; as a sign of the judgment of Jerusalem, of whose inhabitants a third part should perish by famine and pestilence, a third part by the sword, and a third should be dispersed (Ezek. v. 1-12).

Our Lord also adopted the same method.

- (1) When He set a little child in the midst of His disciples and said, "*Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven*" (Matt. xviii. 2).
- (2) When He set an example of humility by washing the feet of His disciples (John xiii. 3-16).

### The Journey to Jerusalem.

15 And after those days we took up our <sup>1</sup>carriages and went up to Jerusalem. 16 There went with us also certain of the disciples of Cæsarea, and brought with them one <sup>2</sup>Mnason of Cyprus, <sup>3</sup>an old disciple with whom we <sup>4</sup>should lodge.

<sup>1</sup>Carriages = Baggage. In the English of the A.V. "carriages," meant what a man carried, not as now what carries him. So "*David left his carriage (= baggage) in the hand of the keeper of the carriage (= baggage)*" (1 Sam. xvii. 22).

<sup>2</sup>Mnason (Intro., p. xlvii.). The

Greek form of Manasseh, who had a house in Jerusalem where Paul could lodge.

<sup>3</sup>An early disciple. The word "old" does not refer to the age of the disciple; it indicates that Mnason had been a disciple from the beginning of the Church's history.

<sup>4</sup>Should lodge. Jeru-alem would be crowded at the feast of Pentecost, so by this arrangement Paul and his friends would be saved the trouble of searching for a lodging on their arrival.

## Arrival at Jerusalem. Paul's Reception.

17 And when we were come to Jerusalem, the <sup>1</sup>brethren received us gladly. 18 And the day following Paul went in with us unto <sup>2</sup>James; and all the elders were present. 19 And when he had saluted them, <sup>a</sup>he declared particularly what things God had wrought among the Gentiles by his ministry. 20 And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, <sup>b</sup>how many thousands of Jews there are which believe: and they are all <sup>3</sup>zealous of the law; 21 And <sup>4</sup>they are informed of thee, that thou teachest all the Jews which are among the Gentiles <sup>5</sup>to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the <sup>6</sup>customs. 22 What is it therefore? the multitude must needs come together; for <sup>7</sup>they will hear that thou art come. 23 <sup>8</sup>Do therefore this that we say to thee: We have four men which have a <sup>9</sup>vow on them; 24 Them take, and <sup>10</sup>purify thyself with them, and be at <sup>11</sup>charges with them, that they may shave their heads: and all may know that those things, whereof they were informed, concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law. 25 As touching the Gentiles which believe, we <sup>12</sup>have written and <sup>13</sup>concluded <sup>14</sup>that they observe no such thing, save only

a see R.V. comment, p. 162. b see R.V. note, p. 179.

<sup>10</sup> Purify thyself with them, *i.e.* take the Nazarite Vow for the rest of the period with them.  
<sup>11</sup> Charges for them, *i.e.* pay all their expenses. Each Nazarite at the conclusion of his vow offered two doves or pigeons, a lamb, a ewe lamb, a ram, a basket of unleavened bread, a meat offering, and a drink offering (Numb. vi. 9-12).

<sup>12</sup> *Lit.* We wrote.

<sup>13</sup> Giving judgment or deciding.

<sup>14</sup> R.V. omits "that they observe no such thing, save only."

<sup>1</sup> Brethren. Three sets are mentioned.

(1) The brethren whom Paul met privately at the house of Mnason (*v.* 17).

(2) The elders, the office-bearers of the church who were present at the official reception (*v.* 18).

(3) The multitude, or the general body of Jewish Christians (*v.* 22).

<sup>2</sup> James (Intro., p. xliii.), the Lord's brother. In Jerusalem Paul recognises the precedence of James.

<sup>3</sup> *Lit.* Zealous for the law, *i.e.* Zealots or rigorous maintainers of the ceremonial part of the Mosaic law.

<sup>4</sup> *Lit.* They have been informed concerning thee. See note, p. 179. The tense implies that the opponents of Paul had persistently misrepresented his teaching to the Jews at Jerusalem.

<sup>5</sup> To forsake Moses = to teach that the ceremonies of the Mosaic code were no longer necessary.

<sup>6</sup> Customs = the ceremonial law. The charge against Stephen was that he said "Jesus of Nazareth . . . shall change the customs which Moses delivered us" (*vi.* 14). Paul is now met with the same accusation as that which he himself had brought against Stephen.

<sup>7</sup> Best MSS. read, They will certainly hear that thou art come (see note, p. 179).

<sup>8</sup> Do. To attempt to address them and explain away the charge against him was useless. Better for Paul by some act to show that he was an observer of the ceremonial law.

<sup>9</sup> Vow = the Nazarite Vow (see p. lvi.). It lasted thirty days.

that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.

made to the Gentiles. At the same time he calls upon Paul to show that he too is willing to keep the terms of the compact, and not disparage the customs of the law. For explanation of terms, see note, chap. xv. 20, 21.

James adheres to the terms of the resolution passed by the Council at Jerusalem. He has no desire to withdraw any of the concessions then

### The Riot in the Temple.

26 Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them. 27 And when the seven days were almost ended, the Jews <sup>1</sup>which were of Asia, when they saw him in <sup>2</sup>the temple, stirred up all the people, and laid hands on him, 28 Crying out, Men of Israel, help: <sup>3</sup>This is the man, that teacheth all men everywhere against the people, and the law, and this place: and further brought Greeks also into the temple, and hath <sup>4</sup>polluted this holy place. 29 (For they had seen before with him in the city <sup>5</sup>Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.) 30 And all the city was moved, <sup>6</sup>and the people ran together: and they took Paul, and drew him out of the temple: and forthwith <sup>7</sup>the <sup>8</sup>doors were shut.

#### <sup>1</sup> *Lit.* The Jews from Asia.

See note, p. 179. Many of them would be present at the feast of Pentecost. To them the person of Paul would be familiar.

<sup>2</sup> **The temple.** The court of the women, along the inner wall of which were small chambers set apart for Nazarites whilst fulfilling the last seven days of their vow.

<sup>3</sup> **The accusation against Paul** is that he had spoken against

(1) **The people** = putting Jews on the same footing as mere uncircumcised Gentiles.

(2) **The law** = deriding the law of Moses.

(3) **This place** = blasphemy against the Temple.

Precisely similar accusations were brought against our Lord (Mark xiv. 58), and against Stephen (vi. 13), in which latter Paul himself had joined.

<sup>4</sup> **Polluted** = defiled. For an alien to enter into the Temple was regarded by the Jews as profanation of the Holy Place. (See below).

<sup>5</sup> **Trophimus the Ephesian** (the article is emphatic), whose person would be well known to the Jews from Asia. They had seen him with Paul in the streets of Jerusalem, possibly near the Temple, and took it for granted ("supposed") that Paul had brought him into the Temple.

<sup>6</sup> **Better.** There was a rush of the people, and they laid hold on Paul, so that (1) he might not lay hold on the altar for safety, and (2) that they might not pollute the Temple with his blood.

<sup>7</sup> **The doors were shut.** The act of the Levite gate keepers, to prevent any profanation of the Temple by the riot now commencing.

<sup>8</sup> **Doors.** Between the court of the women and the court of the Gentiles was a wall dividing the two. This is the "*middle wall of partition*" referred to by Paul (Eph. ii. 14). In this wall was a gate with large folding-doors. The Levites shut these doors. On the balustrade of the wall were inscriptions in Greek and Latin forbidding Gentiles to enter by the doors. One recently discovered runs thus:

"No man of alien race is to enter within the balustrade and fence that goes round the

temple, and if any one is taken in the act, let him know that he has himself to blame for the penalty of death which follows."

**The Charge against Paul** was that he had taught the Jews of the Dispersion to whom he had preached in the cities of Asia Minor, Macedonia, and Greece, not to circumcise their children, and not to keep the ceremonial law of the Old Testament.

**The Charge was false, for—**

(1) Paul had circumcised Timothy (xvi. 3).

(2) He himself had taken the Nazarite Vow while in Achaia (xviii. 18).

**His real Teaching.** The Mosaic Covenant had been superseded by the New Covenant, and so circumcision, the seal of the Mosaic Covenant, had become of none effect in the relations between God and man.

"Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God" (1 Cor. vii. 19).

"For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature" (Gal. vi. 15).

But the end of such teaching was to cause circumcision to become a mere badge of national exclusiveness, and not the seal of the covenant between God and man. The fanatical Jews foresaw this, hence their bitter opposition.

**The Nazarite vow: how kept by Paul on this occasion.**

The vow was generally for thirty days, but the Law permitted a man to share the vow if he could find companions who had gone through the prescribed ceremonies, and who permitted him to join their company. This permission was generally granted, if the new comer paid all the expenses of the vow (*i.e.* fees to the Levites and fees for the sacrifices).

[Herod Agrippa did this when he took possession of his kingdom in order to "please the Jews."]

The plan proposed to Paul by the elders was this: that he should join "four men" who were ready to admit him on condition that he paid their expenses. By this plan Paul would only have to keep the last seven days, and thus go through the purification in time for Pentecost.

Verse 26 relates exactly what Paul did:—

**Joined them in the vow** ("purifying himself with them").

**Resided with them in the Temple** ("entered into the Temple") to avoid the chance of ceremonial defilement.

**Formally announced to the temple officials that the completion of the vow would be at a certain time** ("signifying the accomplishment of the days of purification").

### The Chief Captain Rescues Paul.

31 And as they went about to kill him, *atidings* <sup>2</sup>came unto the <sup>3</sup>chief captain of the <sup>4</sup>band, that <sup>5</sup>all Jerusalem was in an uproar. 32 Who immediately took soldiers and centurions, and *abran* <sup>6</sup>down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul. 33 Then the chief captain came near, and <sup>7</sup>took him, and commanded him to be bound with <sup>8</sup>two

*a* see R.V. comment, p. 162.

<sup>1</sup> Were seeking him (see note, p. 179).

<sup>2</sup> Came up to.

<sup>3</sup> Chief captain. Gk. *Chiliarch* (captain of a thousand men) = tribune or prefect; the commander of the Roman garrison.

<sup>4</sup> Band = cohort (1,000 men) one sixth of a legion (6,000 men).

<sup>5</sup> *Lit.* All Jerusalem was in confusion (see note, p. 180).

<sup>6</sup> *Lit.* Ran down upon them.

<sup>7</sup> Took him. *Lit.* Laid hold on him. Implies a formal arrest, *i.e.* not to release

Paul, but to guarantee a formal inquiry into the disturbance.

<sup>8</sup> Two chains. Probably each chain was fastened at one end to the Apostle's arm, and at the other to those of the soldiers who kept guard over him.

chains; and <sup>9</sup>demanded who he was, and what he had done. 34 And some <sup>10</sup>cried one thing, some another, among the multitude: and when he could not know the certainty for the <sup>11</sup>tumult, he commanded him to be <sup>12</sup>carried into the <sup>13</sup>castle. 35 And when he came upon the <sup>14</sup>stairs, so it was, that he was borne of the soldiers for the violence of the people. 36 For the multitude of the people followed after, crying, <sup>15</sup>Away with him.

lift Paul from his legs and carry him in, while the troops lined the staircase on either side. <sup>16</sup>Away with him. The same cry raised at the time of the crucifixion. "Away with this man, and release unto us Barabbas" (Luke xxiii. 18). "Away with him, away with him, crucify him" (John xix. 15).

<sup>9</sup>Demanded. *Lit.* Inquired (note, p. 180).

<sup>10</sup>Some shouted. Very few of the crowd knew themselves why the clamour was raised. Compare the tumult at Ephesus (xix. 32).

<sup>11</sup>Tumult. *Lit.* Uproar.

<sup>12</sup>Carried. *Lit.* Brought or led. Paul had to be carried later on because of the violence of the people (v. 35).

<sup>13</sup>Castle. Tower of Antonia.

<sup>14</sup>Stairs. Leading from the temple court to the tower. The soldiers had literally to

**Tower of Antonia.** A strong building erected by Herod the Great, and named after Mark Antony. It stood on the north side of the Temple, which it overlooked. It was connected with the Temple by two flights of stairs. Herod, and the Romans after him, always kept this castle strongly garrisoned with troops to overawe the Jews. At festival seasons the full complement of troops (band) would be stationed there. The "chief captain" (chiliarch) had instructions to repress any attempt at rioting.

So at the present day Turkish troops kept the peace in Jerusalem at the feast of Easter, and British troops exercise the same duty during the religious festivals in the sacred cities of India.

### Paul obtains Permission to Address the People.

37 And as Paul was <sup>1</sup>to be led into the castle, he said unto the chief captain, <sup>2</sup>May I speak unto thee? Who said, <sup>3</sup>Canst thou speak Greek? 38 Art not thou <sup>4</sup>that Egyptian, which before these days <sup>5</sup>madest an uproar, and leddest out into the wilderness four thousand men <sup>6</sup>that were murderers? 39 But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech

<sup>1</sup>About to be brought (note, p. 180).

<sup>2</sup>*Lit.* May I say something unto thee (note, p. 180).

<sup>3</sup>*Lit.* Dost thou know Greek? (See note, p. 180). The chief captain is surprised to find his prisoner an educated man.

<sup>4</sup>That Egyptian. A false prophet who a short time before had led his followers (30,000 according to Josephus) to the Mount of Olives, declaring that the walls of Jerusalem would fall down at his word.

Felix marched out against the insurgents and dispersed them, but the Egyptians escaped. The chief captain hoped to get promotion by the capture of such a notorious desperado.

<sup>5</sup>*Lit.* Stirred up to sedition (note, p. 180).

<sup>6</sup>*Lit.* Of the assassins. Gk. *Sicarii*, or men armed with a dagger. The term was applied to the cut-throat bands who infested nearly every part of Palestine. The name was given them because they carried daggers hidden in their sleeves. At the feasts they mixed with the crowd, and in the crush stabbed their victims. One of their earliest victims was Jonathan, the high priest.

thee, <sup>7</sup>suffer me to speak unto the people. <sup>40</sup> And when he had given him <sup>8</sup>licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the <sup>9</sup>Hebrew tongue, saying,

- <sup>7</sup>Suffer = give me leave.  
<sup>8</sup>Licence = leave, permission.  
<sup>9</sup>Hebrew language = Aramaic dialect of Palestine, the dialect of the common people. This alone would gain the speaker a hearing. That it did so we know (chap. xxii. 2).

### Paul's Defence to the Jews.

**22.** <sup>1</sup>Men, brethren, and fathers, hear ye my defence which I make now unto you. <sup>2</sup> (And when they heard that he spake in the <sup>2</sup>Hebrew tongue to them, <sup>3</sup>they kept the more silence: and he saith,) <sup>3</sup> I am verily a man which am a Jew, born in <sup>4</sup>Tarsus, a city in Cilicia, yet brought up in this city <sup>5</sup>at the feet of <sup>6</sup>Gamaliel, and <sup>7</sup>taught according to the *perfect* manner of the law of the fathers, <sup>8</sup>and was *zealous towards God*, as ye all are this day. <sup>4</sup> And I persecuted <sup>9</sup>this way <sup>10</sup>unto the death, binding and delivering into prisons both men and women. <sup>5</sup> As also the <sup>a11</sup>high priest doth bear me witness, and all <sup>12</sup>the estate of the elders: from whom also I received letters unto the <sup>13</sup>brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished. <sup>6</sup> And it came to pass, that, as I made my journey, and was come nigh unto Damascus <sup>14</sup>about noon, suddenly there shone from heaven

- <sup>1</sup> Brethren and fathers.  
**Brethren.** His kinsmen addressed in their common mother tongue.  
**Fathers.** The members of the Sanhedrim.  
<sup>2</sup> Hebrew language. Aramaic.  
<sup>3</sup> They were the more quiet. Not merely from cries and shouts, but from all movement.  
<sup>4</sup> Tarsus (Intro., p. xxxv.), Cilicia (Intro., p. xxvi.).  
**For early life of Paul** (Intro. p. lxi.).  
<sup>5</sup> At the feet = taught by Gamaliel. Both teacher and pupil sat, the former on a higher level than the latter.  
<sup>6</sup> Gamaliel (Intro. p. xlii.).  
<sup>7</sup> Taught = instructed (p. 180).  
<sup>8</sup> "Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law a Pharisee; concerning zeal persecuting the Church" (Phil. iii. 5, 6).  
<sup>9</sup> This way, i.e. followers of Christ (see p. 190).  
<sup>10</sup> Unto the death. Stephen's death is the only one mentioned, but many Christians were slain in the persecution in which Saul took part. (See also xxvi. 10,

<sup>a</sup> see R.V. comment, p. 162. <sup>b</sup> see R.V. comment, p. 162.

"When they were put to death I gave my voice against them."

- <sup>11</sup> High priest. Not the one at present holding office, but he who was high priest at the time, and gave Saul his commission to Damascus (ix. 1). **Ananias** was the high priest at the time of Paul's arrest. **Theophilus** was the high priest who gave him the commission.  
<sup>12</sup> Estate of the elders = Sanhedrim. So we call Parliament one of the "estates of the realm."  
<sup>13</sup> Brethren = the Jews in Damascus.  
<sup>14</sup> About noon. The special note of the hour is not given in ix. 3. For comparison of accounts, see p. 40.

a <sup>15</sup>great light round about me. 7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? 8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. 9 And they that were with me saw indeed the light, and were afraid; but they <sup>16</sup>heard not the voice of him that spake to me. 10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. 11 And when I could not see for the <sup>17</sup>glory of that light, being led by the hand of them that were with me, I came into Damascus. 12 And one <sup>18</sup>Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, 13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. <sup>19</sup>And the same hour I looked up upon him. 14 And he said, The God of our fathers <sup>20</sup>hath chosen thee, that thou shouldest know <sup>21</sup>his will, and see that <sup>22</sup>Just One, and <sup>23</sup>shouldest hear the voice of his mouth. 15 For thou shalt be <sup>24</sup>his witness <sup>25</sup>unto all men of what thou hast seen and heard. 16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord. 17 And it came to pass, that, when I <sup>26</sup>was come again to Jerusalem, even while I prayed <sup>27</sup>in the temple, I <sup>28</sup>was in a trance; 18 And saw him saying unto me, Make

<sup>15</sup> **Great light.** The Shechinah, the brightness of the Divine presence, before which the noonday light paled.

<sup>16</sup> **Heard not the voice.** They d.d. not hear it as a voice uttering words, *i.e.* the words spoken to Saul. They were only conscious of a sound around them. So the people said of the voice from heaven speaking to Jesus "*that it thundered*" (John xii. 29).

<sup>17</sup> **Glory of that light.** Far above the brightness of the glare of the Eastern noonday sun, blinding Paul. His eyes never entirely recovered their old strength. Chap. ix. 8 states the fact of blindness. This (a personal) narrative explains the cause.

<sup>18</sup> **Ananias** (Intro. p. xxxvii.) (chap. ix. 10) is there described as a "disciple," but Paul, wishful to conciliate the Jews, describes Ananias as being well known in Damascus by the Jews.

<sup>19</sup> *Lit.* In that very hour.

<sup>20</sup> **Hath appointed thee to know His will** (see note, p. 180), *i.e.* hath set thee apart for special service.

<sup>21</sup> **His will** = not God's plan of salvation, but His will what Paul was to do.

<sup>22</sup> **The Just One = the Righteous One** (see note, p. 186). So Paul was taught by Jesus precisely as the other Apostles. It was on this teaching that Paul based his claim to Apostleship.

<sup>23</sup> **To hear a voice from his mouth** (see note, p. 180).

<sup>24</sup> **A witness for Him** (see note, p. 180). Thus Paul received the same commission as the other Apostles, who were to be "witnesses" (Acts i. 8).

<sup>25</sup> **Unto all men.** Paul avoids mentioning the name "Gentiles" as long as possible.

<sup>26</sup> **Had returned** (see note, p. 180). This visit is the one recorded in Acts ix. 26. Three years elapsed between the conversion and this visit. (For order of events, see p. 43).

<sup>27</sup> **In the Temple.** Another conciliatory phrase. Paul kept to Jewish usage.

<sup>28</sup> **Fell into a trance** (see note, p. 180). See 2 Cor. xii. 1.

haste, and get thee <sup>29</sup>quickly out of Jerusalem: for they will not receive <sup>30</sup>thy testimony concerning me. 19 And I said, <sup>31</sup>Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: 20 And when the blood of thy <sup>32</sup>martyr Stephen was shed, I also was standing by, and consenting unto his death, and <sup>33</sup>kept the raiment of them that slew him.

<sup>29</sup> Quickly. Paul was only fifteen days in Jerusalem.

<sup>30</sup> The Grecian Jews plotted to slay Paul (ix. 29), so the brethren sent him away to Casarea.

<sup>31</sup> The reply of Paul may be:—

(1) A plea that the testimony of himself, a converted persecutor, must have great weight in the city where he was so well known.

(2) An expression of humility acquiescing in a merited reproof, equivalent to saying, "Truth, Lord, but the blame of my testimony not being received by them is mine rather than theirs."

The latter is the more probable.

<sup>32</sup> Stephen thy witness. (See note, p. 180.)

**Martyr** (Gk. *marturos*) = a witness. The word came afterwards to be applied to those Christians, and those only, who bore witness to the truth by their death.

<sup>33</sup> Keeping the garments (see note, p. 181), i.e. keeping guard over the upper garments which they had thrown off for convenience in the act of stoning.

## Analysis of Paul's Defence.

Paul's defence is a simple statement of personal experience, and whilst a defence against the charges formulated against him (xxi. 28) is also an explanation of how Saul the persecutor became Paul the Gentile missionary.

### I. Early Life.

- (1) A Hellenist Jew of Tarsus in Cilicia.
- (2) Educated in Jerusalem by the famous Rabbi Gamaliel.
- (3) Strictly trained as a Pharisee.

### II. Saul the Persecutor. He had done as they were now doing and had gone further, for—

- (1) He had persecuted Christians to the death, bound them and imprisoned them.
- (2) The High Priest and Sanhedrim could testify that they had given him their commission to Damascus to bring Christians thence to Jerusalem for punishment.

### III. Conversion.

- (1) That commission had been overruled by a voice from heaven, the same voice with which their forefathers the prophets had been familiar.
- (2) He had been instructed in the faith of Christ not by a Gentile, but by Ananias, a devout Jew.

### IV. He had come to Jerusalem—

- (1) Where as a devout Jew he had gone to the Temple.
- (2) Then he had received the Divine command to depart from Jerusalem.
- (3) He had pleaded to be allowed to preach to his brethren.
- (4) But the work whereto God had appointed him was to preach to the Gentiles.

**V. Summary.** It was by Divine Revelation that he, a Pharisee of the Pharisees, a strict observer of the Law, than whom none (as they all knew) had been more zealous in persecuting the Christians, had been led to confess the truth of Christianity. It was also by Divine Revelation that he, notwithstanding his own earnest wish to preach to his brethren the Jews, had been sent to the Gentiles.

## Fury of the Jews.

21 And he said unto me, Depart : for I <sup>1</sup>will send thee far hence unto the <sup>2</sup>Gentiles. 22 And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth : for it is not fit that he should live. 23 And as they cried out, and <sup>3</sup>cast off their <sup>4</sup>clothes, and <sup>5</sup>threw dust into the air.

<sup>1</sup> *Lit.* Will send thee forth. Though the commission was given then it was some years before Paul commenced his missionary work.

<sup>2</sup> *Gentiles.* At the hated word which Paul had kept back as long as possible, the pent-up fury of the Jews broke forth. The conclusion of Paul's defence is very similar to that of Stephen's, and but for

the presence of Roman soldiers, the Apostle would have met with a like fate.

<sup>3</sup> **Threw off their garments and cast dust into the air.** (RHEIMS).

<sup>4</sup> **Garments.** The loose upper robe :—(1) so the Apostles “*put their clothes*” on the ass at our Lord's triumphal entry, and “*the multitude spread their garments in the way*” (Matt. xxi. 7, 8),

(2) So at the revolt of Jehu, his fellow conspirators “*took every man his garment and put it under him on the top of the staves*” (2 Kings ix. 13).

It was done either—to allow room for gesticulation ;

or, (2) preparing for the act of stoning, as in the case of Stephen ;

or, (3) shaking their garments as a sign of complete renunciation, as Paul at Corinth (xviii. 6).

<sup>5</sup> **Cast dust.** Symbolical of loathing and contempt. So Shimei cast dust at David (2 Sam. xvi. 13).

**Paul a Prisoner. To be Scourged, but the Order recalled when it is found he is a Roman.**

24 The chief captain commanded him to be brought into the castle, and bade that he should be <sup>1</sup>examined by scourging ; that he might know <sup>2</sup>wherefore they cried so against him. 25 And *as they* <sup>3</sup>bound him with thongs, Paul said unto the <sup>4</sup>centurion that stood by, <sup>5</sup>Is it lawful for you to scourge a man that is a Roman, and uncondemned ? 26 When the centurion heard that, he went and told the chief captain saying, <sup>6</sup>Take heed what thou doest : for this man is a Roman. 27 Then the chief captain came, and said unto him, Tell me, art thou a Roman ? He said,

<sup>1</sup> **Examined by scourging,** *i.e.* tortured him till he confessed.

<sup>2</sup> *Lit.* For what cause they so shouted. (See note p. 181).

<sup>3</sup> **Fastened him to a pillar or whipping-post with leather thongs preparatory to scourging.**

<sup>4</sup> **Centurion that stood by** = the officer deputed to superintend the punishment.

<sup>5</sup> **It was unlawful to scourge a Roman in any case ; it was an aggravation, so to torture him, as slaves were tortured, for the sake of inquiry.**

<sup>6</sup> **What art thou about to do ? for this man is a Roman** (see note p. 181).

<sup>a</sup> see R.V. comment p. 162.

<sup>7</sup>Yea. 28 And the chief captain answered, With a great sum obtained I this <sup>8</sup>freedom. And Paul said, <sup>9</sup>But I was <sup>10</sup>free born. 29 Then straightway they departed from him <sup>10</sup>which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and <sup>11</sup>because he had bound him.

*b* see R.V. comment p. 162.

name; Claudius, a Roman one; and probably assumed when he became a Roman.

<sup>9</sup> His birth at Tarsus did not make Paul a Roman citizen. Therefore, Paul's father or grandfather had received the citizenship; how we cannot tell.

<sup>10</sup> *Lit.* Which were about to examine him (see note, p. 181).

<sup>11</sup> Because he had bound him, *i.e.* to bind him for the purpose of scourging. It was not contrary to law to bind a Roman citizen as a prisoner. Paul was a prisoner in Rome in chains, fastened to a soldier, waiting his trial before Cæsar (xxviii 20).

<sup>7</sup> Yea. The centurion and the captain at once accept Paul's word, because a false claim of this kind being easily exposed and punishable with death, was almost unprecedented.

<sup>8</sup> Freedom. *Lit.* Citizenship. During the Empire, imperial parasites and freedmen were allowed to sell the titles to citizenship.

The name of the chief captain supports this statement. Lysias is a Greek

### The Chief Captain takes Paul before the Sanhedrim.

30 On the morrow, <sup>1</sup>because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their <sup>2</sup>council to appear, and brought Paul down, and set him before them.

<sup>1</sup> *Lit.* Desiring or wishing to know the certainty, *i.e.* the fact, why he was accused.

Failing to get the information by the process of torturing the prisoner, the chief captain now desires to obtain a formal declaration from the Sanhedrim.

<sup>2</sup> Council = Sanhedrim.

### Paul before the Sanhedrim.

23. And Paul, <sup>1</sup>earnestly beholding the council, said, Men and brethren, <sup>2</sup>I have lived in all good conscience before God until this day. 2 And the high priest <sup>3</sup>Ananias commanded them that stood by him <sup>4</sup>to smite him on the mouth. 3 Then said Paul unto him,

<sup>1</sup> Looking steadfastly on (note p. 169) may mean—

(1) The earnest gaze of a person about to speak.

(2) The look of a man never able to see distinctly after the vision on the road to Damascus.

<sup>2</sup> Two great principles in holy living—

(1) To live as always in God's presence, *i.e.* before God.

(2) To act conscientiously *i.e.* in all good conscience.

<sup>3</sup> Ananias. Intro., p. xxxvii.

<sup>4</sup> To strike a speaker is still a common Eastern mode of expressing disapproval of his words. The stroke is usually inflicted with the heel of a shoe.

<sup>5</sup>God shall smite thee, thou <sup>6</sup>whited wall: for sittest thou to judge me <sup>7</sup>after the law, and commandest me to be smitten contrary to the law? <sup>4</sup> And they that stood by said, Revilest thou God's high priest? <sup>5</sup> Then said Paul, I wist not, brethren, that he was <sup>8</sup>the high priest: <sup>9</sup>for it is written, Thou shalt not speak evil of the ruler of thy people. <sup>6</sup> But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, <sup>10</sup>the son of a Pharisee: of the hope and resurrection of the dead I am called in question. <sup>7</sup> And when he had so said, there arose a dissension between the <sup>11</sup>Pharisees and the <sup>12</sup>Sadducees: and the multitude was divided. <sup>8</sup> For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. <sup>9</sup> And there arose a great cry: <sup>13</sup>and the scribes that were of the Pharisees' part arose, and strove, saying, <sup>14</sup>We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God. <sup>10</sup> And when there arose a great dissension, the chief captain, fearing lest Paul <sup>15</sup>should have been pulled in pieces of them, commanded the soldiers to go

<sup>5</sup> God shall smite. Though not, perhaps, intended as a prophecy, these words had a remarkable fulfilment in the murder of Ananias by the Sicarii.

<sup>6</sup> Whited wall = a wall of mud smeared with lime, to look like a stone. The Jews painted their sepulchres white that they might be conspicuous, so that passers-by might avoid the defilement arising from contact with them. Our Lord calls the Pharisees "whited sepulchres" (Matt. xxiii 27), an expression corresponding to that used by Paul, and indicating hypocrisy, viz., a fair outside when all is foul within.

<sup>7</sup> Lit. According to the law.

<sup>8</sup> Lit. Was high priest (there is no article in the original). Three explanations have been given of Paul's words—

(1) That through defective eyesight he did not recognise the high priest.

(2) That he spoke without reflection.

(3) That he spoke ironically = "such a man God's high priest; it cannot be."

<sup>9</sup> Ex. xxii. 28. "Thou shalt not revile the gods, nor curse the ruler of thy people."

<sup>10</sup> A son of Pharisees (Phil. iii. 5). (See note p. 181).

<sup>11</sup> Sadducees. Intro., p. lxxv. Where see full statement of the tenets of both sects.

<sup>12</sup> Pharisees. Intro., p. lxxiv. Where see full statement of the tenets of both sects.

<sup>13</sup> The best MSS. read, And some of the scribes of the Pharisees' part.

<sup>14</sup> According to the best MSS. And what if a spirit hath spoken to him or an angel. (Omit "let us not fight against God.") The temper of the Pharisees was so like that of Gamaliel (v. 39), that it was natural for a copyist to insert the words.

Paul in his speech on the stairs (xxiii.), had alluded to two visions, possibly these scribes remember this.

Paul's allusion to the resurrection may have been—

(1) Part of his address, for the resurrection was the central idea in the Apostolic teaching; or, (2) a skilful design to appeal to the Pharisees, who agreed with him on this point, to listen to what he had to say further.

Chief captain, who must have been near at hand, and who was responsible for the life of a Roman citizen.

<sup>15</sup> Lit. Be torn in pieces by them. The possession of Paul's person had become an object of struggle between the Pharisees and the Sadducees.

down, and to take him by force from among them, and to bring him into the castle.

### The Lord cheers Paul in a Vision.

11 And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

(For Visions see Intro., p. lvii.).

<sup>1</sup> **Stood by him.** As at Corinth (xviii. 9). Not that Paul feared death, but was his work to be cut short, was his great desire to preach the Gospel at Rome to be

frustrated? No—he has the assurance of his Lord that he shall bear witness to Him also at Rome.

<sup>2</sup> *Lit.* Concerning me at Jerusalem.

Jesus assured Paul—

- (1) Of a safe issue out of his present troubles.
- (2) Of the accomplishment of his intention of visiting Rome.
- (3) Of the certainty that however he might be sent thither, he should preach the Gospel and bear testimony there.

So these words upheld and comforted him—

- (1) In the uncertainty of his life from the Jews.
- (2) In the uncertainty of his liberation from prison at Caesarea.
- (3) In the uncertainty of his surviving the storm in the Mediterranean.
- (4) In the uncertainty of his fate on arriving at Rome (*Alford*).

### Plot to Assassinate Paul.

12 And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. 13 And they were more than forty which had made this conspiracy. 14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul. 15 Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would inquire something more perfectly concerning

<sup>1</sup> **R.V.** omits "certain of." These men were probably zealots.

<sup>2</sup> **Curse.** *Lit.* anathematised themselves, *i.e.* invoked God's vengeance upon themselves if they failed to do the work which they bound themselves to accomplish. So the spoil of Jericho is termed "the accursed thing." Paul uses the same expression "If any man preach any other Gospel . . . let him be accursed" (Gal. i. 8, 9).

Absolution for the non-performance of the oath could be obtained from any Rabbi.

<sup>3</sup> **Chief priests and elders,** *i.e.* of the Sadducean party, who were to use their influence in the Council that a request should be sent from the Sanhedrim to the

*a see R.V. comment, p. 163.*

chief captain that Paul should be once more brought before them.

him: and we, or ever he come near, are ready to kill him.

to be the work of fanatics, and thus any suspicion of complicity in the assassination would not fall upon the chief priests and elders.

<sup>4</sup>The plot was simple; the Sanhedrim would apparently give Paul a fair hearing, so that his murder would seem

### The Plot Discovered.

16 And when Paul's 'sister's son heard of their lying in wait, he went and entered into the castle, and told Paul. 17 Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath <sup>2a</sup>a certain thing to tell him. 18 So he took him, and brought him to the chief captain, and said, <sup>3</sup>Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee. 19 Then <sup>4</sup>the chief captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me? 20 And he said, The Jews have agreed to desire thee that thou wouldst bring down Paul to morrow into the council, <sup>5</sup>as though they would inquire somewhat of him more perfectly. 21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with <sup>6</sup>an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee. 22 So the chief captain then let the young man depart, and charged him, See thou tell no man that thou hast shewed these things to me.

<sup>1</sup>The only reference to Paul's relations in the Acts. As Paul lodged with Mnason, it may be inferred that they did not reside permanently in Jerusalem; on the other hand, how would the youth get to know of the plot if he were not intimate in Jerusalem?

Paul is represented as having kinsmen at Rome: "*Salute Andronicus and Junia my kinsmen*" (Rom. xvi. 7). "*Salute Herodion my kinsman*" (Rom. xvi. 11).

<sup>2</sup>*Lit.* Something to tell him.

<sup>3</sup>Paul the prisoner. Though in custody, Paul was allowed to hold free communication with his friends.

*Prayed. Lit. Asked.*

<sup>4</sup>The chief captain treats the communication as confidential.

<sup>5</sup>Another reading gives "As though thou wouldst inquire."

<sup>6</sup>A curse (see v. 14).

*Lit.* The promise (the article is expressed), *i.e.* the one they are coming to ask you to make, *viz.*, to bring Paul before the Council.

Four Plots of the Jews to assassinate Paul:—

1. At Damascus, where the Jews laid a plot to kill him, and he escaped by being let down by the wall in a basket (ix. 23-25).

2. At Corinth, when the Jews laid wait for him as he was about to sail into Syria, and in consequence of the plot Paul altered his route and went through Macedonia (xx. 3).
3. At Jerusalem, where the forty men bound themselves under a curse to kill Paul as he was being brought by the chief captain to appear before the Sanhedrim (xxiii. 12-15).
4. Laying in wait to kill him on the journey from Cæsarea to Jerusalem, if Festus should decide to send Paul to Jerusalem for trial (xxv. 3).

### The Chief Captain decides to send Paul to Cæsarea.

23 And he called unto him two centurions, saying, Make ready two hundred <sup>1</sup>soldiers <sup>2</sup>to go to <sup>3</sup>Cæsarea, and horsemen threescore and ten, and <sup>4</sup>spearmen two hundred, at the <sup>5</sup>third hour of the night; 24 And provide them <sup>6</sup>beasts, that they may set Paul on, and bring him safe unto <sup>7</sup>Felix the governor. 25 And he wrote a letter <sup>8</sup>after this manner: 26 <sup>9</sup>Claudius Lysias unto the <sup>10</sup>most excellent governor Felix sendeth greeting. 27 *This man was <sup>11</sup>taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.* 28 *And when I would have known the cause wherefore they accused him, I brought him forth into their council:* 29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds. 30 And <sup>b</sup>when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and <sup>12</sup>gave commandment to his

a see R.V. comment, p. 163. b see R.V. comment, p. 163.

did not discover that he was a citizen until he was on the point of being scourged without a trial.

#### Notes.—

- (1) Roman contempt for the religious dispute (compare Gallo at Corinth, xviii. 15).
- (2) Roman anxiety for justice according to law.

Every Roman officer reporting a prisoner had to formally state the accusation: Lysias reported—(1) no crime of which to accuse Paul; (2) persistent attempts of the Jews to put Paul, a Roman citizen, to death. This latter ought to be enquired into.

<sup>2</sup>Gave commandment = charging.

<sup>1</sup> Soldiers = the ordinary heavy-armed legionary soldiers.

<sup>2</sup> *Lit.* To go as far as Cæsarea.

<sup>3</sup> Cæsarea. Intro., p. xxv. The residence of the Roman governor, and the seat of chief jurisdiction.

<sup>4</sup> Spearmen. *it.* = graspers by the right hand, and has been rendered—

(1) Military lictors having charge of prisoners.

(2) Spearmen or lancers.

(3) A species of light-armed troops, distinguished from peltastæ and bowmen, who cannot be said to grasp their weapons in the right hand.

<sup>5</sup> Third hour = 9 p.m.

<sup>6</sup> Beasts to mount all the party, not Paul only. It was the object of the chief captain to place Paul beyond the reach of an attack before daybreak.

<sup>7</sup> Felix. Intro., p. lv.

<sup>8</sup> *Lit.* After this form (note, p. 181).

<sup>9</sup> Claudius Lysias (xxiii. 26).

<sup>10</sup> Most Excellent. Also applied to Theophilus (Luke i. 3; Acts i. 1).

<sup>11</sup> Taken = seized, violently arrested.

The chief captain ingeniously claims credit for having rescued a Roman citizen, but omits to state that he

accusers also to lay before thee <sup>13</sup>what they had against him. <sup>14</sup>Farewell.

<sup>13</sup> Best MSS. give "to speak against him before thee," *i.e.* to lay their charges formally before you.

<sup>14</sup> R. V. omits "Farewell."

The large military escort, 200 heavy-armed legionaries, 70 horsemen, and 200 spearmen—470 in all, besides the beasts of burden—prove the high estimate formed by Lysias of the gravity of the crisis and the importance of the prisoner.

The political importance of Paul in the eyes of the Romans appears from the action of Felix in immediately summoning the High Priest and Sanhedrim to Cæsarea—70 miles from Jerusalem—to make good their charge against Paul (*Norris*).

### The Journey to Cæsarea.

**31** Then the soldiers, as it was commanded them, took Paul, and brought him by night to <sup>1</sup>Antipatris. **32** On the morrow they left the horsemen to go with him, and returned to the castle: **33** Who, when they came to Cæsarea, and delivered the <sup>2</sup>epistle to the governor, presented Paul also before him. **34** And when the governor had read the letter, he asked of what province he was. And when he understood that he was of <sup>3</sup>Cilicia; **35** <sup>4</sup>I will hear thee, said he, when thine accusers are also come. And he commanded him to be <sup>5</sup>kept in Herod's <sup>6</sup>judgment hall.

<sup>1</sup> Antipatris. Intro., p. xxii.

<sup>2</sup> 42 miles from Jerusalem, and <sup>25</sup> from Cæsarea. On arrival here they would be practically beyond all danger of pursuit or attack, and the foot soldiers therefore returned to their barracks in the Tower of Antonia, leaving the horsemen to go on with the prisoner.

<sup>3</sup> Epistle = Letter.

V. <sup>34</sup>. To ascertain if he had jurisdiction.

<sup>3</sup> Cilicia. Intro., p. xxvi.

Had been at one time, and perhaps still was, attached to the province of Syria. Felix at once decided that Paul's case came within his authority.

<sup>4</sup> *Lit.* I will hear thy cause.

The verb implies a complete and thorough hearing, in a judicial sense, not merely a listening to what the prisoner had to say. This is in exact accord with the rule of Roman law.

<sup>5</sup> Kept. The verb does not imply close imprisonment. Paul was in safe custody under honourable restraint as "a Roman and uncondemned."

<sup>6</sup> Herod's judgment hall, *i.e.* Palace = prætorium, and may mean—

(1) Palace of a prince.

(2) Tent of a general.

(3) Barracks of soldiers.

Here it is probably the name of a palace which Herod had built for himself, and which was now used as the residence of the governor. If not the actual residence of the governor, it was quite near to it (xxiv. 24-26).

## The Jews accuse Paul before Felix.

24. And after <sup>1</sup>five days Ananias the high priest <sup>2</sup>descended with <sup>3</sup>the elders, and with a certain orator named <sup>4</sup>Tertullus, who <sup>5</sup>informed the governor against Paul. <sup>2</sup> And when he was <sup>6</sup>called forth, Tertullus began to accuse him, saying, *"Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy <sup>7</sup>providence, <sup>3</sup> We accept it always, and in all places, <sup>8</sup>most noble Felix, with all thankfulness. <sup>4</sup> Notwithstanding, that I be not further tedious unto thee, <sup>9</sup>I pray thee that thou wouldest hear us of thy clemency a few words. <sup>5</sup> For we <sup>10</sup>have found this man <sup>11</sup>a pestilent fellow, and a mover of <sup>12</sup>sedition among all the Jews throughout the <sup>13</sup>world, and a ringleader of the sect of the <sup>14</sup>Nazarenes: <sup>6</sup> Who also hath <sup>15</sup>gone about to profane the temple: <sup>16</sup>whom we took, <sup>17</sup>and would have judged according to our law. <sup>7</sup> But <sup>18</sup>the chief captain Lysias came upon us, and with great violence took him away out of our hands, <sup>8</sup> Commanding his accusers to come unto thee: by examining of <sup>19</sup>whom thyself mayest take knowledge of all these things, whereof we accuse him. <sup>9</sup> *And the Jews also <sup>20</sup>assented, saying that these things were so.**

*a* see R.V. comment, p. 163. *b* see R.V. comment, p. 164.

<sup>1</sup> Five days may mean—

(1) After Paul's arrival at Caesarea;

or, (2) after Paul's departure from Jerusalem.

The latter agrees best with the "twelve days" of verse 11.

<sup>2</sup> Descended. *Lit.* Came down, *i.e.* from Jerusalem, the capital, to Caesarea, on the sea coast.

<sup>3</sup> Some MSS. give, With certain elders. Probably those of the Sadducean party.

<sup>4</sup> Tertullus. *Intro.*, p. li.

<sup>5</sup> Informed. A technical term implying a formal indictment.

<sup>6</sup> Called (omit forth) = "when the case was called."

<sup>7</sup> Providence. Tertullus assigns to Felix a quasi-divine attribute. So on the coins and on medals we find "The providence of Caesar."

The quietness of the province had been brought about by the severity of the governor.

<sup>8</sup> Most excellent Felix (see xxiii.). The same title as to Felix (xxiii. 26), as to Theophilus (Luke i. 3), and to Festus (xxvi. 25).

<sup>9</sup> *Lit.* I entreat thee to hear us.

<sup>10</sup> Have found, *viz.* as the result of careful enquiry.

<sup>11</sup> Pestilent fellow = person of wicked life.

<sup>12</sup> Sedition, *i.e.* Insurrections. The very crime that Felix prided himself on repressing.

<sup>13</sup> World = Roman Empire.

<sup>14</sup> Nazarenes. First appearance of the word as a term of reproach to the disciples of Jesus.

<sup>15</sup> Gone about = assayed or attempted (see p. 164).

<sup>16</sup> *Lit.* Laid hold of, *i.e.* by main force. Tertullus represents the tumult in the Temple (xxi. 27-31) as the legal arrest of a grave offender.

<sup>17</sup> R.V. omits from "and would have judged . . . come unto thee."

<sup>18</sup> Tertullus represents the riot as a legal seizure, and the act of the chief captain as an arbitrary exercise of his power.

<sup>19</sup> Whom is singular, and therefore cannot refer to the accusers. Whom may be Paul, but (if we admit the genuineness of v. 7) more probably is Claudius Lysias.

<sup>20</sup> The Jews did more than assent, they reiterated the accusation.

**The accusation against Paul by Tertullus.**

1. An introduction flattering to Felix (*v.* 2, 3, 4).
2. A general charge of immorality, "a pestilent fellow" (*v.* 5).
3. Three specific charges:—
  - (a) That he incited insurrections, "a mover of sedition" (*v.* 5).
  - (b) That he was a heretic: "ringleader of the sect of the Nazarenes" (*v.* 5).
  - (c) That he had committed sacrilege in endeavouring "to profane the Temple" (*v.* 6).

**Object of the Charge.** To induce Felix to hand Paul over to the Jews that they might judge him "according to their law" (*v.* 6).

**Mover of Sedition.** Tertullus might cite the tumults at Thessalonica (*xvii.* 6); at Corinth (*xviii.* 12); at Ephesus (*xxi.* 28).

**Paul's Defence.**

10 Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of <sup>1</sup>many years a judge unto this nation, I do the more cheerfully <sup>2</sup>answer for myself: 11 Because that thou mayest understand, that there are <sup>3</sup>yet but twelve days since I went up to Jerusalem for to worship. 12 And they neither found me in the temple disputing with any man, neither <sup>4</sup>raising up the people, neither in the synagogues, nor in the city: 13 Neither can they prove the things whereof they now accuse me. 14 But this I confess unto thee, that after the way which they call <sup>5</sup>heresy, so <sup>6</sup>worship I the God of my fathers, believing all things <sup>7</sup>which are written in the law and in the prophets: 15 And have hope toward God, which they themselves also <sup>8</sup>allow, that there shall be a resurrection of the dead, both of the just and unjust. 16 And herein do I exercise myself, to have always <sup>9</sup>a conscience void of offence toward God, and toward men. 17 Now after many years I came to bring

<sup>1</sup> Many years = six or seven.

It was now A.D. 58 or 59. Felix was appointed A.D. 52.

**Note**—Paul's frank manliness contrasting strongly with the servile flattery of Tertullus. Paul begins with the one favourable thing he could honestly say of Felix: that he was qualified by many years' experience to judge (*Norris*).

<sup>2</sup> *Lit.* Make my defence.

<sup>3</sup> *Lit.* Not more than twelve days.

<sup>4</sup> *Lit.* Stirring up a crowd.

<sup>5</sup> Heresy = a sect.

<sup>6</sup> **Worship.** *Lit.* Serve, implying more than worship; it implies the notion of a service which a man is bound to pay (*Lumby*). Paul is endeavouring to prove that he had not abandoned the religion of his fathers.

<sup>7</sup> Many MSS. give, Which are according to the law and which are written in the Prophets (see note, p. 181).

**The law and the Prophets** = the whole of the Old Testament Scriptures. Paul asserts his acceptance of them.

<sup>8</sup> **Allow.** *Lit.* Look for. See note, p. 181. Paul states that the doctrine of the resurrection was a funda-

mental article of faith with the Jews. He was therefore a more orthodox Jew than the Sadducees who accused him.

<sup>9</sup> See *xxiii.* 1.

<sup>10</sup> **After many years.** Four years had elapsed since the visit of chap. *xviii.* 2, which had been but brief.

<sup>11</sup>alms to my nation, and <sup>12</sup>offerings. 18  
<sup>13</sup>Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult. 19 Who ought to have been here before thee, and <sup>14</sup>object, if they had ought against me. 20 Or else let these same here say, if they have found any evil doing in me, while I stood before the council, 21 Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

<sup>11</sup> **Alms.** The only mention in Acts of the collections of the Gentile Churches in Macedonia and Achaia often referred to in the Epistles (Rom. xv. 25, 26; 1 Cor. xvi. 1—4; 2 Cor. viii. 1—4).

<sup>12</sup> **Offerings** = sacrifices at the completion of the Nazarite Vow. One so engaged would not be likely to profane the Temple.

<sup>13</sup> **Whereupon, *Lit.* Amidst which (*i.e.* sacrifices) they found me purified in the Temple with no crowd nor yet with tumult: but there were certain Jews from Asia—who ought.** (See note, p. 182).

<sup>14</sup> **Object, *Lit.* Make accusation** (the verb is the same as verses 2, 8, 13).

**Verse 18** agrees with xxi. 27, and shows that it was the Hellenist Jews who had assaulted Paul—as in the case of Stephen (vi. 9—12).

**V. 20.** Or (since the Jews from Asia are not here), let the *e* (Ananias and the elders) themselves (not merely through their advocate Tertullus) say, if they have found any wrong (or according to the oldest MSS.—what wrong they found) in me, while (or when) I stood before the council (Sanhedrim).

**Two classes of accusers—**

- (1) Asiatic Jews, who charge him with disturbance in the Temple. They are not present.
- (2) Sadducean Jews whose only charge against him is that he preaches the doctrine of the resurrection.

**By you or before you** (by change of text) = the Sanhedrim.

**Twelve days made up—**

- 1st day. Arrival at Jerusalem.
- 2nd day. Interview with the elders.
- 3rd day. Beginning of the "seven days of purification."
- 7th day. The "seven days almost ended." The arrest.
- 8th day. Before the council.
- 9th day. Conspiracy—departure by night.
- 10th day. Arrival at Caesarea.

13th. Trial, on the fifth day after the departure from Jerusalem.

According to Jewish reckoning, "after five days" = on the fifth day.

**Paul's defence** is a flat contradiction of all the charges brought against him.

1. Felix having been procurator seven years, would know that Paul had not taken part in any insurrection (v. 10).
2. Having only been a few days in Jerusalem he had not had sufficient time to engage in any plot against the government, even had he been so disposed (v. 11).
3. He had come to worship; had not engaged in discussion; had not gathered a crowd; had not made any disturbance (v. 12, 13).
4. **Heresy.** He did not belong to the sect named, but he still worships the same God, and believes the law and the prophets; therefore he claims the usual toleration granted to other "sects," like the Pharisees and Sadducees (v. 14—16).
5. **Sacrilege.** So far from having profaned the Temple, he was engaged in one of its strictest ceremonies at the time of his arrest (v. 17, 18).
6. He appeals to a well-known principle of Roman law, that the accusers should be those (*i.e.* the Asiatic Jews) who had seen the offence (v. 19).
7. If the Sanhedrim ("these same here," v. 20) are his accusers, let them say what they know. Was he found guilty of any crime when before them? Of none, unless it be a crime to believe in the resurrection, a doctrine which (v. 15) they themselves allow (v. 20, 21).

## The Trial Adjourned.

22 And when Felix heard these things, having more <sup>1</sup>perfect knowledge of <sup>2</sup>that way, he deferred them, and said, When Lysias the chief captain shall come down, <sup>3</sup>I will know the uttermost of your matter.

have contributed something to his knowledge. Compare his knowledge with the ignorance of Festus (xxv. 19).

<sup>3</sup>I will determine or decide fully (see xxiii. 15, xxv. 21).

<sup>1</sup>Perfect = exact.

<sup>2</sup>That way = the way, i.e. the Christian religion.

Felix had been long enough in Judæa to know who the Christians were and what they believed. His wife, Drusilla, a daughter of Herod Agrippa I., may

## Paul a Prisoner Two Years at Cæsarea.

23 And he commanded <sup>1</sup>a centurion <sup>2</sup>to keep Paul, and to let him have <sup>3</sup>liberty, and that he should forbid none of his acquaintance to minister or come unto him. 24 And after certain days, when Felix came with his wife <sup>4</sup>Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in <sup>5</sup>Christ. 25 And as he reasoned of <sup>6</sup>righteousness, <sup>7</sup>temperance, and <sup>8</sup>judgment to come, Felix <sup>9</sup>trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. 26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him. 27 But after two years <sup>10</sup>Porcius <sup>11</sup>Festus came into Felix' room: and Felix, <sup>12</sup>willing to show the Jews a pleasure, left Paul bound.

friends of Paul would pay liberally for his release; he had noted that Paul had gathered contributions for the Jews in Jerusalem (v. 17).

<sup>10</sup>i.e. Felix was succeeded by Porcius Festus.

<sup>11</sup>Porcius Festus. Intro., p. liv.

<sup>12</sup>Lit. Desiring to gain favour with the Jews. Gk. = wishing to deposit favours with the Jews, i.e. to place them under obligations to him.

Bound, i.e. withdrew his former indulgence, and put him in bonds, anxious to gain the goodwill of the Jews.

Two years. For the occupation of Paul during this period, see Intro., p. xiii.

<sup>1</sup>The centurion. Either one of the two sent by Lysias (xxiii. 23), or the one who had the special charge of prisoners waiting for trial.

<sup>2</sup>To keep in charge or custody.

<sup>3</sup>Indulgence. Paul was in libera custodia, not chained to a soldier, and was allowed many indulgences.

<sup>4</sup>Drusilla. Intro., p. liv.

<sup>5</sup>Or Christ Jesus.

The judgment to come (the article is expressed).

<sup>6</sup>Righteousness = uprightness. Felix was tyrannical, had taken bribes, was an unjust ruler.

<sup>7</sup>Temperance = self-control. Felix was a man of profligate character, and was at the time living in adultery with Drusilla.

<sup>8</sup>Judgment. Felix was of a superstitious character.

<sup>9</sup>Trembled. Lit. Was terrified. The original denotes the inward feeling, not the outward sign of alarm.

Lit. Money would be given him. His avarice mastered him. He hoped that the

Felix was recalled by Nero in consequence of the complaints made by the Jews against his

tyranny, avarice and cruelty. His accusers followed him to Rome. He lost his province, but the influence of his brother Pallas availed, however, to save him from any further punishment. He was deposed A. D. 60.

### Paul before Festus. He Appeals to the Emperor.

25. Now when Festus was <sup>1</sup>come into the province, after three days, he <sup>2</sup>ascended from Cæsarea to Jerusalem. <sup>2</sup> Then the <sup>3</sup>high priest and the chief of the Jews <sup>4</sup>informed him against Paul, and besought him, <sup>3</sup> And <sup>5</sup>desired favour against him, that he would send for him to Jerusalem, <sup>6</sup>laying wait in the way to kill him. <sup>4</sup> But Festus answered, that Paul <sup>7</sup>should be kept at Cæsarea, and that he himself <sup>8</sup>would depart shortly thither. <sup>5</sup> Let them therefore, said he, *which among you <sup>9</sup>are able, go down with me, and accuse this man if there be <sup>10</sup>any wickedness in him.* <sup>6</sup> And when he had tarried among them more than <sup>11</sup>ten days, he went down unto Cæsarea; and the next day sitting on the judgment seat commanded Paul to be brought. <sup>7</sup> And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous <sup>12</sup>complaints against Paul, which they could not prove. <sup>8</sup> While he answered for himself, <sup>13</sup>Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, <sup>14</sup>have I offended any thing at all. <sup>14</sup> <sup>9</sup> But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? <sup>10</sup> Then said Paul, <sup>15</sup>I

*a* see R.V. comment, p. 164.

against Jewish law, and guarantees that he, Festus, will see that Paul has a fair trial. <sup>15</sup> *Lit.* I am standing before Cæsar's judgment seat = I have been and am standing. Paul declines the trial at Jerusalem—(1) because Festus had shown partiality in making the proposition; and (2) because he did not intend to expose himself to the danger of assassination.

<sup>1</sup> A. D. 60.

<sup>2</sup> Went up. From the coast to the capital.

<sup>3</sup> *Lit.* The chief priests and the principal men.

<sup>4</sup> Informed = laid a charge in a legal manner.

<sup>5</sup> Desired favour. They hoped that the new governor would be influenced by their position as chief men of the nation to bring Paul to Jerusalem for trial.

<sup>6</sup> The old plan of assassination. This is the fourth time : =

1. At Damascus (xi. 23, 24).

2. At Corinth (xx. 3).

3. At Jerusalem (xxiii. 21).

4. Now at Cæsarea.

<sup>7</sup> *Lit.* Paul was kept (*i. e.* in custody). Festus declines to take the case otherwise than in the regular course.

<sup>8</sup> *Lit.* Was about to depart.

<sup>9</sup> Are able. Does not refer to their ability to lay an accusation, but to the character of those who should go down, *i. e.* they must be men of power and influence, not paid advocates like Tertullus.

<sup>10</sup> *Lit.* Anything amiss.

<sup>11</sup> Many MSS. give, not more than eight or ten days.

<sup>12</sup> The charge: are not stated, but from Paul's answer it is evident they were the three made before Felix.

*Heresy, sacrilege, and sedition* (xxiv. 5-21).

<sup>13</sup> A distinct denial of all charges brought against him.

<sup>14</sup> Desiring to gain favour (see xxiv. 27). The proposition of Festus practically acquits Paul. There was no case against him under Roman law. Festus proposes that Paul should go to Jerusalem to be tried on the charges of offence

stand at Cæsar's judgment seat, where I <sup>16</sup>ought to be judged: to the Jews have I done no wrong, as thou very well knowest. **11** For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, <sup>17</sup>no man may deliver me unto them. <sup>18</sup>I appeal unto Cæsar. **12** Then Festus, when he had conferred with the <sup>19</sup>council, answered, Hast thou appealed unto Cæsar? unto <sup>20</sup>Cæsar shalt thou go.

local and provincial courts; it was one of the most valued and important of the privileges attached to Roman citizenship.

Paul claims his Roman citizenship three times—

(1) At Philippi when beaten by the magistrates (xvi. 37).

(2) To the chief captain at Jerusalem when about to be scourged (xxii. 25).

(3) Before Festus when in danger of being handed over to the Jews (xxv. 11).

<sup>19</sup>Council. The legal assessors appointed to assist the procurators in all provincial courts.

<sup>20</sup>To Cæsar shalt thou go. The first step in the fulfilment of the promise of his Lord as vouchsafed him in the vision in the Castle of Antonia, "So must thou bear witness also at Rome" (xxiii. 11).

Cæsar = Nero. Neither Cæsar nor Augustus (xxv. 21) was a proper name of individual emperors. The former was the family or surname of the first twelve occupants of the imperial throne, and was adopted as a title by their successors. From it is derived the "Kaiser" of Germany, and the "Czar" of Russia. "Augustus" was also a title assumed by all the emperors; this title was first given to Octavianus, the nephew and successor of Caius Julius Cæsar, and the first emperor. It would correspond to the modern "Imperial Majesty" whoever might be on the throne.

<sup>16</sup>Ought. Because I am a Roman citizen.

<sup>17</sup>Lit. No man can give me up (see note, p. 182), i. e. as a favour to my accusers, as in margin "Grant me by favour."

<sup>18</sup>I appeal. *Appello*. When this word was uttered all proceedings were suspended. The case was out of the jurisdiction of the governor. Festus could neither punish nor release him now; only send him to the capital as speedily as possible.

This right of appeal protected a Roman citizen from tyrannical and unjust decisions in

## Agrippa Visits Festus. The Governor Consults the King about Paul.

**13** And after certain days <sup>1</sup>king Agrippa and <sup>2</sup>Bernice <sup>3</sup>came unto Cæsarea to salute Festus. **14** And when they had been there many days, Festus <sup>4</sup>declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix: **15** About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have <sup>5</sup>judgment

<sup>1</sup>Agrippa. Herod Agrippa II. Intro., p. liv.

<sup>2</sup>Bernice. Intro. p. liv.

<sup>3</sup>A formal visit of recognition to the new governor.

<sup>4</sup>Lit. Laid Paul's case before the king. Probably thinking that Agrippa, from his knowledge of the Jews and their religion, might be able to enlighten him on the position of Paul who, though a Jew and professing reverence for the Law and the Temp'le, was yet accused by his countrymen.

<sup>5</sup>Judgment, or asking for sentence against him. See note p. 182. The Jews had evidently made two proposals to Felix—(1) that he should condemn Paul without trial (v. 15); (2) that he should bring Paul to Jerusalem for trial, then intending to have him assassinated on the road (v. 20).

against him. 16 To whom I answered, It is not the <sup>6</sup>manner of the Romans <sup>7</sup>to deliver any man to die, before that he which is accused have the accusers face to face, and have <sup>8</sup>licence <sup>9</sup>to answer for himself concerning the crime laid against him. 17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be <sup>10</sup>brought forth. 18 Against whom when the accusers stood up, they brought <sup>11</sup>none accusation of such <sup>12</sup>things as I supposed: 19 But had certain questions against him of their own <sup>13</sup>superstition, and of <sup>14</sup>one Jesus, which was dead, whom Paul affirmed to be alive. 20 And because <sup>15</sup>I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters. 21 But when Paul had appealed to be reserved unto the <sup>16</sup>hearing of <sup>17</sup>Augustus, I commanded him to be kept till I might send him to Cæsar. 22 Then Agrippa said unto Festus, <sup>18</sup>I would also hear the man myself. To morrow, said he, thou shalt hear him.

<sup>6</sup> Manner = Custom.

<sup>7</sup> *Lit.* To give up any man. (See note, verse 11).

<sup>8</sup> Licence = opportunity. *Lit.* place.

<sup>9</sup> To make his defence.

<sup>10</sup> *Lit.* To be brought (omit forth) = brought into court for trial.

<sup>11</sup> No charge.

<sup>12</sup> Many MSS. give "Evil things."

<sup>13</sup> Religion.

<sup>14</sup> One Jesus. An indication that Paul's defence had been much fuller in detail than is recorded, either before Felix (chap. xxiv.), or before Festus (chap. xxv.).

<sup>15</sup> I doubted. I was perplexed. (See p. 185). And so Festus appeals to Agrippa, who, being a Jew, may be able to explain the points at issue.

<sup>16</sup> Kept for the decision or judgment.

<sup>17</sup> Augustus. See note, v. 12.

<sup>18</sup> *Lit.* I also could wish (the Gk. *lit.* = "I was wishing," R.V. margin "was wishing") to hear the man. The marginal rendering is best and implies that Agrippa had heard of Paul, and had been wishful for some time to hear him.

### Assembly of the Court.

23 And on the morrow, when Agrippa was come, and Bernice, with great <sup>1</sup>pomp, and was entered into the place of hearing, with the <sup>2</sup>chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

<sup>1</sup> Pomp. Compare xii. 21— "Herod arrayed in royal apparel." The son follows in the steps of the father in a display of pride in the very city that had witnessed the terrible punishment for the same sin (xii. 23).

<sup>2</sup> Chief captains. Gk. *chiliarchs* = the prefects of the Roman cohorts (xxi. 31).

*Lit.* Brought in. See verse 17, *i.e.* into the presence of Festus and Agrippa.

## Address of Festus.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have <sup>1</sup>dealt with me, both at Jerusalem, and <sup>2</sup>also here, crying that he ought not to live any longer. 25 But when I found that he had committed nothing worthy of death, and that he himself hath appealed to <sup>3</sup>Augustus, I have determined to send him. 26 Of whom I have no certain thing to write unto <sup>4</sup>my Lord. Wherefore I have brought him forth <sup>5</sup>before you, and <sup>6</sup>specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write. 27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.

<sup>1</sup> Dealt. *Lit.* made suit or application to me (see p. 182).

<sup>2</sup> Also here. Evidently the Jews at Cæsarea had taken part in the proceedings against Paul, and had vehemently called for sentence of death.

<sup>3</sup> Augustus or the Emperor.

<sup>4</sup> My Lord. Meaning Nero. (Gk. *kyrios*, Lat. *dominus*). A title declined by Augustus and Tiberius, but assumed by Caligula and Nero.

<sup>5</sup> Before you. Addressed to the "chief captains and principal men" (v. 23).

<sup>6</sup> Specially before thee = Agrippa, as one likely to clear up the difficulty Festus was in with respect to what charge he should prefer against Paul. Festus was in a difficulty of his own making.

The case against Paul had broken down (xxv. 18—25). It was therefore the duty of Festus to release the prisoner. He had not done so. He must now state to the Emperor why he had not released Paul. It was on this point that he desired the advice and co-operation of Agrippa (verse 26), and the laying of the case before Agrippa enables us to gather the nature of the intended report, viz.: that the charge against the prisoner was a matter concerning the Jewish religion, a religion licensed under the Roman law, and therefore questions relating to it must come under the jurisdiction of a Roman court, but that he himself was unable to judge whether the new way (Christianity) was legal as a form of the Jewish religion, or was illegal and therefore punishable. But it is clear that Festus saw that this report might be regarded as an insufficient justification of his conduct in not at once releasing Paul, and that it might get him into difficulties at Rome. Truly the procurator was perplexed.

## Paul's Defence before Agrippa.

26. Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and <sup>1</sup>answered for himself: 2 I think myself happy, king Agrippa, because <sup>2</sup>I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: 3 Especially <sup>3</sup>because I know thee to be expert

<sup>1</sup> *Lit.* And made his defence.

<sup>2</sup> *Lit.* That I am to make my defence before thee.

<sup>3</sup> *Lit.* Because thou art expert. Agrippa had been brought up as a zealous Jew.

in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. 4 My manner of life from my youth, which was 'at the first among mine own nation at Jerusalem, know all the Jews; 5 Which knew me from the beginning, if they 'would testify, that after the most 'straitest sect of our religion I lived a Pharisee. 6 And now 'I stand and am judged for the hope of the promise made of God unto our fathers: 7 Unto which promise our 'twelve tribes, instantly serving God day and night, 'hope to come. For which 'hope's sake, king Agrippa, I am accused of the Jews. 8 *Why should it be thought a thing incredible with you, that God should raise the dead?* 9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. 10 Which thing I also did in Jerusalem: and many of the 'saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my 'voice against them. 11 And I punished them oft in every 'synagogue, and 'compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto 'strange cities. 12 Where-

a see R.V. comment, p. 164.

ity delegated by that body. That Paul can thus speak of the Sanhedrim as passing judicial sentences of death, proves that the Romans had not deprived the Jews of the power of inflicting capital punishment (see p. lx).

Paul gives three particulars about the persecution—

(1) The Christians were put to death.

(2) They were punished in the synagogues by the Jewish authorities (Part I., p. 43).

(3) The persecution was conducted in other cities besides Jerusalem.

14 **In every synagogue.** Going from one to another, and making close search for Christians. 15 *Lit.* I endeavoured to make them blaspheme. *I.e.* made repeated attempts without success, as denoted by the imperfect tense. If Paul had been successful the aorist tense would have been used.

16 **Strange, i.e. Foreign.** Cities outside the country of the Jews proper. The mission to Damascus was not a solitary instance.

4 *Lit.* From the beginning. Though Paul was born at Tarsus, he was educated in Jerusalem and spent his early life there.

5 **Would testify = are willing to testify.**

6 **Straitest = strictest,** the most rigid or most precise.

7 **Stand here to be judged.** *Lit.* Stand here being judged.

8 **Twelve tribes.** The Jews in Judæa and those of the dispersion also. So James dedicates his Epistles to "*the twelve tribes which are scattered abroad*" (James i. x). The Jews represented the twelve, not the two, tribes. So Anna the prophetess was of the tribe of Asher (Luke ii. 36).

9 **Instantly (see xii. 5). Earnestly.**

10 **Hope to attain.**

11 Paul made the resurrection of Jesus the foundation of his preaching. The Jews declared Jesus to be dead. Paul "*affirmed to be alive*" (xxv. 19).

**Hope = the coming of the Messiah,** to which all Jews looked with expectancy. Therefore the Jews accuse Paul of doing what all Jews were doing. Could anything be more inconsistent?

12 **Saints (Lat. sanctus = set apart).** The term as applied to the believers in Jesus, appears first in ix. 13, when Ananias says of Paul, "*How much evil he hath done to thy saints at Jerusalem.*"

13 **Voice. Lit. Vote (see p. 182).** Therefore Paul must have been a member, either of the Sanhedrim or of some tribunal exercising authority

upon as I went to Damascus with <sup>17</sup>authority and commission from the chief priests, <sup>13</sup> At <sup>18</sup>mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. <sup>14</sup> And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the <sup>19</sup>pricks. <sup>15</sup> And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. <sup>16</sup> But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a <sup>20</sup>witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; <sup>17</sup> <sup>21</sup>Delivering thee from the <sup>22</sup>people, and from the Gentiles, unto whom now I send thee, <sup>18</sup> <sup>23</sup>To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. <sup>19</sup> Whereupon, O king Agrippa, <sup>24</sup>I was not disobedient unto the heavenly vision: <sup>20</sup> But shewed first unto them of Damascus, and at Jerusalem, and throughout all the <sup>25</sup>coasts of Judæa, and then to the Gentiles, that they should

conversion and repentance, resulting in pardon and salvation through faith in Christ.

<sup>24</sup> No more kicking against the pricks, no further resistance to God's will.

<sup>25</sup> Coasts = Country.

The exact order of Paul's work, viz. :—

(1) Damascus (ix. 20-23).

(2) Jerusalem and all the land of Judæa (ix. 29, 30).

(3) Gentiles. For Paul, sent to Tarsus (ix. 30), remained there till summoned to Antioch by Barnabas (xi. 25).

<sup>17</sup> *Lit.* The authority and commission. Paul had gone as a special commissioner.

<sup>18</sup> *Mid-day.* The light overpowered the mid-day glare of an Eastern sun, a clear evidence of its supernatural nature.

<sup>19</sup> *Pricks = Goad.* An old and familiar Jewish proverb. The "pricks" are the goad used to spur oxen. The goad did but prick the more sharply the more the oxen struggled against it. The meaning of the proverb, therefore, is that it is useless to resist a power, superior to our own, and that the more we resist the more we shall suffer for resistance.

The pricks in Saul's case were the prickings of his conscience, roused perhaps by such events as the counsel of Gamaliel, the martyrdom of Stephen, or the conduct of the Christians whom he had led to prison.

<sup>20</sup> *Witness.* This constituted Paul's commission to be an Apostle, a position he constantly claims (1 Cor. ix. 1, xv. 8). The call is given on three occasions:—

(1) As Paul lay on the ground during the vision;

(2) In the words of Ananias (ix. 15);

(3) In the vision in the Temple (xxii. 17-21).

<sup>21</sup> *Delivering,* i.e. though Paul might have to suffer persecution both from Jew and Gentile, he had the promise of his Lord that he should be saved from their hands.

<sup>22</sup> *People = Israel.*

<sup>23</sup> *To open their eyes, that they may turn* (according to the best MSS.), i.e. enlightenment and conviction first, to be followed by

repent and turn to God, and do works <sup>26</sup>meet for repentance. 21 For these causes the Jews <sup>27</sup>caught me in the temple, and <sup>28</sup>went about to kill me. 22 Having therefore obtained help from God, I continue unto this day, witnessing both to <sup>29</sup>small and great, saying none other things than those which the <sup>30</sup>prophets and Moses did say should come: 23 *a*That Christ should suffer, and that he should be the first that should rise from the dead, and should shew <sup>31</sup>light unto the people, and to the Gentiles.

*a* see R.V. comment, p. 164.

with which the thought of a suffering Messiah first struck Peter. So Paul addressing Jews has to prove:—

- (1) That a suffering Messiah was a possible thing.
- (2) That he is divinely appointed to suffering.
- (3) That being the first-fruits of the resurrection from the dead, he will proclaim light to the Jewish people and to the Gentiles.

For comparison of the three accounts of Paul's vision on the road to Damascus, see p. 40. The new features given here are:—

1. It was "mid-day."
2. The light was "above the brightness of the sun."
3. The light shone not only round about Paul, but also about those who journeyed with him.
4. They all fell to the earth.
5. The words of Jesus were in the "Hebrew tongue."
6. The actual words are given "It is hard for thee to kick against the pricks."
7. A full account of the commission to be an Apostle.

### Analysis of Paul's Defence.

**Introduction.**—An expression of pleasure at the opportunity afforded him of making a statement to one so well versed in the Jewish laws and customs as King Agrippa (v. 1-3).

- I. (1.) His early life, a strict Pharisee (v. 4, 5).
- (2.) His present condition. Now an accused man, because he believes that the Messiah has come (v. 6, 7).
- II. (1.) What his belief as regards the Messiah formerly was (v. 8, 9).
  - (a) A bitter opponent of the Christians (i.e. those who held the views I now hold) (v. 9, 10).
  - (b) Shutting them in prison by the authority of the chief priests (v. 10).
  - (c) Giving my vote to put them to death (v. 10).
  - (d) Superintending punishments in the synagogues (v. 11).
  - (e) Forcing Christians to abjure their faith and recant (v. 11).
  - (f) Persecuting them in other cities, even to Damascus (v. 11).
- (2) Whence the change?
  - (a) He was journeying to Damascus, bent on further persecution (v. 12, 13).
  - (b) Jesus appeared to him in a heavenly vision (v. 14, 15).
  - (c) Commanded him to be his minister and witness (v. 16).
  - (d) Promised him deliverance from his enemies, whether Jews or Gentiles (v. 17, 18).

<sup>26</sup> Worthy of repentance.

<sup>27</sup> Seized me = violently and illegally.

<sup>28</sup> Went about, i.e. attempted or assayed.

<sup>29</sup> Small and great. Men of every rank, peasant and prince.

<sup>30</sup> Prophets and Moses. The whole Old Testament Scripture.

<sup>31</sup> Gentiles. Comp. Song of Simeon, "A light to lighten the Gentiles, and the glory of thy people Israel" (Luke ii. 32).

The Jews had so fixed their thoughts on the prophetic visions of the glories of the Messianic kingdom, that they could not conceive of a suffering Saviour. "Be it far from thee, Lord" (Matt. xvi. 22) expresses the horror

- III. So now Paul is no longer a persecutor, but a preacher of Jesus and His Gospel in Damascus, in Jerusalem, in Judæa and in all Gentile lands (v. 19, 20).
- IV. For this reason, *i.e.* because he preached that the Messiah had already come, the Jews sought his life (v. 21).
- V. But he was only teaching what the Old Testament Scriptures taught (v. 22) viz. —
- (1) That Christ must suffer, *i.e.* the idea of a grand earthly Messianic kingdom was erroneous, the Jews must look for a suffering Saviour; so their Scriptures taught (v. 23).
  - (2) But the Christ should rise again (v. 23).
  - (3) And then, *i.e.* when having risen, should be the Saviour of Jew and Gentile (v. 23).

### Festus Interrupts.

24 And as <sup>1</sup>he thus spake for himself, Festus said with a loud voice, Paul, thou art <sup>2</sup>beside thyself; <sup>3</sup>much learning doth <sup>4</sup>make thee mad.

<sup>4</sup>*Lit.* Turns thee round, or drives thee to madness.

<sup>1</sup>He thus made his defence. Probably quoting from the Old Testament in support of his argument.

<sup>2</sup>Mad.

<sup>3</sup>*Lit.* The much learning = thy much learning.

### Appeal by Paul to Agrippa.

25 But he said, I am not mad, <sup>1</sup>most noble Festus; but speak forth the words of <sup>2</sup>truth and soberness. 26 For <sup>3</sup>the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was <sup>4</sup>not done in a corner. 27 King Agrippa, believest thou the prophets? I know that thou believest. 28 Then Agrippa said unto Paul, <sup>a</sup> <sup>5</sup>Almost thou persuadest me to be a Christian. 29 And

*a* see R.V. and comment, p. 164 (for v. 28, 29).

<sup>1</sup>Most excellent Festus.

<sup>2</sup>Truth and soberness.

Enthusiastic Paul certainly was; but it was enthusiasm inspired by the truth of his convictions: the convictions of a sound mind, the very opposite of madness.

<sup>3</sup>Agrippa's knowledge would be twofold—

(1) He knew the Old Testament Scriptures, and that they spoke of the life, crucifixion and resurrection of Jesus.

(2) He knew that there were communities of Jews holding the belief that the Christ had come, and that He had suffered and risen from the dead.

<sup>4</sup>Not done in a corner. Of Jesus the Pharisees said, "The world is gone after him." At Thessalonica the declaration is made "These that have turned the world upside down are come hither also" (xvii. 6).

The words of Paul do not imply that Agrippa followed the Scriptures as a rule of life. But as one anxious to please the Jewish nation, the king could give no other answer to the question than that which the Apostle himself supplies.

<sup>5</sup>Not as the commonly accepted interpretation "nearly thou art persuading me," etc., but the words are spoken scornfully. "Almost" = in a little, "in a trice" (*Wordsworth*). "With small persuasion" (*Alford*). "Thou art persuading me (a king) to become a Christian." *i.e.* to forfeit perhaps fortune, rank, and royal title to become a disciple of the despised Nazarene, and it may be to become an outcast and prisoner like thyself. You may have been suddenly converted by a heavenly vision, but I am not so easily convinced.

Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except <sup>6</sup>these bonds.

him holding up his chained wrist as he spoke these words.

<sup>6</sup>These bonds. It is evident that the Apostle had been brought into court chained, after the Roman fashion, to the soldier who kept guard over him. One can imagine

### Paul to be sent to Rome.

30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and <sup>1</sup>they that sat with them: 31 And when they were gone aside, <sup>2</sup>they talked between themselves, saying, This man doeth nothing <sup>a</sup>worthy of death or of bonds. 32 Then said Agrippa unto Festus, <sup>3</sup>This man might have been set at liberty, if he had not appealed unto Cæsar.

declared of our Lord "*I find in him no fault at all*" (John xvii. 38). But for the appeal to Cæsar, Paul would have been released, and thus again exposed to the conspiracies of the Jews. The appeal secured him a safe voyage to Rome under Roman protection.

<sup>1</sup>They that sat with them, *i.e.* the chief captains and principal men of Cæsarea (xxv. 23).

<sup>2</sup>Evidently the decision was unanimous.

<sup>3</sup>Festus had already declared that Paul "**had committed nothing worthy of death**" (xxv. 25) against the Roman law. Agrippa now acquits the Apostle of any breach of the Jewish law. Thus Paul is declared innocent on all counts. So Pilate declared

## Paul sets sail for Rome.

This chapter stands almost alone in ancient literature for vividness and unimpeachable accuracy of detail. No sceptic has ever dared to question its absolute authenticity. That the writer of this book did, in company with a political prisoner named Paul, and a Roman centurion named Julius, make this voyage from Cæsarea to Malta and Rome, in the procuratorship of Festus, that is, in the early years of Nero's reign, is as certain as any event in Roman history. Admitting this, we must admit the authenticity of the prisoner's defence of himself before Festus, the whole being one connected narrative; and allowing this, then the most sceptical reader must allow that this Paul believed himself to have been converted by a voice from heaven, purporting to be the voice of One recently crucified. It was this irresistible evidence that made Lord Lyttleton a believer in the last century (*Norris*).

27. And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named <sup>1</sup>Julius, a centurion of <sup>2</sup>Augustus' band. <sup>2</sup> And entering into a ship of <sup>3</sup>Adramyttium, we launched, meaning to sail by the coasts of <sup>4</sup>Asia; one <sup>5</sup>Aristarchus, a Macedonian of Thessalonica, being with us. <sup>3</sup> And the next day we touched at <sup>6</sup>Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself. <sup>4</sup> And when he had launched from thence, we sailed under Cyprus, because the winds were contrary. <sup>5</sup> And when we had sailed over the sea of Cilicia and Pamphylia, we came to <sup>7</sup>Myra, a city of <sup>8</sup>Lycia. <sup>6</sup> And there the centurion found a ship of <sup>9</sup>Alexandria sailing into Italy; and he put us therein. <sup>7</sup> And when we had sailed slowly many days, and scarce were come over against <sup>10</sup>Cnidus, the wind not suffering us, we sailed under

<sup>1</sup>Julius. Intro., p. xlv. A Julius Priscus is mentioned (*Tacit. Hist. ii. 92*) as appointed by Vitellius as one of the prefects of the prætorian cohorts. He may have accompanied Festus as an escort to his province, and now was returning to Rome.

<sup>2</sup>The Augustan band (The Gk. is an adjective) or cohort (in margin) either—

(1) The cohort levied in Cæsarea. Sebastos is the Greek for Augustus. Sebaste is the Greek for Cæsarea. Josephus (*Wars ii. 12, 5*) mentions troops called *Sebasteni* from this city Cæsarea, Sebaste.

(2) Though the garrison of Cæsarea consisted mostly of Syrian soldiers; one cohort, called the "Augustan," consisted of Roman soldiers.

(3) Some legions were termed "Augustan," as being specially Imperial troops, and that a detachment of these was at Cæsarea.

(4) That the centurion was a prefect of the prætorian guard.

<sup>3</sup>Adramyttium. Intro., p. xxi.

<sup>4</sup>Asia = proconsular Asia.

<sup>5</sup>Aristarchus. Intro., p. xxxviii.

<sup>6</sup>Sidon. Intro., p. xxxiv.

<sup>7</sup>Myra. Intro., p. xxxi.

<sup>8</sup>Lycia. Intro., p. xxix.

<sup>9</sup>Ship of Alexandria. Intro. p. xxi. Bound directly for Italy with a cargo of wheat on board (*v. 38*).

Alexandria was the great grain port of Rome. Possibly the same adverse wind had driven this vessel out of its course and carried it across the Mediterranean to the Asiatic coast. It was a large vessel, capable of carrying 276 persons (*v. 37*).

<sup>10</sup>Cnidus. Intro. p. xxvii.

The great authority for the Voyage of St. Paul is "The Voyage and Shipwreck of St. Paul," by James Smith, of Jordanhill, F.R.S.

*The course of the vessel and the nautical terms employed are given here in detail instead of in the Critical Notes.*

### From Cæsarea to Myra.

Cæsarea was the principal seaport of Syria. Probably the centurion could not meet with a vessel sailing direct to Italy having sufficient accommodation for his large company. He therefore chose a vessel sailing to Adramyttium, a seaport of Mysia. As the vessel would call at the different seaports on the coast of Asia, the centurion hoped to fall in with a ship suitable to his purpose.

V. 2. **Entering into—embarking in** (*c, i, k, o, q*).

Gk. ἐπιβαντες = going on board.

V. 2. **Meaning to sail—which was about to sail** (*a, c, i, j, q, v, ee*).

An alteration in the text makes it clear that the ship was bound for Asia Minor.

V. 2. **By the coasts of Asia—to the places along the coast of Asia** (*q, aa*).

The preposition εἰς renders the meaning obvious by showing that the ship was to touch at these places. It was this fact that caused the centurion to select the ship in question.

V. 3. **Julius courteously entreated Paul—treated Paul kindly** (*c, d, i, o, aa, bb, gg, ll*).

Comp. xxviii. 2. "Shewed us no common kindness."

V. 2. **We launched = we put to sea.**

V. 4. **And when we had launched—and putting to sea** (*i, v*).

The Greek word is a nautical term equivalent to departing from a place. Nutford observes that in rendering it 'we must risk the sea phrase to *get under way*, or content ourselves with the inaccurate expression to *set sail*.' (SMITH.)

V. 4. **Under Cyprus—under the lee of Cyprus** (*c, aa, cc, nn*).

*i.e.* between Cyprus and the mainland, so as to have the shelter of the island to break the force of the wind. They left the island to the left (SMITH).

V. 5. **Over the sea of Cilicia and Pamphylia—across the sea which is over against Cilicia and Pamphylia** (HOWSON).

### From Myra to Fair Havens.

V. 7. *Scarce were come over against Cnidus.*

**Scarce—with difficulty** (*c, g, k, m, q, u, aa, cc, ee, nn*).

The Greek is μόλις. They coasted along from Myra assisted by the westerly current which sets in there.

<sup>11</sup>Crete, over against <sup>12</sup>Salmone; 8 And, hardly passing it, came unto a place which is called The <sup>13</sup>fair havens; nigh whereunto was the city of <sup>14</sup>Lasea.

### Storm and Shipwreck.

9 Now, when much time was spent, and when <sup>1</sup>sailing was now dangerous, because the fast was now already <sup>2</sup>past, Paul <sup>3</sup>admonished them, 10 And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives. 11 Nevertheless the centurion <sup>4</sup>believed the <sup>5</sup>master and the owner of the ship, more than those things which were spoken by Paul. 12 And because the haven was not commodious to winter in, <sup>6</sup>the more part advised to depart thence also, if <sup>7</sup>by any means they might attain to <sup>8</sup>Phenice, and there to winter; which is an haven of Crete, and lieth toward the south west and north west. 13 And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete. 14 But not long after there arose against it a <sup>9</sup>tempestuous wind, called <sup>10</sup>Euroclydon. 15 And when the ship was caught, and could not bear up into the wind, we let her drive. 16 And running under a certain island which is called <sup>11</sup>Clauda, <sup>12</sup>we had much work to come by the boat: 17 Which when they had taken up, they used <sup>13</sup>helps, <sup>14</sup>undergirding the ship; and, fearing

<sup>11</sup>Crete. Intro., p. xxvii. The modern Candia.

<sup>12</sup>Salmone. Intro., p. xxxiv. Modern Caop Salmou.

<sup>13</sup>Fair Havens. Intro., p. xxvii.

<sup>14</sup>Lasea. Intro., p. xxix.

<sup>1</sup>Sailing = voyage, i.e. the voyage to Italy.

<sup>2</sup>Past or was gone by. The Jewish great day of atonement occurred in that year on the 24th September. The fast was used (like our Feast of St. Michael) to mark the season of the autumnal equinox, when in ancient times it was considered the sea ceased to be safe for navigation.

<sup>3</sup>Paul admonished. He had had experience in the Mediterranean: "*Thrice I suffered shipwreck, a night and a day I have been in the deep*" (2 Cor. xi. 25); "*in perils in the sea*" (2 Cor. xi. 26). These events occurred some time before the voyage to Rome.

<sup>4</sup>Paid more regard to the Master.

<sup>5</sup>Master = sailing master or pilot.

<sup>6</sup>The more part. Evidently a consultation took place and their action was decided upon by a vote.

<sup>7</sup>By any means. They were not sure that they would be successful.

<sup>8</sup>Modern Lutro. Intro., p. xxxii.

<sup>9</sup>Tempestuous = typhonic. The sudden change from a south wind to a violent northerly wind is a very common occurrence in these seas. The wind was nearly east-north-east.

<sup>10</sup>Or Euroaquilo, a typhonic wind blowing between Eurus and Aquilo, or E.N.E., which precisely answers to the direction in which the vessel was driven.

<sup>11</sup>Cauda (modern Gozzo), Intro., p. xxvii.

<sup>12</sup>The boat was towed behind the vessel.

<sup>13</sup>Helps = strong flat cables.

<sup>14</sup>Under-girding. Technically known as "frapping," consisted in passing the "helps" or cables several times round the hull of a vessel from stem to stern, to help in keeping the timbers from parting.

- V. 7. We sailed under Crete—under the lee of Crete (*c, aa, cc, nn*)  
see v. 4.
- V. 8. Hardly passing it—with difficulty coasting along  
(*b, c, g, i, q, v, aa, cc, ee, ff*).  
It=Crete. The course was under the south coast of Crete, the  
wind blowing from the north-west.
- V. 12. Might attain to Phenice—could reach Phœnix (*i, j, o, bb, ll*).  
Phœnice, rather Phœnix (SMITH).
- V. 12. Lieth toward the south west and north west—the north east and  
south east (*a*).  
Gk. is *κατὰ λίβα καὶ κατὰ χῶρον*.  
Libs and Caurus are two winds, one (Libs) blowing from the  
south-west, and the other (Caurus) from the north-west.  
If we take the preposition *κατὰ* to mean “in the same direction  
as (Lat. *secundum*)” we come to the conclusion that the harbour  
was open not to the points whence these winds blow, but to the  
points towards which they blow.  
This rendering would make the harbour open to the north-east  
and the south-east. And if such is the case we locate Phœnix as  
the modern Lutro, a harbour which looks to the east.

### The Storm.

- V. 13. Loosing thence—they weighed anchor (*c, i, o, q, v, aa, cc, ce,*  
*ff, ll, nn*).  
The Greek may be translated either “weighed” or “set sail.”
- V. 13. They sailed close by Crete—sailed by Crete close in shore  
(*v, cc*).
- V. 14. There arose against it—there beat down from it (*a, c, g*).  
It=Crete. The wind rushed down from the mountain gorges of  
the island, caught the ship and blew it out to the open sea.
- V. 15. And could not bear up into the wind—could not face the  
wind (*c, v, z, ll*).  
The Greek = “to look in the face.” The origin of the phrase may  
be drawn from the practice of the ancients of painting an eye on  
each side of the bow of their ship (SMITH).
- V. 15. We let her drive—we gave up to it and were driven (*v, z, ll*).
- V. 16. Running under—running under the lee of (*aa, dd, ee, nn*).
- V. 16. We had much work to come by the boat—we were able with  
difficulty to secure or get possession of the boat (*k, o*).  
 (“come by” = *get possession of*).
- V. 17. Taken up=hoisted up (*e, o, r, s, nn*).  
Their first care was to secure the boat by hoisting it on a board (SMITH).

lest they should fall into the <sup>15</sup>quicksands, <sup>16</sup>strake sail, and so were driven. 18 And we being exceedingly tossed with a tempest, the next day they lightened the ship; 19 And the third day we cast out with <sup>17</sup>our own hands the tackling of the ship. 20 And when neither <sup>18</sup>sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away. 21 But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have <sup>19</sup>loosed from Crete, and to have gained this harm and loss. 22 And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. 23 For there stood by me this night <sup>21</sup>the angel of God, whose I am, and whom I serve, 24 Saying, Fear not, Paul; thou must <sup>22</sup>be brought before Cæsar; and, lo, God hath <sup>23</sup>given thee all them that sail with thee. 25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. 26 Howbeit we must be cast upon a certain island. 27 But when the <sup>24</sup>fourteenth night was come, as we were driven <sup>25</sup>up and down in <sup>26</sup>Adria, about midnight the <sup>27</sup>shipmen deemed that they drew near to some country; 28 And sounded, and found it twenty fathoms: and <sup>28</sup>when they had gone a little further, they sounded again, and found it fifteen fathoms. 29 Then fearing lest we should have fallen upon <sup>29</sup>rocks, they cast four anchors out of the stern, and wished for the day. 30 And as the shipmen were about to flee out

<sup>15</sup> *Lit.* Cast upon the Syrtis. Quicksands on the north coast of Africa.

<sup>16</sup> They lowered the heavy upper spars and rigging. To strike sail would be to give up all chance of using the wind to avoid the Syrtis.

<sup>17</sup> Some MSS give, Their own hands. The work would most probably be entirely undertaken by the sailors.

<sup>18</sup> Sun nor stars. As ancient vessels had no compasses, the sun and stars were their only guide when out of sight of land. The sailors, therefore, did not know where they were or whether they were driving.

<sup>19</sup> Loosed = set sail.

<sup>20</sup> After being a long while without food, *i.e.* had no regular meals.

<sup>21</sup> *Lit.* An angel of the God. For Visions see p. lvii.

<sup>22</sup> *Lit.* Stand before Cæsar.

<sup>23</sup> Given = grant, *i.e.* in answer to his prayers.

<sup>24</sup> Fourteenth night from leaving the Fair Havens.

<sup>25</sup> Up and down = to and fro.

<sup>26</sup> Adria—the sea of Adria. Intro. p. xxi. Not as now confined to the Gulf of Venice, but including that part of the Mediterranean lying between Greece, Italy, and Africa.

<sup>27</sup> Shipmen = sailors. Deemed = surmised or supposed

Drew near = were drawing near (Tense is imperfect).

Probably they heard the sound of breakers.

<sup>28</sup> After a short space, *i.e.* of time not of distance. The rapid decrease in the depth of water indicated they were approaching land.

<sup>29</sup> Rocks = a rocky coast.

**V. 17. Strake sail—lowered the gear** (*a, g, h, u, cc, ce*).

Mr. Smith discusses this point thoroughly. We may briefly summarize his conclusions.

They did not strike sail, for that would be to deprive themselves of their only means of avoiding the danger.

They did what every seaman would do in such a contingency, viz., send down upon deck the "top-hamper" or gear connected with the topsails.

Lowered the gear expresses this. What may have been lowered was the yard with all that was attached to it, *i.e.* the topsails and other tackle used in fair weather.

**V. 18. Being exceedingly tossed—as we laboured exceedingly** (R.V.)

The Greek does not mean being tossed, but "hard pressed," the exact condition of a ship "labouring at sea."

**V. 18. They lightened the ship—they began to throw overboard the cargo, and in this manner they lightened the ship.**

### The Shipwreck.

**V. 29. They cast four anchors out of the stern.**

The sailors had two objects in view :

1. To avoid falling upon the rocks to leeward ;
2. To run the ship ashore as soon as daylight allowed them to select a spot where it could be done with safety.

So to anchor by the stern was best suited to enable them to carry out their purpose.

Mr. Smith points out the skilful manner in which the ship was handled:

- (1) The boat was hoisted on board.
- (2) The ship was undergirded to prevent straining, and to lessen the danger of leaking.
- (3) All top-hamper was brought on deck.
- (4) Laying the ship to—to prevent being driven by the wind on to the lights.
- (5) Lightening the ship to prevent her labouring too heavily, and so further straining the timbers.
- (6) Despite all efforts the ship made water from leaks or other causes. They were in danger of foundering. This was the reason why they abandoned hope.
- (7) The careful and perfect preparations made for running the ship aground, viz.—
  - (a) Anchoring by the stern so as to be able to set the prow towards the selected spot.
  - (b) Setting the foresail, and steering for the beach.

of the ship, when they had let down the boat into the sea, under <sup>30</sup>colour as though they would have <sup>31</sup>cast anchors out of the foreship, <sup>31</sup> Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. <sup>32</sup> Then the soldiers cut off the ropes of the boat, and let her fall off. <sup>33</sup> And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. <sup>34</sup> Wherefore I pray you to take some <sup>32</sup>meat: for this is for your <sup>33</sup>health: for <sup>34</sup>there shall not an hair fall from the head of any of you. <sup>35</sup> And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat. <sup>36</sup> Then were they all of good cheer, and they also took some meat. <sup>37</sup> And we were in all in the ship two hundred threescore and sixteen souls. <sup>38</sup> And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea. <sup>39</sup> And when it was day, they knew not the land: but they discovered a certain <sup>35</sup>creek with a <sup>36</sup>shore, into the which they were minded, if it were possible, to thrust in the ship. <sup>40</sup> And when they had taken up the anchors, they committed themselves unto the sea, and loosed the <sup>37</sup>rudder bands, and hoised up the <sup>38</sup>mainsail to the wind, and <sup>39</sup>made toward shore. <sup>41</sup> And falling into a place where two seas met, they ran the ship aground: and the forepart stuck fast, and remained unmoveable, but <sup>40</sup>the hinder part was broken with the

<sup>30</sup> Colour = pretence.

<sup>31</sup> Cast = lay out. For this they would need the boat. They intended to abandon the passengers, row ashore, and save themselves. Paul detects their design.

<sup>32</sup> Meat *i.e.* some food.

<sup>33</sup> Health, *i.e.* safety. Their preservation depended upon their keeping up their strength for the struggle in getting to land.

<sup>34</sup> The best MSS give. There shall not a hair perish.

<sup>35</sup> Creek = bay.

<sup>36</sup> Shore = beach, *i.e.* a flat and sandy beach on which it would be safe to run the ship aground.

<sup>37</sup> Rudder bands. Ancient vessels had two large paddle-like rudders. When the anchors were cast out, these had been raised out of the water, and been lashed with ropes (rudder bands) to the ship's side. They are now wanted to assist in steering the ship to shore.

<sup>38</sup> Mainsail, should be foresail. This was the largest sail in these vessels.

<sup>39</sup> They made for the beach.

<sup>40</sup> The hinder part = the stern.

Was broken (imperfect tense) = was being broken up—or, began to break up.

V. 40. And when they had taken up the anchors, they committed themselves to the sea.

The A.V. gives a very inaccurate rendering and does not give a true idea of what took place.

They cut the cables, *i.e.* **cast off the anchors and left them in the sea** (*c, s, v, aa, ii*).

V. 40. **Mainsail—foresail** (*a, c, g, i, m, o, q, u, aa, cc, nn*).

Gk. ἀπρέμωνα was certainly the foresail, not the mainsail; the foresail was precisely the right sail to set under the circumstances.

violence of the waves. 42 And the soldiers' counsel was to <sup>41</sup>kill the prisoners, lest any of them should swim out, and escape. 43 But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim <sup>42</sup>should cast themselves first into the sea, and get to land: 44 And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

V. 41. Because a Roman soldier was answerable with his own life for prisoners placed under his charge.

<sup>43</sup> So as to be in readiness to assist their comrades. A wise precaution. Discipline was preserved and orders obeyed.

From map (p. 96) the course can be easily traced

- (1) From Cæsarea to Sidon.
- (2) From Sidon tacking in a contrary wind by the east coast of Cyprus, between Cyprus and the mainland.
- (3) Through the sea off the coasts of Cilicia and Pamphylia to Myra.
- (4) Here they embarked in a large Alexandrian grain-ship bound for Italy.
- (5) They sailed tacking against the wind as far as Cnidus.
- (6) They turned southward to get to the south side of Crete to place that island between themselves and the wind.
- (7) Arrived at Fair Havens, where Paul advised them to winter, but which was not a convenient harbour.

#### The course from Fair Havens.

- (1) A gentle breeze blowing from the south, they set sail from Fair Havens, meaning to sail close by the shore of Crete to the harbour of Phoenix (v. 13).
- (2) A violent north-east wind blew them off the shore of Crete, and being unable to face this wind they were compelled to run before it (v. 14, 15).
- (3) Running under the shelter of Claudia, they managed to get their boat, which had been towed after them, on board (v. 16).
- (4) Then they strengthened the ship by passing strong cables several times round the hull (v. 17).
- (5) They lowered from aloft on to deck all the rigging that was not required (v. 17).
- (6) Next day, as the ship laboured in the gale, they threw overboard part of the cargo (v. 18).
- (7) On the third day they threw overboard the heavier ship gear to lighten the vessel (v. 19).
- (8) As the clouds obscured the sun and stars they were unable to ascertain their position. The storm was so violent that it was impossible to prepare regular meals (v. 20).
- (9) Paul cheered their hearts by telling them of his vision (v. 21—26).
- (10) On the fourteenth day the sound of breakers caused the sailors to conclude they were approaching land. They sounded and finding the water shoal rapidly, cast out four anchors from the stern to prevent the ship drifting on shore (v. 27—29).
- (11) The sailors were about to take the boat to escape, leaving the others to their fate, but on Paul interfering the soldiers cut the ropes and the boat was swept away (v. 30—32).
- (12) Paul again encouraged them, and a regular meal was served (v. 33—37).
- (13) They cast the cargo of wheat into the sea, thus lightening the ship and enabling them to get nearer the shore (v. 38).
- (14) At daylight they saw a bay with a beach, and after consultation determined to try and run the ship on shore there (v. 39).
- (15) They hoisted the foresail, got the rudders ready, cast off the anchors, and beached the vessel (v. 40).
- (16) The fore part stuck fast, and the hinder part began to break up (v. 41).

(19) The soldiers fearing lest the prisoners should escape, proposed to kill them, but the centurion would not allow them to do so (v. 42, 43).

(20) Some swam ashore, and the others, with the assistance of planks and things from the ship, managed to get safe to land, so that all were saved (v. 43, 44).

The island on which they landed was Melita or Malta (xxviii. 1).

The spot is known as "St. Paul's Bay," (see map, p. 141), and lies between Koura Point and the island of Salmonetta. The following reasons may be given:—

(1) It is open to easterly and north-easterly winds, the latter precisely the wind which had blown the vessel out of its course.

(2) At Koura Point the shore is too low to be seen at night, but is well known for its breakers.

(3) Immediately after passing it, the depth is actually twenty fathoms and a little further fifteen fathoms.

(4) The anchorage is exceedingly good for small vessels, and while the cables hold there is no danger, as the anchors will never start.

(5) As the bay is unfrequented, the sailors would not be familiar with the place. "They knew not the land" (v. 39).

(6) A creek with a pebbly beach lies just where they would see it.

(7) The narrow channel between the little isle of Salmonetta and the mainland has exactly the appearance of "a place where two seas meet" (v. 41).

(8) This current is only discovered on a nearer approach.

(9) The current by its deposits has raised a mudbank. Here the vessels ran aground.

Meleda, a small island in the Adriatic, near the coast of Illyria, has also been suggested, for—

(1) It is in the Adriatic Sea.

(2) Its inhabitants come under the description of "barbarians" in the sense of being uncivilised.

(3) There is an absence of vipers at the present time in Malta.

### Paul at Malta.

28. And when they were escaped, then they knew that the island was called <sup>1</sup>Melita. <sup>2</sup>And the <sup>3</sup>barbarous people shewed us <sup>4</sup>no little kindness; for they kindled a fire, and received us every one, because of the present rain, and because of the cold. <sup>5</sup>And when Paul had gathered <sup>6</sup>a bundle of sticks, and laid them on the fire, there came a <sup>7</sup>viper out of the heat, and fastened on his hand. <sup>8</sup>And when the barbarians saw the venomous beast <sup>9</sup>hang on his hand, they said among themselves, <sup>10</sup>No doubt this man is a murderer, whom, though he hath escaped the sea, yet <sup>11</sup>vengeance suffereth not to live.

<sup>1</sup> Melita. Modern Malta.

See above.

<sup>2</sup> Barbarians. The Greeks applied the term "barbarian" to all races who did not use the Greek or Latin language. The word is used here not in the sense of implying that the inhabitants of Melita were an uncivilised savage race, but that they spoke a foreign language neither Greek nor Roman. They were of Phœnician origin and spoke a Punic dialect.

<sup>3</sup> Lit. No common (or average) kindness (philanthropy).

<sup>4</sup> An armful of brushwood.

<sup>5</sup> A viper came out by reason of the heat. See note, p. 182. The heat roused the viper from its torpid state so that it woke up and sprang away.

<sup>6</sup> Lit. The beast hanging from his hand. The original does not imply that the beast was venomous.

<sup>7</sup> They saw that he was a prisoner, so concluded that though he had escaped the waves he was reserved for a more terrible fate.

<sup>8</sup> Lit. Justice hath not suffered (see note, p. 182).

5 And he shook off the beast into the fire, and <sup>9</sup>felt no harm. 6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was <sup>10</sup>god. 7 <sup>11</sup>In the same quarters were possessions of the <sup>12</sup>chief man of the island, whose name was Publius; who received us, and <sup>13</sup>lodged us three days courteously. 8 And it came to pass, that the father of Publius lay sick of a <sup>14</sup>fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. 9 So when this was done <sup>15</sup>others also, which had diseases in the island, <sup>16</sup>came, and were healed: 10 who also honoured us with many honours; and when we departed, they laded us with such things as were necessary.

<sup>15</sup>Others also. *Lit.* The rest also, i.e. all those who were in sickness and had heard of what had been done for the father of Publius.

<sup>16</sup>Came = kept coming.

We do not gather from the narrative that the viper actually bit Paul; but it is clear that the Apostle shook off the beast in an unconcerned manner, and that he felt no alarm whatever.

<sup>9</sup>Thus Christ's promise was fulfilled: "They shall take up serpents" (Mark xvi. 18).

<sup>10</sup>A God. So the Lycaonians (xiv. 11—15).

<sup>11</sup>*Lit.* Now in the neighbourhood of that place were lands belonging to the chief man.

<sup>12</sup>Chief man = the Governor. The Greek word is "Protos," and is found in Greek and Latin inscriptions, and seems to have been the official title of the Governor of Malta. Luke, as usual, is strictly accurate. *Intro.*, p. lxxv.

<sup>13</sup>Lodged. *Lit.* Entertained.

<sup>14</sup>Of fever and dysentery. Technical terms used by Luke, the physician, with professional accuracy. See p. ix.

### Voyage from Malta. Arrival at Rome.

11 And after three months we <sup>1</sup>departed in a <sup>2</sup>ship of Alexandria, which had wintered in the isle, whose <sup>3</sup>sign was <sup>4</sup>Castor and Pollux. 12 And <sup>5</sup>landing at Syracuse, we tarried there three days. 13 And from thence <sup>6</sup>we fetched a compass, and came to <sup>7</sup>Rhegium: and after one day the <sup>8</sup>south wind blew, and we came the next day to Puteoli:

look down from the two well-known stars (the Gemini, "Twins" of the Zodiac) which bore their names.

<sup>5</sup>Landing or Touching. "We touched at Sidon" (xxvii. 3).

<sup>6</sup>We made a circuit, (so 2 Sam. v. 23, "fetch a compass behind them") = tacked to and fro, i.e. the wind was unfavourable and they were compelled to tack so as to stand out from the shore to catch the breeze instead of coasting (*Plumptre*).

<sup>7</sup>Rhegium. Modern Reggio. *Intro.*, p. xxxii.

<sup>1</sup>Set sail.

<sup>2</sup>Another Alexandrian grain vessel.

<sup>3</sup>Sign = figure head. Ancient ships had such signs both at stem and stern. The figure was generally that of some divinity.

<sup>4</sup>Castor and Pollux. *Lit.* The Twin Brothers. Two sons of Zeus and Leda, who were regarded as the guardian deities of sailors. They were supposed to

14 Where we found <sup>9</sup>brethren, and <sup>10</sup>were desired to tarry with them <sup>11</sup>seven days : and so we went toward Rome. 15 And from thence, when the brethren heard of us, <sup>12</sup>they came to meet us as far as <sup>13</sup>Appii forum, and <sup>14</sup>The three taverns : whom when Paul saw, he thanked God, and took courage. 16 And when we came to Rome, <sup>15</sup>the centurion delivered the prisoners to the <sup>16</sup>captain of the guard : but Paul was suffered to dwell by himself with <sup>17</sup>a soldier that kept him.

<sup>8</sup> *Lit.* A south wind sprang up, and we came on the second day to Puteoli = Modern Pezzuoli. Intro., p. xxxii.

<sup>9</sup> Brethren. There was therefore a Christian Church at Puteoli.

<sup>10</sup> Were desired. *Lit.* Were entreated.

<sup>11</sup> Seven days. As at Troas (xx. 6) and at Tyre (xxi. 4). Possibly for Eucharistic service on the Sunday.

<sup>12</sup> The practice of going some miles from the city to meet one whom men delighted to honour was a common one (*Plumptre*).

<sup>13</sup> Appii Forum (Intro., p. xxi) = the market of Appius, distant forty-three miles from Rome.

<sup>14</sup> Three Taverns. Was ten miles nearer Rome. Taverns, *Tabernæ* = shops.

<sup>15</sup> The best MSS. omit "The centurion delivered the prisoners to the captain of the guard."

<sup>16</sup> Captain of the guard = prefect of the division of the Prætorian Guard stationed there as the Emperor's body guard. The office was at that time filled by Burrus, the friend and colleague of Seneca. The use of the singular "captain" not "captains" is significant. Both before and after the appointment of Burrus there were two prefects. Another instance of Luke's accuracy, and important as fixing the time of Paul's arrival in Rome. Burrus died A. D. 62.

Probably Julius had spoken favourably of Paul to Burrus, which may account for the favour shown the Apostle.

<sup>17</sup> *Lit.* The soldier, *i.e.* the one to whom the prisoner was fastened by a chain alluded to by the Apostle—

(1) "Because that for the hope of Israel I am bound with this chain" (Acts xxviii. 20).

(2) "I, Paul, the prisoner of Jesus Christ" (Eph. iii. 1).

(3) "In my bonds" (Phil. i. 7).

(4) "So that my bonds in Christ are manifest in all the palace and in all other places" (Phil. i. 13).

(5) "Remember my bonds" (Col. iv. 18).

(6) "Onesimus whom I have begotten in my bonds" (Philemon 10).

(7) "For which I am an ambassador in bonds" (Eph. vi. 20).

The frequent change of guard would give the Apostle an opportunity of spreading his story and a knowledge of the Gospel through the whole Prætorian camp, so "my bonds . . . are manifest in all the palace (*Prætorium*)" (Phil. i. 13).

### Interviews with the Jews.

17 And it came to pass, that after three days Paul called the chief of the Jews together : and when they were come together, he said unto them, Men and brethren, though I have committed

<sup>1</sup> Paul wished to explain his position—

(1) Though a prisoner (*a*) he had not been unpatriotic, *i.e.* (had committed nothing against the people);

nor (*b*) offended against Jewish customs.

(2) He had been found innocent by the Romans, who would have released him but for the Jews at Jerusalem.

(3) He had appealed to Cæsar in order to save his life, not to bring a charge against his countrymen.

(4) He is a prisoner because of a hope that was twofold, viz. :—(1) that he regarded Jesus as the Messiah ; and (2) that he looked upon His resurrection from the dead as a proof of His Messiahship.

<sup>2</sup> *Lit.* done. Committed would mean an offence against the Law. Paul claimed more than this, viz., that he had not done anything at all.

nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. 18 Who, when they had examined me, would have let me go, because there was no cause of death in me. 19 But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had ought to accuse my nation of. 20 For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain. 21 And they said unto him, <sup>3</sup>We neither received letters out of Judæa concerning thee, neither any of the brethren that came shewed or spake any harm of thee. 22 But we desire to hear of thee what thou thinkest: for as concerning this <sup>4</sup>sect, we know that every where it is spoken against. 23 And when they had appointed him a day, there came many to him into his <sup>5</sup>lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets, from morning till evening. 24 And some believed the things which were spoken, and some believed not. 25 <sup>6</sup>And when they agreed not among themselves, they departed, after that Paul had spoken one word. Well spake the Holy Ghost by <sup>7</sup>Esaias the prophet unto our fathers, 26 Saying, Go unto this people and say, <sup>8</sup>Hearing ye shall hear, and shall not understand; and seeing ye shall see and not perceive: 27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they

<sup>3</sup> Paul had been sent to Rome immediately after his appeal and at a late season for travelling. It is, therefore, quite conceivable that neither letters nor delegates had arrived from Jerusalem.

<sup>4</sup> Sect = party.

<sup>5</sup> Lodging. Not the hired house of v. 30, but a house where he was staying as guest.

<sup>6</sup> Why were the Jews conciliatory? Because—

(1) They lived in Rome in great insecurity.

(2) Had but recently been allowed to return from banishment.

(3) Possibly the decree of banishment (Acts xviii. 2) had been occasioned by tumults arising out of attacks on the Christians.

<sup>7</sup> Isaias (vi. 9). Quoted against the Jews by our Lord (Matt. xiii. 13—15; Mark iv. 12; Luke viii. 10).

<sup>8</sup> *Lit* By hearing ye shall hear, and shall in no wise understand; and seeing ye shall see, and shall in no wise perceive.

should see with their eyes, and hear with their ears, and understand with their heart, and should be <sup>9</sup>converted, and I should heal them. 28 Be it known therefore unto you, that the <sup>10</sup>salvation of God, is sent unto the Gentiles, <sup>11</sup>and that they will hear it. 29 <sup>12</sup>And when he had said these words, the Jews departed, and had great reasoning among themselves.

<sup>10</sup> as the centre of the known world.

<sup>12</sup> Best MSS. omit v. 29.

<sup>9</sup> Converted. *Lit. Turn.*  
<sup>10</sup> Best MSS. give This salvation.

<sup>11</sup> *Lit.* And they will also hear it (*i.e.* as well as have it sent to them). Not a threat. We may turn to the command of Jesus (Acts i. 8), "*Ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.*" This command has now been obeyed. for Rome may be regarded

### The Two Years' Imprisonment.

30 And Paul <sup>1</sup>dwelt two whole years in his own hired house, and received all that came in unto him, 31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, <sup>2</sup>with all confidence, no man forbidding him.

<sup>1</sup> The means for hiring such a house were obtained from the contributions of the Philippians and others (Phi. iv. 14—18).

<sup>2</sup> *Lit.* With all boldness.

Of these two years we have no history save in the notices above, and in allusions contained in the Epistles written from Rome. From these we gather:—

(1) The imprisonment lasted two years.

(2) That Paul dwelt in a house hired by himself by means of contributions from the Philippian and other Churches.

(3) That he was in "*libera custodia*" chained to the soldier who guarded him.

(4) That though not at liberty to preach publicly, yet he boldly proclaimed the Gospel of Jesus Christ to all who came to hear him.

(5) That such preaching was not forbidden by the Roman authorities.

(6) During the period he wrote four Epistles, viz. Ephesians, Philippians, Colossians, and Philemon.

(7) From these we gather that he had at different periods the fellowship of Luke and Aristarchus (Acts xxvii. 2), Tychicus (Eph. vi. 21), Timothy (Phil. i. 1., Col. i. 1., Philemon i.), Epaphroditus (Phil. iv. 18), Mark (Col. iv. 10), Jesus Justus (Col. iv. 11), Epaphras (Col. iv. 12), Demas (Col. iv. 14, 2 Tim. iv. 10), Onesimus is also mentioned (Philem. 10, Col. iv. 9).

(8) Of the allusions to his imprisonment. see above, p. 145.

Of these persons thus named we have the following particulars:—

Luke accompanied the Apostle to Rome (Acts xxvii. 2), and remained with him during the whole of his imprisonment. "*Only Luke is with me*" (2 Tim. iv. 11).

Aristarchus accompanied the Apostle to Rome (Acts xxvii. 2).

Tychicus was the bearer of the letters to Ephesus (Eph. vi. 21), and the Colossians (Col. iv. 8).

Timothy is joined with the Apostle in the greetings to the Philippians, the Ephesians, and to Philemon.

Epaphroditus brought the contributions from the Church at Philippi (Phil. iv. 18).

Mark and Jesus Justus are mentioned as being with the Apostle.

Demas sent greeting to the Church at Colossæ (Col. iv. 14). He afterwards forsook the Apostle. "*Demas hath forsaken me having loved this present world*" (2 Tim. v. 10).

**Epaphras**, one of the brethren at Laodicea, had come to visit the Apostle (Col. iv. 12). He sent greeting to Philemon (Philem. 23).

**Onesimus**, the slave of Philemon, fled to Rome where he found out Paul, and was by him sent back to Philemon, with a request that the master would overlook the faults of the slave (Philem. 10-21).

**The subsequent history of Paul as gathered from his Epistles.**

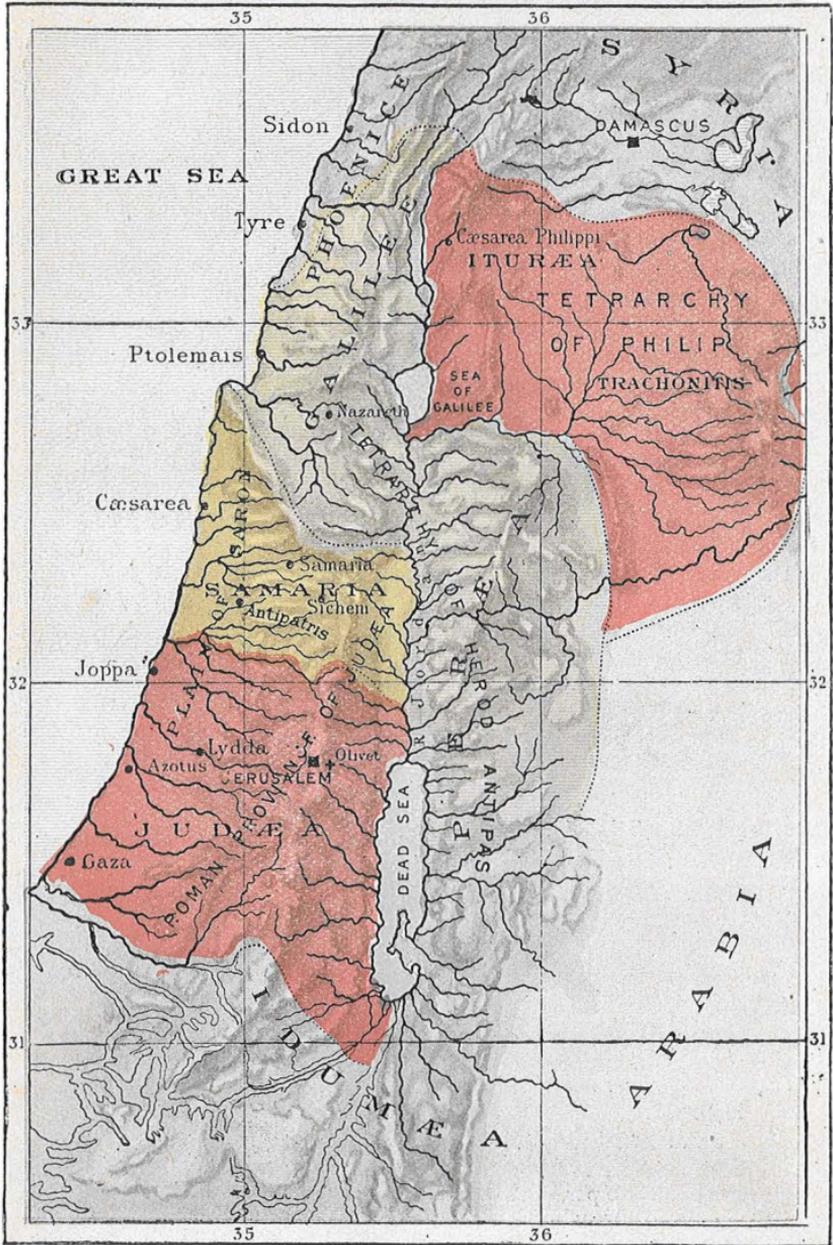
1. To the Philippians he expresses the hope of his release. "*But I trust in the Lord that I also myself shall come shortly*" (Phil. ii. 24).
2. He left Rome and visited Asia Minor and Greece. "*As I besought thee to abide still at Ephesus when I went into Macedonia*" (1 Tim. i. 3).
3. He purposed to return to Ephesus. "*Till I come*" (1 Tim. iv. 13).
4. He spent some considerable time at Ephesus. "*In how many things he (Onesiphorus) ministered unto me at Ephesus*" (2 Tim. i. 18).
5. He paid a visit to Crete, and left Titus to organize Churches there. "*For this cause left I thee in Crete*" (Titus i. 5).
6. He intended to spend a winter at Nicopolis. "*For I have determined there (Nicopolis) to winter*" (1 Titus iii. 12).
7. He visited Miletus. "*Trophimus have I left at Miletum sick*" (2 Tim. iv. 20).
8. He visited Corinth. "*Erastus abode at Corinth*" (2 Tim. iv. 20).
9. He visited Troas. "*The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments*" (2 Tim. iv. 13).

We conclude then, that, after the imprisonment of two years at Rome, Paul was set free and spent some years in visiting the Churches in Asia Minor and Greece. He was again apprehended, for we find—

- (1) That he was a prisoner at Rome "*suffering trouble as an evil doer, even unto bonds*" (2 Tim. ii. 9).
- (2) That he expected soon to be put to death. "*The time of my departure is at hand*" (2 Tim. iv. 6).
- (3) That he was solitary, having Luke only as a companion. "*All they which are in Asia be turned away from me*" (2 Tim. i. 15). "*Only Luke is with me*" (2 Tim. iv. 11).
- (4) That he was anxious for Timothy to come and to bring Mark with him. "*Do thy diligence to come shortly unto me*" (2 Tim. iv. 9). "*Take Mark and bring him with thee*" (2 Tim. iv. 11).
- (5) That he was not in honourable imprisonment, but treated as a felon. "*As an evil doer, even unto bonds*" (2 Tim. ii. 9).
- (6) Once already in his second imprisonment he had stood before the authorities. "*At my first answer no man stood with me*" (2 Tim. iv. 16).
- (7) Again the Lord appeared to him and encouraged him. "*Notwithstanding the Lord stood with me and strengthened me*" (2 Tim. iv. 17).
- (8) That in his defence he again made a public declaration of his Gospel. "*That by me the preaching might be fully known, and that all the Gentiles might hear*" (2 Tim. iv. 17).
- (9) That he was not condemned at the first hearing. "*And I was delivered out of the mouth of the lion*" (2 Tim. iv. 17).

Tradition is unanimous in affirming that he was beheaded at Rome about the same time Peter was crucified there, A.D. 66-68.

PALESTINE TO ILLUSTRATE THE ACTS OF THE APOSTLES .



COMMENTS  
ON THE  
REVISED VERSION.

“ *Let him down by the wall in a basket.* ” (ix. 25.)

By the wall.

R.V. **Through the wall.**

In a basket.

R.V. **Lowering him in a basket.**

The R.V. translates the original closely and describes the exact occurrences. His friends let Paul down through the window of a house built on the city wall, placing him in a basket which they lowered by means of a rope. Thus the Apostle escaped the notice of the Jews, who were closely watching the gates of the city.

“ *The spirit bade me go with them, nothing doubting.* ” (xi. 12.)

Nothing doubting.

R.V. **Making no distinction.**

**Making no distinction**, *i.e.* making no difference between Jew and Gentile, but treating both exactly alike. The alteration is due to a change in the Voice of the Greek verb.

The Middle Voice (as in A.V.) = *to doubt or hesitate.*

The Active Voice (as in R.V.) = *to separate, divide,—to make a distinction.*

Departed unto Seleucia. (xiii. 4.)

R.V. **Went down to Seleucia.**

Gk. *κατήλθον*, which always implies going down from an inland place to the sea. The R.V. correctly describes the Apostles as going down the river Orontes from Antioch to Seleucia, the port at the mouth of the river.

Preached. (xiii. 5.)

R.V. **Proclaimed** (see note, p. 170).

“ *They had also John to their minister.* ” (xiii. 5.)

Minister.

R.V. **Attendant.**

The modern meaning attached to ‘minister’ gives an erroneous idea of the person meant. He was not a ‘minister’ in the ordinary sense of preacher.

**Minister** from Lat. *minister*, a servant ; originally denoted a servant or attendant. For the duties performed by John Mark see note p. 58.

‘*Sergius Paulus, a prudent man.*’ (xiii. 7.)

**A prudent man.**

R.V. **A man of understanding.**

In the original a person of understanding and intelligence is meant ; an idea not conveyed in the modern signification of “ prudent.”

“*O full of all subtilty and all mischief, thou child of the devil.*” (xiii. 10.)

(1) **Subtilty.** R.V. **Guile.**

The original implies deceit, an idea not necessarily conveyed in “ subtilty ” as in A.V.

(2) **Mischief.** R.V. **Villainy.**

The original signifies a readiness for mischief of any kind.

(3) **Child of the devil.** R.V. **Son of the devil.**

Sonship is implied in the original. *vίος* = son.

**Teaching = doctrine.** (xiii. 12.)

“*When they dwelt as strangers in the land of Egypt.*” (xiii. 17.)

**Dwelt as strangers.**

R.V. **Sojourned.**

The Gk. is literally “ *in their sojourn.* ”

“*Whom think ye that I am ?*” (xiii. 25.)

**Whom think ye ?** R.V. **What suppose ye ?**

A change of text from masculine to neuter accounts for the substitution of *that* for *whom*. The original verb means “ to make a guess at,” the R.V. represents this.

“*I will give you the sure mercies of David. Wherefore he saith.*”

(1) **Sure mercies.** (2) **Wherefore.** (xiii. 34-35.)

**Holy and sure blessings. Because.**

(1) The original = the mercies of David, Holy and sure.

(2) Change of Greek text *διότι* = “ because ” for *διὸ* = “ wherefore.” Thus the R.V. conveys the idea that St. Paul intended to assert that he was justified in applying this to the Messiah *because* in Ps. xvi. 10 David cannot be meant. The person referred to must be the Son of David, who had been raised from the dead.

**Religious.** R.V. **Devout.** (xiii. 43.)

The original refers to the habit of outward worship, and so is better rendered by “ devout.” “ Religious ” is applied to the inward feelings and convictions.

- The devout and honourable women."** (xiii. 50.)  
 R.V. **Devout women of honourable estate.**  
 A change of reading omitting the conjunction brings out that there was only one class of the women. **Honourable** refers to their social position or rank.  
 Thus the R.V. expresses clearly that the Jews persuaded the devout ladies of high social position in Antioch to use their influence against the Apostles (see note p. 64).
- Coasts. R.V. Borders.** (xiii. 51.)
- "And when there was an assault made."** (xiv. 5.)  
**An assault made.**  
 R.V. **Made an onset.**  
 Gk. ὄρμη signifies a *rush* or *onset*, not an *attack*.
- "Then the priest of Jupiter which was before their city."** (xiv. 13.)  
**Which was before their city.**  
 R.V. **Whose temple was before the city.**  
 The R.V. brings out clearly the custom of building a temple at the entrance of a city to the God who was supposed to be the tutelary deity of the place. The God was thus supposed to be able to keep watch over the safety of the city.
- "And had taught many."** (xiv. 21.)  
 R.V. **And had made many disciples.**  
 The literal meaning of the Greek is "*had disciplined many*," i.e., they had not merely taught, but this teaching had taken effect, and they "*had made many disciples*."
- "And when they had ordained them elders."** (xiv. 23.)  
**Ordained them elders.**  
 R.V. **Appointed for them elders.**  
 The R.V. brings out the literal meaning of the Greek, i.e., *to elect by show of hands*, not *to ordain by the laying on of hands*. The imposition of hands is an ecclesiastical usage of the word long posterior to Apostolic times.
- "The door of faith."** (xiv. 27.)  
 R.V. **A door of faith.**  
 The article is not found in the Greek, nor is it implied.
- "Paul and Barnabas had no small dissension and disputation with them."**  
 (1) **Disputation. R.V. Questioning.** (xv. 2.)
- "And when there had been much disputing."** (xv. 7.)  
**Disputing. R.V. Questioning.**  
 There had been no quarrelling, but the subject had been thoroughly discussed. The A.V. translates the cognate word in v. 2 as

"question." The "question" or point of difference had been thoroughly argued or discussed.

"Wherefore my sentence is." (xv. 19.)

**Sentence. R.V. Judgment.**

*Lit. I judge (L. censeo).* The A.V. implies a judicial decree. The decree (xvi. 4) was the decree of the whole Council. The Greek phrase is a common formula signifying an expression of individual opinion. The R.V. makes it clear that James is impressing his own "judgment," not the "sentence" or "decision" of the Council.

"Ye shall do well." (xv. 29.)

**R.V. It shall be well with you.**

The Greek suggests three ideas :

- (1) "You will do right," *i.e.* do the right thing in the sight of God.
- (2) "You will do good," *i.e.* confer a benefit upon your brethren by having regard to their weak conscience.

- (3) "Ye will do well," *i.e.* for yourselves, that is "Ye will prosper." The R.V. adopts the rendering "Ye will prosper," which is also intended in the R.V. and other English versions.

The phrase "it shall be well with you," as equivalent to "Ye shall prosper," is now obsolete.

"Who departed from them." (xv. 38.)

(1) departed R.V. **Withdrew.**

"They departed asunder." (xv. 39.)

**Departed R.V. Parted.**

**Depart** formerly could be used in the sense of "divide or part"

(1) At Perga John Mark did not merely depart from the Apostles, but he separated himself from their work, so R.V. rightly renders "withdrew." (2) Here **departed** is clearly used in the sense of "divide" or "part" from one another, so the R.V. uses a modern word of conveying the meaning of the original.

"Therefore loosing from Troas we came with a straight course to Samothracia."

**Loosing. R.V. Setting Sail.** (xvi. 11.)

The Gk means "having sailed" or "put to sea."

**We came with a straight course. R.V. We made a straight course.**

The R.V. makes it clear that they had a straight run across, sailing before the wind, without tacking.

“ Which is the chief city of that part of Macedonia and a colony.”

(xvi. 12.)

**R.V. Which is a city of Macedonia, the first of the district, a Roman colony.**

The Gk. *πρώτη* may mean that Philippi was either *the chief city of the district, or the first city they came to*. The A.V. gives the same double meaning in the English *colony*. St. Luke uses the Latin word *colonia*, thus clearly indicating that Philippi was a Roman colony. The R.V. preserves the distinction, most necessary because at the period there were also many Greek colonies, distinct in their nature and government from Roman colonies.

“ Where prayer was wont to be made.”

(xvi. 13.)

**R.V. We supposed there was a place of prayer.**

The Gk. may mean either (1) *prayer*, or (2) a *prayer-house*, the latter the more probable as the article is prefixed in v. 16. The R.V. adopts this view. A place for prayer, or *proseuche*, was generally established in any Jewish community not sufficiently numerous or wealthy to build a synagogue (see note p. 79).

“ Rejoiced, believing in God with all his house.”

(xvi. 34.)

**R.V. Rejoiced greatly with all his house having believed in God.**

The R. V. follows the order of the Greek. The participle is perfect, indicating that the fact that they had professed their belief was the cause of their rejoicing.

“ They have beaten us openly uncondemned, being Romans.”

(xvi. 37.)

**Openly. R.V. publicly.**

The Gk. here is very clear. The Apostles had been publicly whipped at the *palus* or public whipping post.

**Being Romans. R.V. Men that are Romans.**

The R.V. gives the literal rendering of the Greek, and brings out strongly the nature of the indignity. It was unlawful to scourge a Roman citizen save after condemnation by lawful trial.

“ Lewd fellows of the baser sort, and gathered a company.” (xvii. 5.)

**R.V. Vile fellows of the rabble, and gathering a crowd.**

*Lewdness* originally meant “villainy,” the modern sense is vice.

*Baser sort*, conveys no idea of wickedness—the loafers of the market place, men of the lower orders.

So the R.V. correctly describes the action of the Jews, viz. that they gathered a crowd of the idlers in the market place, low fellows, ready to join in any disturbance, if paid for their trouble.

“ Honourable women which were Greeks.”

(xvii. 12.)

**R.V. Greek Women of honourable estate.** (see xiii. 50.)

"*Ye are too superstitious.*" (xvii. 22.)

**Too superstitious.**

**R.V. Somewhat superstitious.**

Apparently a trivial alteration. The comparative may be translated either as in A.V. or R.V., but the R.V. modifies the address of St. Paul, who was too courteous and too prudent to address his audience in such a manner as to rouse their hostility when he desired to conciliate them.

"*Neither is worshipped with men's hands.*" (xvii. 25.)

**Worshipped with.**

**R.V. Served by.**

The original means "ministered unto" (see note, p. 86), by sacrifices, etc. The heathen were accustomed to clothe the images of the gods with splendid garments, and to minister to them in many ways. The R.V. brings out clearly this point in St. Paul's argument.

"*The times of this ignorance God winked at.*" (xvii. 30.)

**R.V. The times of ignorance therefore God overlooked.**

The article does not give the force of "*this ignorance.*" R.V. correctly follows the Greek. *Winked at* is an inaccurate translation, and objectionable as implying connivance on the part of the Deity. The Greek simply means "*having overlooked*" or passed by, *i.e.* allowed to go on without having expressed disapproval.

"*But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters.*" (xviii. 15.)

**Your law.**

**R.V. Your own law.**

The original is emphatic = your own law, *i.e.* the Jewish law, not ours, the Roman law.

"*Look ye to it.*"

**R.V. Look to it yourselves.**

Again emphatic = "It is your own business, not mine."

"*I will be no judge.*"

**R.V. I am not minded to be a judge.**

The R.V. brings out clearly the strongly expressed determination of Gallio, which is not conveyed by the modern force of "will."

"*Taught diligently the things of the Lord.*" (xviii. 25.)

1. Diligently.

**R.V. Carefully.**

2. Of the Lord.

**R.V. Concerning Jesus.**

1. The original conveys the idea of careful accuracy.

2. Change of text enables R.V. to give the true account. Apollos preached *Jesus as the Christ* (v. 28).

So perfectly.

(xviii. 26.)

**R.V. Carefully.**

The same Greek word as in v. 24.

' *We have not so much as heard whether there be any Holy Ghost.*' (xix. 2.)

**R.V. Nay, we did not so much as hear whether the Holy Ghost was given.**

The tense is aorist and rightly rendered in the R.V.

The A.V. gives the exact rendering of the Greek = whether the Holy Ghost is or exists, and represents the men as ignorant of the promise of the Spirit, so St. Paul proceeds to teach them that the teaching of John was preparatory to a belief in one who should come after him.

The R.V. represents these men as having knowledge of the promise of the Spirit, but as being ignorant that the Holy Ghost had been sent at the day of Pentecost.

The A.V. may be preferable, for if these men had heard from John that the Holy Ghost would be sent, they would have known something about what St. Paul proceeds to teach them.

" **And all the men were about twelve.**" (xix. 7.)

**R.V. And they were in all about twelve men.**

A slightly clearer way of expressing the number of these disciples.

' *But when divers were hardened and believed not, but spake evil of that way*' (xix. 9.)

**Divers.**

**R.V. Many.** Divers = some, or many (Glossary).

**Believed not.**

**R.V. Were disobedient.**

**That way.**

**R.V. The Way,** the usual description of the Christian religion.

**Overcame them.**

(xix. 16.)

**R.V. Mastered both of them.**

The literal meaning of the Greek is "lorded it," *i.e.* completely mastered them. A change of the text is the cause of the rendering "both of them," thus implying that two of the seven were foremost in the exorcism.

' *So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed.*' (xix. 27.)

(1) **Craft.** R.V. **Trade.**

- (2) To be set at nought. R.V. **Came into disrepute.** The original = ill repute.
- (3) Should be despised, R.V. **Be made of no account.** A strict rendering of the original.
- (4) Her magnificence should be destroyed. R.V. **She should even be deposed of her magnificence.**

A change of text from accusative to genitive explains this alteration.

“When the Jews laid wait for him.” (xx. 3.)

R.V. **When a plot was laid against him by the Jews.**

Gk. = conspiracy or plot. Such plot may have been a lying-in-wait to catch him as he embarked at Cenchrea, but the original embraces that or any other method of entrapping St. Paul.

“Ye know, from the first day that I came unto Asia, after what manner I have been with you in all seasons.” (xx. 18.)

(1) **Ye know.** R.V. **Ye yourselves know.**

(2) **Came into.** R.V. **Set foot in.**

(3) **Have been.** R.V. **Was.**

(4) **In all seasons.** R.V. **All the time.**

(1) The original is emphatic = *ye yourselves*.

(2) The Gk. properly means *stepped*.

(3) The tense is imperfect “*was*” not “*have been*.”

(4) The literal translation = “*all the time*,” *i.e.*, during the whole period of my stay.

“How I kept back nothing that was profitable unto you.” (xx. 20.)

R.V. **How that I shrank not from declaring unto you anything that was profitable.**

Gk. signifies to let down, lower, or furl sail. In the middle voice = to draw or shrink back from. Thus the R.V. closely follows the original Greek.

“I have not shunned to declare.” (xx. 27.)

R.V. **I shrank not from declaring.**

“But none of these things move me, neither count I my life dear unto myself.” (xx. 24.)

R.V. **But I hold not my life of any account as dear unto myself.**

A change in the Greek text accounts for the alteration in the translation. The R.V. follows the altered text very closely.

“When we had discovered Cyprus.” (xxi. 3.)

**Discovered.** R.V. **Come in sight of.**

The Gk. is a nautical term for coming in view of the land as it rises above the horizon.

**Discover** in the old sense of "*uncover*," expresses this idea. Our modern nautical expression is "to come in sight of land."

"*That he should not go up to Jerusalem.*" (xxi. 4.)

**Go up to.**

R.V. **Set foot in.**

An alteration in text explains the change.

"*He declared particularly what things God had wrought.*" (xxi. 19.)

**Declared particularly.**

R.V. **Rehearsed one by one.**

The R.V. gives a more exact picture of what St. Paul did. He recounted one by one in exact order, the particulars of his ministry among the Gentiles.

"*Tidings came unto the chief captain.*" (xxi. 32.)

**Came unto.**

R.V. **Came up to.**

**Ran down unto them.**

R.V. **Ran down upon them.**

The R.V. is graphic and literally true. The Roman garrison in the castle of Antonia was always on guard during a Jewish festival. The castle was on a rock at the north-west corner of the temple commanding it, and being connected with it by stairs. (v. 40.)

"*According to the perfect manner of the law.*" (xxii. 3.)

**Perfect.**

R.V. **Strict.**

The Gk. denotes "precision" an idea preserved in the R.V.

"*Was zealous toward God.*" (xxii. 3.)

R.V. **Being zealous for God.**

Precisely the same construction as "*zealous for the law*" xxi. 20. The meaning is "zealous on behalf of God's glory and honour." **Zealous toward God** = zealous in my personal obedience to God's law.

"*And as they bound him with thongs.*" (xxii. 25.)

R.V. **And when they had tied him up with the thongs.**

The R.V. brings out clearly that the lictors had tied Paul up to the *palus* or whipping post with leather thongs, stretching out his back to a position to receive the blows during scourging.

"**Freedom.**" (xxii. 28.)

R.V. **Citizenship.**

The A.V. contains an ambiguity and might mean either "emancipation from slavery" or "the franchise" expressed in our

modern "freedom of a city." What is intended is the highly prized Roman *jus civitatis*, or citizenship. The R.V. brings this out clearly.

So "I was free born."

(xxii. 28.)

R.V. **I am a Roman born.**

Here also the idea is kept up that Paul was a Roman citizen not merely a free man, *i.e.* not a slave.

"Ye would enquire something more perfectly concerning him." (xxiii. 15.)

R.V. **Ye would judge his case more exactly.**

The R.V. expresses the original more exactly. Not inquiry, but judgment or decision resulting from examination.

"*This man was taken of the Jews, and should have been killed of them; then came I with an army and rescued him, having understood that he was a Roman. And when I would have known the cause wherefore they accused him, I brought him forth into their council*" (xxiii. 27-8).

- (1) **Taken of**, R.V. **seized by**, a violent capture is intended.
- (2) **Should have been killed of them**. R.V. **Was about to be slain of them**.

The A.V. is equivocal and might mean "he ought to have been killed," whereas the Greek means simply "was about to be despatched."

- (3) **An army**. R.V. **The soldiers**.

The article is expressed. The chief captain is referring to the band of soldiers under his command in the castle of Antonia.

- (4) **Understood**. R.V. **learned**, *i.e.* as the result of inquiry.
- (5) **When I would have learned**. R.V. **desiring to know**. The R.V. gives the meaning of the original, *viz.*, that the captain wished to get at the facts.
- (6) **Forth**. R.V. **Down**, *i.e.* from the castle of Antonia, down the steps to the Temple.

"*And when it was told me how that the Jews laid wait for the man.*"

**How that the Jews laid wait for the man.**

(xxiii. 30.)

R.V. **That there would be a plot against the man.**

The verb is future, and there is no mention of Jews in the original. The R.V. follows the text exactly.

"*Seeing that by thee we enjoy great quietness and that very worthy deeds are done unto this nation by thy providence we accept it always and in all places*" (xxiv. 2-3).

- (1) **Great quietness**. R.V. **much peace**, which is the exact rendering of the original.

- (2) **Very worthy deeds are done unto. R.V. evils are corrected for.**

This alteration is due to a change of reading.

- (3) **Always. R.V. in all ways,** is the exact rendering of the original, which has no reference to time.

“*And the Jews also assented, saying that these things were so.*” (xxiv. 9.)  
**Also assented, saying.**

**R.V. Joined in the charge affirming.**

The original expresses that the Jews did more than assent, they reiterated the accusation against Paul.

“*Let them therefore said he, which among you are able, go down with me.*” (xxv. 5.)

**Which among you are able.**

**R.V. Which are of power among you.**

A.V. is ambiguous, it may be either (1) men of ability, power or influence, *i.e.*, able men, or (2) those who were in a position to leave Jerusalem and go to Cæsarea. The Greek is clear in indicating men of power, influence or ability. The R.V. correctly renders the original.

“**Why should it be thought a thing incredible with you, that God should raise the dead?**”

**R.V. Why is it judged incredible with you, if God doth raise the dead?** (xxvi. 8.)

The R.V. brings out the full force of St. Paul's argument. = “If God raises the dead (as he certainly does), why should you pronounce it to be incredible.”

“**That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people and to the Gentiles.**” (xxvi. 23).

- (1) **Christ, R.V. the Christ** (the article being expressed).
- (2) **Should suffer, R.V. must suffer,** Gk. = “subject to suffering,” *i.e.* suffering was the lot of the Messiah.
- (3) **That he should be the first that should rise from the dead.**

**R.V. How that he first by the resurrection of the dead**  
 Gk. = “out of,” “by means of” and not “from” the dead.

- (4) **Show R.V. proclaim** Gk. = to announce, to proclaim.

**Almost thou persuadest me to be a christian.** (xxvi. 28.)

**R.V. With but little persuasion thou wouldst fain make me a Christian.**

The A.V. is decidedly wrong. The Gk. = “*with little,*” *i.e.* with little effort, trouble, or persuasion.

The A.V. makes it appear that Agrippa was nearly convinced. The R.V. gives the true meaning, viz., that Agrippa interrupts St Paul in his appeal and replies "you think to make a Christian with but little persuasion or effort on your part, but I am not so easily convinced as you imagine."

Note how St. Paul picks up the king, see R.V. of verse 29.

**"I would to God that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds."**

**R.V. I would to God that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am except these bonds."**

There is also an alteration in the Greek text of "to make" instead of "to become," which assists the R.V. rendering.

## CRITICAL NOTES.

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**The MSS. of the New Testament.** About one thousand in number, of which not more than thirty are complete copies.

These MSS. are of two kinds—

**Uncial**, so called from being written in *uncial* or large capital letters. These are the more ancient MSS.

**Cursive**, so called from being written in a *cursive* or running hand, are of a much later date, ranging from the ninth to the sixteenth centuries.

The five oldest Uncial MSS. are :

1. *CODEX SINAITICUS*, discovered by Tischendorf in the convent of Mount Sinai in 1859; now at St. Petersburg. It is assigned to the fourth century.
2. *CODEX VATICANUS*, in the Vatican Library at Rome. Assigned to the fourth century. Some of the Epistles and the Apocalypse are wanting.
3. *CODEX ALEXANDRINUS*, presented to King Charles I. by the Patriarch of Constantinople, and now in the British Museum.
4. *CODEX EPHRAEMI*, in the National Library at Paris.
5. *CODEX BEZÆ*, in the Cambridge University Library, having been presented by the great Swiss critic, Beza, in 1581.

### Versions.

The two most important ancient Versions are—

1. *THE LATIN VULGATE*, a revision made by St. Jerome of already existing Latin Versions, about A.D. 384.
2. *THE SYRIAC VERSION*, known also as *Peshito* or simple. It is generally admitted that a Version of the New Testament in Syriac existed in the second century.

### Translations.

1. *WYCLIF'S*; from the Vulgate. The New Testament was finished and published in 1381, and a second edition revised by Purvey was published in 1388.
2. *TYNDALE'S*, first published in 1526.
3. *CRANMER'S*, or the Great Bible, a revision of Tyndale's with the aid of the Vulgate, and the work of Coverdale, published in 1538.
4. *THE BISHOP'S BIBLE*; a revision of the Great Bible; published in 1568.

5. *GENEVA BIBLE*, printed at Geneva by the Reformers, who had taken refuge in that city from the Marian persecution; first published in 1557.
6. *THE RHEMISH VERSION* — or the Rheims and Douay Version.  
The New Testament was published "in the English College of Rheims" in 1582.  
The Old Testament was published at Douai, in Flanders, in 1610.

### Authorities.

(Quoted in these notes and referred to by the accompanying letters.)

#### For the Greek text—

- The Greek Testament: Dean Alford (1856)—(A).  
The Greek Testament: Bishop Wordsworth (W).  
The Greek Testament: Tischendorf (1876)—(T).  
The New Testament in the Original Greek: Text revised by Westcott & Hort (1885)—(WH).  
Greek Testament: Scrivener (1881)—(S).  
Greek Testament: Palmer (1881)—(P).

These authorities are quoted and referred to in preference to giving the original MSS. authority.

### Translations and Commentators.

(Quoted in these Notes and referred to by the accompanying letter.)

- |                                                        |                                                      |
|--------------------------------------------------------|------------------------------------------------------|
| (a) Alford: New Testament for English Readers (1863).  | (s) Murdoch: Translation of Syriac Testament (1879). |
| (b) Alford: Greek Testament (1854).                    | (t) Newberry: English - Greek Testament.             |
| (c) Barnes: Notes on St. Luke (1860).                  | (u) Norris (1880).                                   |
| (d) Bowes: Translation of the Greek Testament (1870).  | (v) Noyes (1869).                                    |
| (e) Calvin: Commentaries (1584).                       | (w) Patrick (1842).                                  |
| (f) Carr: Notes on St. Luke (1875).                    | (x) Rheims (1582).                                   |
| (g) Cheyne: Various Renderings (1876).                 | (y) Rotherham (1872).                                |
| (h) Cranmer's Bible (1539).                            | (z) Scarlett (1798).                                 |
| (i) Davidson: New Testament (1875).                    | (aa) Schaff (1879).                                  |
| (j) Douay (1610).                                      | (bb) Sharpe (1844).                                  |
| (k) Ellicott: New Testament.                           | (cc) H. Smith: Acts (1879).                          |
| (l) Geneva Bible (1557).                               | (dd) J. H. Smith (1884).                             |
| (m) Walsham How (1872).                                | (ee) Speaker's Commentary (1880).                    |
| (n) Highton: Translation (1866).                       | (ff) Trollope: Notes (1847).                         |
| (o) Haweis, Translation (1795).                        | (gg) Wordsworth: Greek Testament.                    |
| (p) Lightfoot: Fresh Revision of New Testament (1871). | (hh) Tyndale: Bible (1534).                          |
| (q) McClellan: New Translation (1875).                 | (ii) Wakefield: New Testament (1791).                |
| (r) Morrish: New Testament (1871).                     | (jj) Westcott: Notes on the Revised Version (1887).  |
|                                                        | (kk) Wyclif (1381).                                  |
|                                                        | (ll) Newcome: New Testament (1808).                  |
|                                                        | (mm) Ainslie: New Testament (1869).                  |

## NOTES.

XIII. 1. Now there were in the Church that was at Antioch certain prophets.

If we follow the exact order of the Greek we shall translate, **Now there were at Antioch in the Church that was there prophets** (*i, q, aa, bb, hh*).

The best MSS. omit *τίνες* = 'certain' (A, T, WH, S, P).

XIII. 1. **Manaen, which had been brought up with Herod, &c., better Manaen, the foster brother of Herod** (*a, c, i, j, k, o, u, x, au*).

XIII. 13. **Loosed from Paphos.** Loosed should be "**set sail**" (*c, j, q, aa, ff*).

Gk. *ἀνάχθεντες*, a technical nautical term = "were carried up" from the shore to the sea.

XIII. 16. **Give audience = hearken** (*i, q, v, x, ii*).

Gk. *ἀκούσατε* = to hear or listen to.

X II. 19. **He divided their land to them by lot.** And after that he gave unto them judges about the space of four hundred and fifty years.

or **He gave them their land for an inheritance for about four hundred and fifty years, and after these things he gave them judges** (*c, f, g, i, j, k, o, u, aa*).

(1) Gk. *κατεκληροδότησεν αὐτοῖς* = divided by lot to them.

(2) Gk. *κατεκληρονόμησεν* (A, W, T, WH, S, P) = to inherit, obtain by inheritance.

There is also another change of text by a transposition of *καὶ μετὰ ταῦτα* = "and after these things." The A.V. presents a discrepancy between the statement of St. Paul and the chronology of the Old Testament as to the space of time from the Exodus to the days of Samuel. The change of text gives a translation which removes this discrepancy.

XIII. 23. **Raised unto Israel a Saviour.** Raised should be **brought** (*a, c, g, h, i, q, u, x, aa, hh*).

Gk. *ἤγειρε* = raised.

Gk. *ἤγαγε* (A, W, T, WH, P, S) = brought.

XIII. 31. **Who are his witnesses, or who are now his witnesses** (*a, c, g, i, k, q, u, aa, bb*).

Best MSS. insert *νῦν* = now, at this moment.

"The *νῦν* gives particular force to the sentence 'who are at this moment witnesses'—*living* witnesses; q.d. 'I am not telling you

a matter of the *past* merely, but one made present to the people of the Jews by living and autoptic testimony' " (*Alford*).

- XIII. 36. After he had served his own generation or in his own generation (*c, i, j, x, aa, bb*).  
A.V. takes the Dative as *Dativus Commodi* and brings out the idea that David served man as well as God.  
In his own generation, the dative of time, simply indicating the age or generation in which David lived.
- XIII. 39. All that believe are justified—every one that believeth is justified (*a, c, f, j, k, l, q, x, bb*).  
Gk. is *πᾶς ὁ πιστεύων δικαιούται* (singular).
- XIII. 42. And when the Jews were gone out of the Synagogue, the Gentiles besought—and as they went out they besought (*a, c, g, i, u, aa, ii*).  
There is a great alteration in the text, the best MSS. (A, W, T, WH, S, P), omit "Jews," "synagogue," "Gentiles."  
For difference in meaning between the two versions, see note, p. 63.
- XIII. 43. Congregation—Synagogue (*c, f, i, j, k, o, s, v, x, aa, bb, ii, kk*).  
Synagogue is the literal translation of the Greek.
- XIV. 10. And he leaped and walked—leaped up and walked (*f, j, v, z, bb*).  
A change of text from *imperfect* ἤλλετο to *aorist* ἤλατο. The aorist represents the "leaping up" as a single act, but the walking was continued, as implied in the imperfect.  
The A.V. represents the man as continually leaping and walking.  
The change of text represents that the man "leaped up" and then kept "walking" about.
- XIV. 14. They rent their clothes and ran in—rent their garments and sprang forth (*i, o, v, w, ll*).  
Clothes = the *abba* or long outer cloke, best rendered "garment."  
Two readings of the Greek Text  
*εἰσπήδησαν* = sprang in;  
*ἐξέπήδησαν* (A, W, T, WH, S, P) = sprang forth.
- XIV. 26. Recommended—committed (*c, h, j, l*).  
A more appropriate word. We may recommend a man to the favourable notice of another man; but we commit a man to God's care or favour.

XV. 1. *After the manner of Moses.*

**Manner—custom** (*d, i, v, z, cc, gg, ll*).

**Manner** is too weak a word, and might represent a personal habit; the original means "*according to the institution*" of Moses, which had become "**a national custom.**"

XV. 2. **Determined—appointed** (*c, f*).

Gk. *ἔταξαν* = to appoint one to do a thing. Thus the brethren at Antioch did not merely decide upon a certain course but actually "*appointed*" Paul and Barnabas to go up to Jerusalem.

XV. 9. **Put no difference—made no distinction** (*i, s, z*).

The original signifies that there was no *distinguishing* or *discriminating* between us (Jews) and them (Gentiles).

**Distinction** is a better rendering, and more idiomatic than "*difference.*"

XV. 10. *Why tempt ye God to put a yoke—that ye should put a yoke* (*g, hh*).

The A.V. has followed the Vulgate *imponere jugum* = to put a yoke but this is not the true rendering of the Greek infinitive, which implies not that they tempted God to do it, but that they tempted Him by doing it themselves.

XV. 11. **Even as they—in like manner as they** (*j, q, x, ll*).

The original denotes exact resemblance even in minute particulars.

XV. 17. **Who doeth all these things—who maketh these things known** (*a, g, u, v*).

Two readings:

(1) *ὁ ποιῶν ταῦτα πάντα* = who doeth all these things.

(2) *ὁ ποιῶν ταῦτα γνωστὰ* (A, T, WH, P, S) = who maketh these things known.

XV. 22. **To send chosen men of their own company—to choose men out of their company and send them** (*a, i, j, k, x, ll*).

Gk. is literally "*that they should choose out men and send them,*" implying that the choice was made by the Apostles. The A.V. does not indicate by whom the choice was made.

So also:

XV. 25. **To send chosen men—to choose out men and send them** (*a, i, j, k, x, ll*).

- XV. 33. **Unto the Apostles—unto those that had sent them** (*a, c, g, i, j, q, u, x, bb, kk, ll*).

A change of text :

(1) A.V. *πρὸς τοὺς ἀποστόλους* = to the Apostles.

(2) *πρὸς τοὺς ἀποστείλαντας αὐτοὺς* (A, W, T, WH, S, P) = to those that had sent them.

The latter gives the correct statement of what took place. Paul and Barnabas now returned to Antioch to the elders of the Church, who had sent them on the mission to Jerusalem.

- XV. 37. **Barnabas determined—Barnabas was minded** (*a, b, n, q*).

A change in the Greek text :

(1) A.V. *ἐβουλεύσατο* = determined, resolved.

(2) *ἐβούλετο* (W, T, WH, S, P) = wished, was willing, desired.

- XV. 40. **Recommended—commended** (*d, o, s, v, z, ii*). Calvin translates "committed."

- XVI. 1. **The Son of a certain woman, which was a Jewess—the son of a Jewess** (*f, j, n, aa, kk*).

Alteration in Greek text causes the difference in translation.

- XVI. 14. **Which worshipped—one that worshipped** (*j, x, cc*).

The participle is descriptive.

- XVI. 27. **Would have killed himself—was about to kill himself** (*a, c, f, i, ll*).

Gk. *ἐμελλεν ἑαυτὸν ἀναιρεῖν* = was on the point of killing himself.

- XVI. 27. **Had been fled—had escaped** (*c, o, v, ii, ll*).

The Greek verb is compound and denotes successful flight or escape.

- XVII. 16. **Wholly given to idolatry—full of idols** (*c, i, o, q, aa, ff, ll*).

Gk. *κατείδωλος* = covered with idols.

A.V. follows the Vulgate *idololatriæ deditum* = given up to idolatry.

- XVII. 23. **Your devotions—the objects of your worship** (*a, b, i, k, o, aa, cc, ee, ff, gg*).

The Greek signifies the thing worshipped, not the act of worshipping.

- XVII. 23. **To the Unknown God—to an Unknown God** (*b, c, i, k, q, u, aa, cc, ee, ff, ll*).

The A.V. would make it appear that the Athenians were desirous of worshipping some God superior to those they were acquainted with.

Gk. Ἀγνώστῳ (without the article), if rendered "an unknown," is more in accordance with what we know of ancient custom in Athens, where there were altars dedicated to "unknown Gods."

XVII. 23. Whom therefore ye ignorantly worship, him declare I unto you.

Whom—**what**. Him—**this** or **that** (*a, c, g, j, k, n, u, v, ee*).

Change of text: ὅν = whom, ὃ = what.

XVII. 26. And hath made of one blood all nations—of one every nation (*i, j, x*).

The change of rendering is occasioned by a change in the Greek text.

XVIII. 4. Persuaded the Jews and the Greeks—Jews and Greeks (*c, f, i, q, bb, kk, ll*).

There is no article in the original.

XVIII. 5. Were come from Macedonia—**came down from Macedonia** (*i, z, ii*).

The Greek κατηλθον must be translated "came down."

XVIII. 5. Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ.

1. **Pressed in the Spirit—constrained by the word** (*c, h, i, k, aa, ee, hh*).

A change of text: λόγῳ (A, W, T, WH, S, P)—the word, for πνεύματι—the Spirit.

2. *συνείχετο* signifies "to hold together," "to press together," "to constrain," "to urge."

3. **Testified** = testifying (*f, i, j, n, q, v, ll*), the Greek is participial.

4. **That Jesus was Christ—that Jesus was the Christ** (*j, q, bb, ll*).

τὸν χριστὸν Ἰησοῦν requires the article to be expressed.

XVIII. 12. **Made insurrection—rose up against** (*c, f, i, j, k, o, x, bb, kk*).

The movement was not an insurrection against the government but an attack upon St. Paul.

XVIII. 27. The brethren wrote exhorting the disciples to receive him—the brethren encouraged or exhorted him and wrote to the disciples to receive him (*c, j, l, n, x, aa, ll*).

Gk. προτροπήμενοι οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν. αὐτόν is properly the object of προτροπήμενοι.

- XVIII. 28. **Mightily convinced—powerfully confuted** (*c, i, m, q, ee, ff, ll*).

The Greek means that Apollos silenced them in argument. He did not necessarily convince the Jews, though they could not answer his arguments.

- XIX. 2. **Have ye received the Holy Ghost since ye believed?—did ye receive the Holy Ghost when ye believed?** (*a, c, g, i, q, bb, cc, ee*).

Both verbs are in the aorist tense and therefore point to some definite time.

- XIX. 13. **Vagabond—strolling** (*q, aa, ff*).

See Glossary p. 190, for the meaning of vagabond.

- XX. 1. Paul called unto him the disciples, and embraced them.

Called unto him—**having sent for** (*i*).

Change of text προσκαλεσόμενος = *having called to him*.

μεταπεψόμενος = *having sent for* (T, WH, S, P).

and embraced them—**having exhorted them, took leave of them** (*a, h, i, x, hh, kk*).

Addition of παρακαλέσας (A, T, WH, S, P) = *having exhorted*.

- XX. 7. **Preached—discoursed** (*c, i, j, q, s, v, ii, ll*), see note page 100.

**Ready—intending** (*c, ii*).

Gk. μέλλον signifies *intention*, not *readiness*.

Continued—**prolonged** (*f, nn*).

Gk. παρατείνειν = to stretch out.

- XX. 12. **Young man—lad** (*c, f, o, q, x*).

Gk. is παῖδα, signifying a young lad or boy.

In v. 9 we have νεανίας = *young man*.

- XX. 13. **To go afoot—to go by land** (*f, u, q, x, aa, cc, ff, ii, kk, ll*).

Gk. πεζεύειν (1) *to go or travel by foot*, opp. to riding or driving.

(2) *to go or travel by land*, opp. to going by sea.

It is clear that St. Paul intended to travel by land.

- XX. 19. **Temptations—trials** (*c, d, k, m, o, s, v, z, bb, cc, ee, ii, ll, nn*).

Temptation not in the restricted sense of an allurements to sin, but in the original sense of trial as a test of character.

- XX. 23. **Witnesseth—testifieth to me** (*c, i, s, z*).

Gk. διαμαρτύρεται = *witnesseth*.

διαμαρτύρεται μοι (A, W, T, WH, S, P) = *testifieth to me*.

- XX. 24. I have received of the Lord Jesus—I received from the Lord Jesus (*i, j, q, u, v, x, ii, kk*).  
Gk. ἔλαβον παρα τοῦ Κυρίου Ἰησοῦν (tense is aorist) = *I received from.*
- XX. 26. I take you to record—I testify unto you (*c, i, n, q, v*).  
Gk. μαρτύρομαι ὑμῖν = “*I bear witness to you*” not “*I call you as witnesses.*”
- XX. 31. Warn—admonish (*i, j, o, s, x, ll*).  
The original denotes some action stronger than warning.
- XXI. 4. And finding disciples—having found the disciples (*f, g, i, q, aa, ee, gg*).  
The original denotes search.  
An alteration in text, inserting the article τοὺς = *the disciples.*
- XXI. 6. We took ship—we went on board the ship (*c, u, v, ii*).  
Gk. ἐπέβημεν = *to get on board on.*  
Gk. ἐνέβημεν (WH, P, S) = *to go on board, embark.*
- XXI. 13. What mean ye to weep and break my heart?—what do ye weeping and breaking my heart? (*g, i, k, l, o, q, hh*).  
Gk. τι ποιείτε κλαίοντες καὶ συνθρύπτοντές μου τὴν καρδίαν, literally, *what do ye weeping and breaking my heart?*
- XXI. 20. how many thousands of Jews there are which believe.  
1. of Jews—among the Jews (*j, x*).  
Ἰουδαίων = *of Jews*; ἐν τοῖς Ἰουδαίοις = *among the Jews.*  
2. which believe—which have believed (*j, x*).  
τῶν πεπιστευκότων (perfect) = *have believed.*
- XXI. 21. They are informed of thee—they have been informed concerning thee (*c, q, v, z, ll*).  
Gk. κατηχήθησαν δὲ περὶ σοῦ — lit. “*they have been informed concerning thee.*”
- XXI. 22. They will hear—they will certainly hear (*a*).  
Insertion of πάντως (A, W, T, WH, S, P) = *certainly*
- XXI. 27. The Jews which were of Asia—the Jews from Asia (*a, c, i, k, o, q, s, v, aa, gg*).
- XXI. 31. They went about to kill him—sought or were seeking (*a, f, i, q, s, x, aa, bb, ee, ll*).  
Went about, see Glossary, p. 185.

- XXI. 31. All Jerusalem was in an uproar—in confusion (*c, i, j, o, x, ii, ll*).  
The Greek literally means “*thrown into disorder or confusion.*”
- XXI. 33. Demanded—inquired (*c, i, q, s, v, z, bb*).  
Gk. ἐπυνθάνετο denotes “*inquiry*” not a “*demand.*”
- XXI. 37. Was to be led—Was about to be brought (*i, j, q, v*).  
Gk. μέλλων τε εἰσάγεσθαι = *about to be brought.*
- XXI. 37. May I speak to thee?—may I say something unto thee? (*i, j, bb, ii*).  
Gk. εἰπεῖν τι = *to say something.*
- XXI. 37. Canst thou speak Greek?—Dost thou know Greek? (*c, i, o, q, s, gg*).  
Ἐλληνιστὶ γινώσκεις; *Lit. Dost thou know Greek?*
- XXI. 38. Madest an uproar—stirred up to sedition (*o, ii*).  
Gk. ἀναστατώσας = *to raise an insurrection, to stir up to sedition.*
- XXII. 3. Taught—instructed (*l, o, q, s, x, z, ii, ll*).
- XXII. 14. Hath chosen thee that thou shouldst know his will—hath appointed thee to know his will (*c, o, bb, ll*).  
The Greek = appointed or prepared before hand.
- XXII. 14. And shouldst hear the voice of his mouth—to hear a voice from his mouth (*f, o, x, z, ii*).  
Gk. ἀκούσαι φωνὴν ἐκ τοῦ στόματος—*lit., “to hear a voice (ἐκ, out of) from his mouth.”*
- XXII. 15. His witness—a witness for him (*c, i, o, s, v, ii*).  
Gk. μάρτυς αὐτῷ = *a witness to or for him.*
- XXII. 17. When I was come again—when I had returned (*o, z, nn*).  
Gk. = *It happened to me, having returned to Jerusalem.*
- XXII. 17. I was in a trance—fell into a trance (*v, ii*).  
Gk. γενέσθαι με ἐν ἐκστάσει = *coming into a trance.*
- XXII. 20. Thy martyr Stephen—Stephen thy witness (*a, c, f, h, i, j, k, l, q, x, bb, cc, ee, hh, kk, ll*).  
Gk. μάρτυς = *witness, and used here in this sense. The signification of one who seals his testimony to the truth by his death is a later meaning.*

XXII. 20. Kept the raiment—**keeping the garments** (*g, v, un*).

*Lit.* Guarding the upper garments.

XXII. 24. Wherefore they cried so against him—**For what cause they so shouted** (*c, f, i, j, o, q, s, v, x, z, bb, ii, kk, ll*).

Gk. δι' ἣν αἰτίαν = *for what cause or reason.*

XXII. 26. Take heed what thou doest—**what art thou about to do?** (*a, c, g, i, j, q, s, u, aa, kk, ll*).

Gk. ὄρα τί μέλλεις ποιῆν = *see to what thou doest.*

τί μέλλεις ποιῆν (A, W, T, WH, S, P) = *what art thou about to do?*

XXII. 29. Which should have examined him—**which were about to examine him** (*a, d, f, i, o, q, t, v, cc, ll*).

Gk. οἱ μέλλοντες αὐτόν ἀνετάξεῖν = *who were about to examine him.*

XXIII. 6. The son of a Pharisee—**a son of Pharisees** (*c, i, n, v, x, ee, kk*).

Change of text: υἱὸς Φαρισαίου = *a son of a Pharisee.*

υἱὸς Φαρισαίων = *a son of Pharisees.*

St. Paul claims that his whole line of ancestry were of the sect of the Pharisees.

XXIII. 9. The scribes that were of the Pharisees' part—**some of the scribes of the Pharisees' part** (*g, n, s*).

The alteration is occasioned by the insertion of *τινές* = *certain or some.*

XXIII. 25. After this manner—**after this form** (*o, gg*).

Gk. τυπὸν = *type, i.e. form of words.*

XXIV. 14. Which are written in the law and in the prophets—**which are according to the law and which are written in the Prophets** (*aa, bb*).

Gk. τοῖς κατὰ τὸν νόμον καὶ (τοῖς ἐν) τοῖς προφήταις γεγραμένους.

The addition of *τοῖς ἐν* (T, WH, S, P) accounts for the altered translation.

XXIV. 15. Allow—**Look for** (*c, h, j, l, x, hh*).

The Greek denotes "expectation" not "acceptance."

XXIV. 18. The amended text reads: ἐν αἷς εἶρον με ἡγνισμένον ἐν τῷ ἱερῷ, οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου· τινὲς δὲ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι—οὓς ἔδει.

*Lit.* Amidst which (*i.e.* sacrifices) they found me purified in the temple, not with crowd, neither with tumult. But certain Jews from Asia—who ought, etc. (*a, c, g, h, x, aa, bb, cc, kk, nn*).

XXV. 11. No man may deliver me unto them—no man may give me up (*v, x, z, kk, nn*).

Greek *lit.* = Grant me by favour, which means “to deliver Paul up as a favour to the Jews.”

XXV. 15. Desiring to have judgment against him—asking for sentence against him (*c, v, cc*).

Gk. αἰτούμενοι = asking for, making a request.

A change of text: δίκην = judgment.

καταδίκην (A, W, T, W, H, S, P) = sentence of condemnation.

XXV. 24. The Jews have dealt with me—the Jews made suit or application to me (*c, s, v, ee, ii*).

The Gk. signifies “to entreat one person on behalf of, or against, another.”

XXVI. 10. Voice—vote (*a, c, i, o, q, aa, bb, cc, ll, nn*).

Gk. ψῆφον = the pebble used in voting. The vote was taken by ballot.

XXVIII. 3. Out of the heat—by reason of the heat (*i, v, aa, ee, ff*).

Change of Gk. text ἐκ = out of.

ἀπο (A, W, T, W, H, S, P) = by reason of.

XXVIII. 4. Vengeance suffereth not—justice hath not suffered (*b, c, g, i, l, aa, bb, gg*).

ἡ δίκη = Justice personified.

The Verb is in the aorist tense. The bystanders looked upon Paul as good as dead.

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