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THE
OXFORD AND CAMBRIDGE
ACTS OF THE APOSTLES

WITH
Introduction and Notes

FOR THE USE OF STUDENTS PREPARING FOR THE FOLLOWING
EXAMINATIONS:

THE OXFORD AND CAMBRIDGE LOCALS,
THE COLLEGE OF PRECEPTORS, ETC., ETC.

BY THE
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PART II.
CHAPTERS XIII.—XXVIII.



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PREFACE.

THIS Edition of the Acts of the Apostles with Notes has been produced for the use of Students preparing for the Local Examinations of the Universities of *Oxford* and *Cambridge*, and those of the *College of Preceptors*.

The Text is that of the Authorised Version arranged in paragraphs. The Revised Version has been inserted in the Margin wherever necessary to elucidate the meaning of the passage.

The present volume treats of the last Sixteen Chapters, a division suggested by the narrative, and also followed by the Universities of Oxford and Cambridge, whose syndicates select the first twelve chapters, and the remaining sixteen for the subjects of examination in alternate years.

There will be found an Introduction treating of several subjects with which a student of the Acts should be acquainted, but the consideration of which occupies too much space to be inserted as *Marginal* or *Foot Notes*.

As far as possible the Notes have been arranged in such a form as can be reproduced in examination by the student.

Full *Geographical* and *Biographical Notices* will be found in the Introduction, and *Maps* have been introduced wherever necessary to illustrate the geography of the work. The *Notes* will be found opposite, or nearly opposite, the words or phrase they are intended to explain.

The student is referred to Part I. for such subjects as "Title," "Author," "Life of Luke," &c., as it was found impossible to repeat them in the present volume.

F. M.

ALMONDBURY, 1891.

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INTRODUCTION

TO THE STUDY OF

THE ACTS OF THE APOSTLES.

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

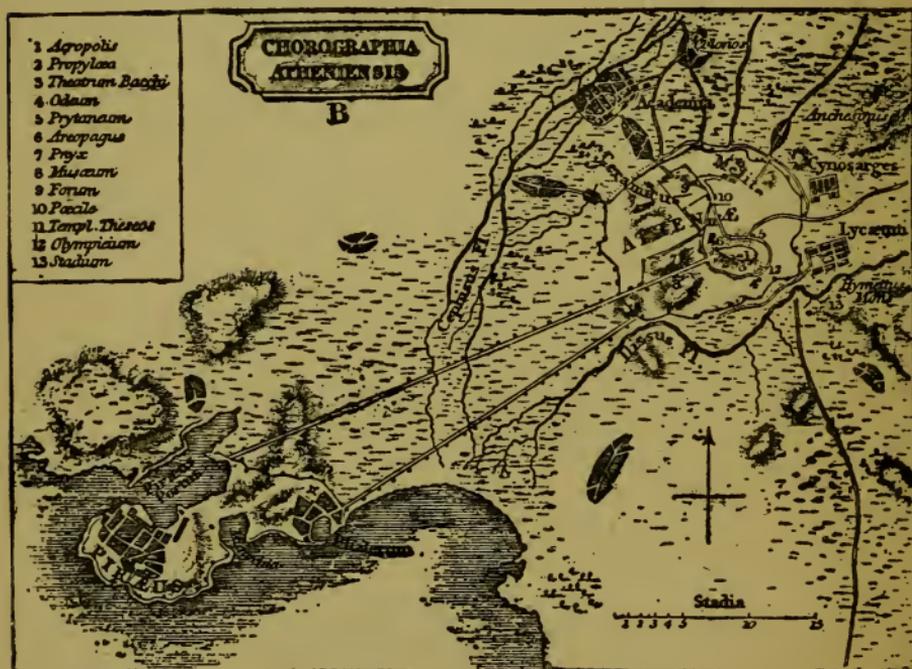
cities it contained the seven Churches of the Apocalypse. The province was left by the will of Attalus, king of Pergama, to the Roman republic.

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.



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 official

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 Clauda 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 Salmons, 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 east 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.

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).

Phœnice = 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).

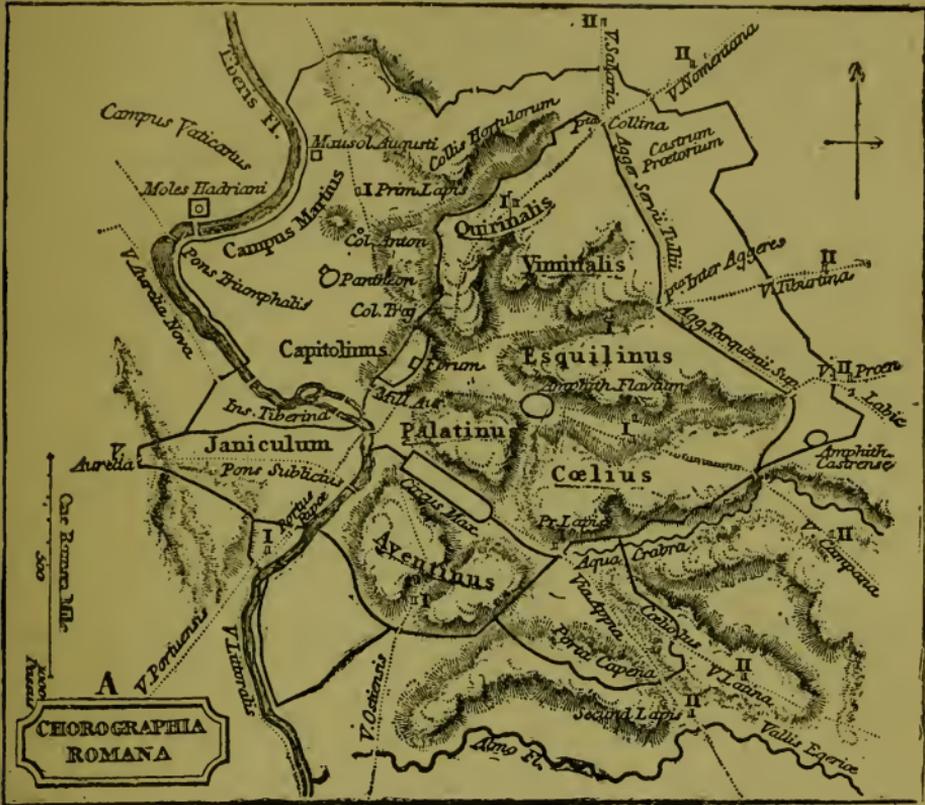
Puteoli.—The modern Pozzuoli, near Naples, the great landing-place of travellers to Italy from the Levant, and the harbour to which the Alexandrian corn-ships brought their cargoes. Here Paul landed on his journey to Rome (xxviii. 13).

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).



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).

Eutychus, 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).

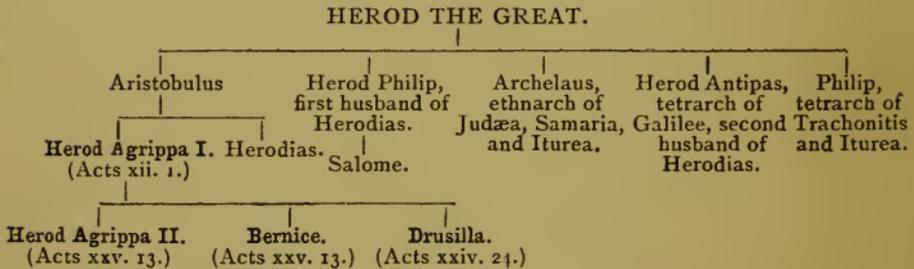
9. He was one of the band of friends who accompanied Paul from Greece to Asia on his return to Rome from his third missionary journey (xx. 4), but does not appear to have gone further than Miletus.

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 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.

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

Epistles.

"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 *strategoî* (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.

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| <ol style="list-style-type: none"> 1. The High Priests are Sadducees (v. 17). 2. Barnabas is described as of Cyprus (iv. 36). 3. The Grecians complain of the neglect of their widows in the daily ministrations (vi. 1). 4. The Cilicians dispute with Stephen (vi. 9). 5. Philip the Evangelist, after baptizing the Ethiopian eunuch, goes to Cæsarea (viii. 40). 6. Mark leaves Paul and Barnabas at Perga on the first missionary journey, and returns to Jerusalem (xiii. 13). | <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).
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).
The famine was at that time causing suffering at Jerusalem (xi. 28).</p> |
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| <p>7. Agabus, as a prophet, foretells the famine (xi. 28).</p> <p>8. Men of Cyprus and Cyrene found the Church at Antioch (xi. 20).</p> <p>9. Philippi is spoken of as "a colony" (xvi. 12).</p> <p>10. Trophimus is an Ephesian (xxi. 29).</p> | <p>Agabus, as a prophet, foretells the persecution and imprisonment of Paul (xxi. 10).</p> <p>Barnabas, a man of Cyprus, is sent from Jerusalem to inquire into and carry on this work (xi. 22).</p> <p>Lucius of Cyrene is among the prophets and teachers of Antioch (xiii. 1).</p> <p>The Philippians speak of themselves as "being Romans" (xvi. 21).</p> <p>He is recognised in Jerusalem by the Jews of Asia, <i>i.e.</i> that district of Asia Minor round Ephesus, and of which Ephesus was the capital (xxi. 29).—<i>Plumptre</i>.</p> |
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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	Claudius, Emperor from 41 A.D.			The first missionary journey of Paul with Barnabas.
48			Ananias.	Return of Paul and Barnabas to Antioch.
49		Herod Agrippa II. 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		Felix, Procurator of Judæa. Herod Agrippa II. gets Batania and Trachonitis. Gallio, Procurator of Achaia.		
54	Nero.	[The Egyptian alluded 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 Jerusalem. Arrives there Pentecost, 58 A.D. Arrest of Paul.
54—57			Ishmael, son of Phabi, 59 A.D.	Two years imprisonment at Cæsarea. 58—60 A.D. Paul embarks for Italy in the Autumn.
57				Arrival at Rome.
58				Two years military imprisonment, ending 63 A.D. Release of Paul.
60		Festus succeeds Felix.		
61			Joseph Cabi.	
62			Ananias.	
63			Jesus, son of Damincæas.	
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 jailor		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 Scœva	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.

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.

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, when 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 synagogue 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 he 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 to 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. 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 their 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 them 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 here 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. Acts xviii., xix., xx., xxi.

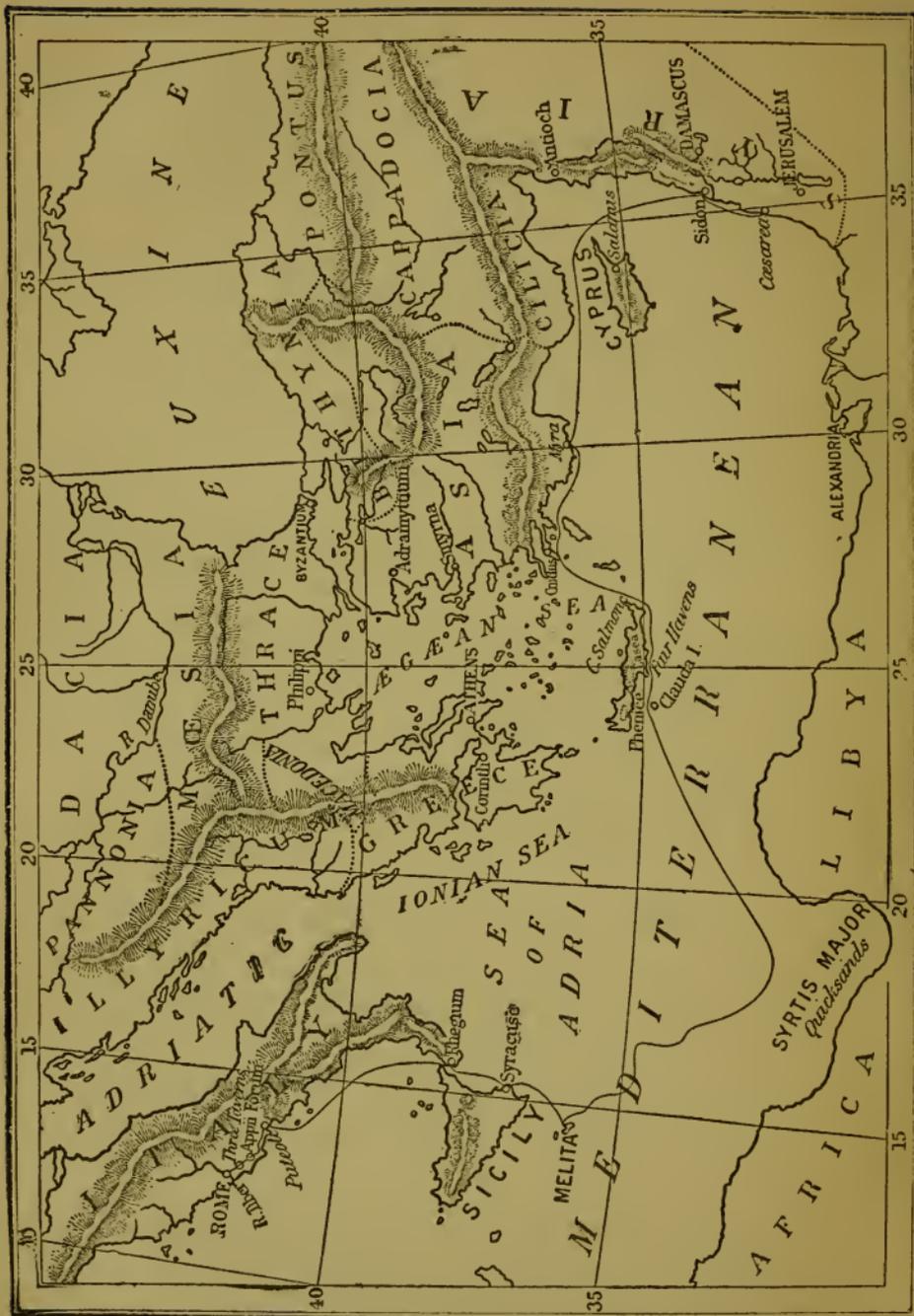
Antioch in Syria was again the starting point, whence Paul went over Galatia and Phrygia and arrived at

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 to 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 Eutychus 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, Trogyllium, 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 recognised 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.

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 Claudia, 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 a 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.

Consecration of Paul and Barnabas for Missionary Work.

Antioch. Intro., p. 6.

R.V. "Now there were at Antioch, in the Church that was there."

Barnabas, Simeon, Lucius, Manaen. Intro., p. 21, 26, 25.

R.V. Manaen, the foster-brother of Herod, &c.

Herod the Tetrach = 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.

Separate me now at once.

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) Forttellers or Preachers, as Judas and Silas (xv. 32).

Teachers were instructors less influenced by the Holy Ghost (see Notes, Acts ii. Part I., p. 72).

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.

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

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

R.V. Went down to Seleucia, *i.e.* down the river Orontes to Seleucia, which was situated near the mouth of the river, about sixteen

⁴ So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. ⁵ And when

they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister. ⁶ And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name *was* Bar-jesus: ⁷ which was with the deputy of the country, Sergius Paulus, a 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 away the deputy from the faith. ⁹ Then Saul, (who also *is called* Paul), filled with the Holy Ghost, set his eyes on him, ¹⁰ 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 doctrine of the Lord.

miles from Antioch, and was the port of that city. Intro., p. 18.

R.V. Proclaimed.

Cyprus. Intro., p. 11. The country of Barnabas, and possibly on this account chosen as the scene of their first labours.

Salamis. Intro., p. 18. The port of Cyprus nearest to Seleucia, in the bay now called Famagousta.

Synagogues. A large number of Jews were living in Salamis so as to require several synagogues.

John Mark. Intro., p. 23.

Minister. R.V. 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).

Paphos. Intro., p. 14. Now Bafu, lay at the western extremity of the island. It was the capital and the residence of the Roman Governor.

Prudent. R.V., a man of understanding.

Sergius Paulus. Intro., p. 26.

R.V. Seeking to turn aside.

R.V. Fastened his eyes upon him. So Peter to the cripple at the Gate of the Temple (iii. 4).

R.V. O full of all guile and all villainy, thou son of the devil.

R.V. Teaching of the Lord, *i.e.* the teaching which had the Lord (= Lord Jesus) as its main theme.

Sorcerer, magician or magus. So Simon Magus (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. R.V. proconsul. The name was given to the chief governor of a province under the Senate. A province under the Emperor had a *proprator* 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 *proprators*, 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.

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. 21. The prefix Bar (son of) = Mac in Gaelic, Mac Ivor; Fitz in English, Fitz-William.

Elymas is an Arabic word which means a wise man, and corresponds to Ulema, 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.

Loosed from. R.V. set sail.

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

Perga in Pamphylia. Intro., p. 15.

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 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).

Antioch in Pisidia. Intro., p. 7. This Antioch must be carefully distinguished from the other Antioch, which was in Syria.

And went out into the synagogue. St. Paul invariably made his way to the synagogue of the Jews first for service. See Intro., p. 43.

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 Part I., p. 42, 43.)

¹³ Now when Paul and his company loosed from Paphos, they came to Perga, in Pamphylia: and John departing from them returned to Jerusalem. ¹⁴ But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and 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, Men of Israel, and ye that fear God, give audience. ¹⁷ The God of this people of Israel chose our fathers, and exalted the people when they 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 suffered he their manners in the wilderness. ¹⁹ And when he had destroyed seven nations in the land of Chanaan, 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 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, I have found David the *son* of Jesse, a man after mine own heart, which shall fulfil all my will. ²³ Of this man's seed hath God according to *his* promise raised unto Israel a Saviour, Jesus: ²⁴ when John had first preached before his coming the baptism of repentance to all the people of Israel. ²⁵ And as John 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 you feareth God, to you is the word of this salvation sent. ²⁷ For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read

Give audience. R.V. hearken.

Men of Israel and ye that fear God. Two classes addressed. 1. Israelites. 2. God-fearing Gentiles, *i.e.* proselytes of the gate. Part I., p. 60.

R.V. Sojourned. French, *sé-journer* = dwell as strangers, not permanently.

Suffered he their manners, or bore with their ways as a patient, long-suffering ruler.

R.V. (in margin) has "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.

R.V. He gave them their land for an inheritance (fulfilling his promise to Abraham, "unto thee 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. Thus R.V. connects four hundred and fifty years with the land. A.V. with the judges.

Desired. R.V. asked for.

R.V. Kish.

R.V. He bare witness.

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."

R.V. Do all my will, implying that Saul did not, while David did.

Ps. cxxxii. 11, "of the fruit of thy body will I set upon thy throne."

R.V. Brought a Saviour.

"Brought" suggests completion more than "raised."

Baptism of Repentance. Paul uses the very words of Matt. iii. 11, Mark i. 4, Luke iii. 3.

R.V. Was fulfilling his course, *i.e.* progressing in his appointed work.

Whom think ye? R.V. What suppose ye? (John i. 20-27).

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).

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.

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

R.V. To us. The message is for other than Jews, but Paul carefully avoids wounding any Jewish prejudice, and so classes himself with his hearers.

Knew him not, &c., i.e. knew not Jesus as the Messiah, and failed to grasp the significance of the prophecies concerning the Mes-

every 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 many days of them which came up

with him from Galilee to Jerusalem, who are his witnesses unto the people. ³² And we declare unto you glad tidings, how that the promise which was made unto the fathers, ³³ God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, 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 another *psalm*, Thou shalt not suffer thine Holy One to see corruption. ³⁶ For David, after he had served 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 Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins: ³⁹ and by him 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, 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).

siah. Compare Peter, Acts 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."

R.V. For many days. Because the appearances were occasional; he was not visible at all times during the forty days.

R.V. Who are now his witnesses?

R.V. We bring you good tidings of the promise. The good tidings were not only published, but Paul and Barnabas journeyed so far to deliver them.

R.V. Unto our children.

V. 33 = (Ps. ii. 7).

R.V. Holy and sure blessings. Because he saith, &c. V. 34 = (Ps. xvi. 10).

R.V. 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.

R.V. Is proclaimed unto you remission of sins. The keynote of the Apostolic preaching.

R.V. Every one that believeth is justified from all things. Justification by faith, the favourite doctrine in Paul's Epistles, appears in his first recorded sermon.

R.V. If one declare it unto you (Hab. i. 5), referring there to destruction of Jerusalem by Nebuchadnezzar and the Chaldeans.

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

“They shall look upon me whom they have 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. 46; John xix. 39).

“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.

R.V. 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.

Congregation. **R.V.** Synagogue.

R.V. Devout.

R.V. Urged them to continue. The tense implies that they went on throughout the week with the work of persuasion.

Almost the whole city. Heathens as well as Jews and proselytes. The Gospel message had excited general interest.

R.V. Were filled with jealousy, and contradicted the things which were spoken by Paul, and blasphemed. 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.

Waxed bold. **R.V.** Spake out boldly.

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.

R.V. Uttermost part.

R.V. Spread abroad, *i.e.* the preaching extended far beyond the city.

R.V. Devout women of honourable estate. The

⁴² And 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 congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God. ⁴⁴ And the next sabbath day came almost the whole city together to hear the word of God. ⁴⁵ But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. ⁴⁶ Then Paul and Barnabas 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. ⁴⁷ For so 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. ⁴⁸ 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. ⁴⁹ And the word of the Lord was published throughout all the region. ⁵⁰ But the Jews stirred up the devout and honourable women, and the chief

men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. ⁶¹ But they shook off the dust of their feet against them, and came unto Iconium. ⁶² And the disciples were filled with joy, and with the Holy Ghost.

Coasts. R.V. Borders. The word coast originally signified any borderland, and not as now the sea coast only.

V. 46. Ye put it from you. R.V. Ye thrust it from you. 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.

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.

Iconium. Modern Konieh. Intro., p. 13.

Filled with joy (Matt. v. 12) because they were called upon to suffer for the Master's sake.

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*).

Chief men, possibly influenced by their wives, or as magistrates, appealed to by the Jews.

The Apostles preach 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 unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. ³ Long time therefore abode they speaking boldly in the Lord, which 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 the apostles. ⁵ And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use *them* despitefully, and to 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.

R.V. The Jews that were disobedient stirred up the souls of the Gentiles and made them evil affected. The Jews' underhand talk undermined the first favourable impressions made on the Gentiles, some of whom were perverted.

R.V. Long time therefore they tarried. Rendered necessary by the opposition of the Jews.

R.V. Which bare witness. The Lord witnessing to the word, and granting signs and wonders to be done.

The Apostles Paul and Barnabas, now first called Apostles.

R.V. Made an onset. 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.

R.V. To entreat them shamefully.

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

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. 12, 13. Lystra was about forty miles from Iconium. Lycaonia (wolf-land) was a dreary plain destitute of water.

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

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.

R.V. Fastening his eyes upon him. 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.

R.V. Faith to be made whole. This requirement of responsive faith reminds us of our Lord's miracles (Matt. ix. 28, 29).

R.V. Leaped up and walked. 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.

R.V. Whose temple was before the city, *i.e.* at the entrance of the city. Jupiter was their tutelary deity.

R.V. Rent their garments and sprang forth. They did not know the language, and had not understood what was being done. When the truth flashed on the n they sprang up, horror-stricken, rent their

⁸ And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: ⁹ the same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed, ¹⁰ said with a loud voice, Stand upright on thy feet. And he 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 likeness of men. ¹² And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. ¹³ Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. ¹⁴ Which when the apostles, Barnabas and Paul, heard of, they 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 like passions with you, and preach unto you that ye should turn from these 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.

clothes, and rushed out unto the crowd to prevent the blasphemy.

Like passions, *i.e.* "men subject to like conditions" = mortal men.

R.V. "Bring you good tidings that ye should turn from these vain things unto the living God."

Vanities. (Lat., *vanus* = empty). R.V. 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.—**R.V.** In the generations gone by suffered all the nations. Compare speech at Athens. "The times of this ignorance God winked at" (xvii. 30).

R.V. Verse 17 has "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.—**R.V.** 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. 13).
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.

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).

R.V. Dragged him out of the city. The stoning therefore took place in the city. Had taught many. R.V. Had made many disciples, among them Gaius of Derbe (xx. 4).

R.V. Many tribulations. None but a man fully persuaded could have held such language.

R.V. Appointed for them elders = presbyters. The Apostles were as careful in organising the newly-formed churches as they were zealous in preaching the Gospel.

R.V. When they had spoken the word in Perga. This was on their return; on their going up they had not done so.

R.V. They had been committed to the grace of God, refers to the solemn service in which a blessing on the mission had been invoked (xiii. 2—4).

Rehearsed all, *i.e.* recounted. The old, not the modern, meaning of rehearse.

R.V. How that God had opened 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).

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: and the next day he departed with Barnabas to Derbe. ²¹ And when they had preached the gospel to that city, and 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 much tribulation enter into the kingdom of God. ²³ And when they had 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 preached the word in Perga, they went down into Attalia: ²⁶ and thence sailed to Antioch, from whence they had been 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 rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. ²⁸ And there they abode long time with the disciples.

The 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.

Attalia. Intro., p. 19. 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.—**R.V.** They tarried no little time with the disciples. 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 certain men which came down from Judæa taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved. ²When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. ³And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. ⁴And when they were come to Jerusalem, they were received of the church, and *of* the apostles and elders, and they declared all things that God had done with them. ⁵But there rose up certain of the sect of the Pha-

Certain men, described (Gal. ii. 4) as "false brethren un-awares brought in."

From Judæa. Thus claiming authority from the Apostles, and assuming to be delegates from the Church at Jerusalem.

V. 1. R.V. Custom = what is enjoined by positive law. Circumcision was ordained by God with Abraham, and sanctioned by Moses as a national obligation.

R.V. Dissension and questioning = resulting in contention.

R.V. The brethren appointed. The Antioch Church formally deputed.

Certain other. Among these was Titus (Gal. ii. 3).

Go up to Jerusalem. This is the journey alluded to in Gal. ii. 1. See note, p. 59.

Phenice. Intro., p. 15.

Brought on their way, *i.e.* accompanied a short way on the journey by the elders of the Church at Antioch.

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

Conversion. Not found elsewhere in the N. T.

R.V. Rehearsed. Recounted

—told the story of. This was done at the preliminary meeting. See below.

R.V. Charge them.

risees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

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.

R.V. Were gathered together.

Formally and officially.

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

⁶And the apostles and elders came together for to consider of this matter.

The Debate. Peter's Speech.

R.V. Questioning, i.e. many speeches made on both sides.

Good while ago. Ten or twelve years.

R.V. Among you. Peter alludes to the conversion of Cornelius (chap. x.).

R.V. No distinction. God bestowed the Holy Ghost on the Gentiles, and thus put them on the same platform as the Jews.

R.V. Cleansing their hearts. What God hath cleansed, Peter had learnt not to call common.

Tempt ye God by distrusting his guidance and disobeying His revealed will.

R.V. That ye should put a yoke. The R.V. rightly attributes this action to the Jews.

Even as they. R.V. In like manner as they. 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 traditions 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.

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

¹²Then 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.

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.

¹ Then fourteen years after I went up again to Jerusalem with Barnabas and took Titus with me also. ² 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. ³ But neither Titus, who was with me, being a Greek, was compelled to be circumcised: ⁴ 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: ⁵ to whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you. ⁶ 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: ⁷ but contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; ⁸ (for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles :) ⁹ 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. ¹⁰ Only they would that we should remember the poor; the same which I also was forward to do. ¹¹ But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. ¹² 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. ¹³ And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. ¹⁴ 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 main-

James sums up as President, and announces the Decision.

James. Intro., p. 23.

R.V. Symeon (the old form of Simon) hath rehearsed how first God.

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.

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

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.

Residue of men. The tabernacle is restored by the nations seeking the Lord.

V. 18. R.V. Maketh these things known, *i.e.* imparts the knowledge of them.

R.V. My Judgment is. The tone of authority. James proposes a resolution, does not pronounce a decree.

¹³ And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me: ¹⁴ Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. ¹⁵ And to this agree the words of the prophets; as it is written, ¹⁶ after this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: ¹⁷ that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. ¹⁸ Known unto God are all his works from the beginning of the world. ¹⁹ Wherefore 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.

The Letter of the Council to the Christians at Antioch.

R.V. It seemed good. Indicative of an official announcement.

Whole Church. The decision was unanimous.

R.V. To choose men out of their company and send them. 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.

Judas and Silas. Intro., pp. 24, 26.

R.V. They wrote thus by them. This is the earliest sy-

²² Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren: ²³ and they wrote *letters* by them 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 certain which went out

tained 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.

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 Gentiles as freely and as fully as to Jews on the day of Pentecost. No difference whatever being 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).

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

Certain which went out from us, *i.e.* the teachers mentioned in verse 1.

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.

R.V. omits *Ye must be circumcised and keep the law.* Probably a marginal explanation.

To whom we gave no such commandment. A complete repudiation of the false teachers.

V. 25.—R.V. Having come to one accord, *i.e.* the decision was unanimous, not merely carried by a majority.

R.V. To choose out men and send them.

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.

V. 27.—R.V. By word of mouth. Another proof of scrupulous anxiety to guarantee the authenticity of the letter.

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

R.V. It shall be well with you, *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.

from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law: to whom we gave no *such* commandment: ²⁵ it seemed good unto us, being assembled with one accord, to send chosen men unto you with our 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 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, ye shall do well. Fare ye well.

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 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 not ye 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 of the 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.

Consolation. That the Gentiles were free from the yoke of Jewish observances. It is noteworthy as being delivered by Barnabas, the son of consolation.

Prophets. Part I., p. 72.

In peace. Does not signify that they were allowed to go quietly away, but that they were dismissed with a blessing.

Unto the Apostles. R.V. Unto those that had sent them forth.

R.V. omits verse 34. It may have been a marginal note to explain why Paul chose Silas (verse 40).

R.V. Tarried. It is probable that the dispute between Peter and Paul, mentioned in Gal. ii. 11—13, occurred during this period. See p. 59.

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

A Second Missionary Journey proposed. Contention between Paul and Barnabas.

Brethren in every city, *i.e.* the converts in communion with the Christian Churches.

R.V. Barnabas was minded = intended, had it in his mind. Not so strong a word as "determined."

John Mark. Intro., p. 23.

R.V. Who withdrew from them (xiii. 13).

R.V. And there arose a sharp contention, so that they parted asunder one from the other.

R.V. Being commended. Apparently the Church at Antioch agreed with Paul, not with Barnabas.

³⁶ And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, *and see* how they do.

³⁷ And Barnabas determined to take with them John, whose surname was Mark. ³⁸ But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

³⁹ 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; ⁴⁰ and Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

⁴¹ And he went through Syria and Cilicia, confirming the churches.

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, &c., 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, the 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. 24).

Paul revisits Derbe and Lystra, and chooses Timothy as a Companion.

16. Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek: ² which was well reported of by the brethren that were at Lystra and Iconium. ³ Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

Derbe, Lystra. Intro., pp. 12, 13.

R.V. Timothy. Intro., p. 27.

R.V. Son of a Jewess. 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).

A Greek, i.e. a Gentile by birth. He was probably a proselyte of the gate.

Well reported. So, Cornelius (x. 22), Ananias (xxii. 12).

Go forth Replacing John Mark as Silas had replaced Barnabas.

Circumcised him. Why did

Paul circumcise Timothy, and not Titus? Because the former was half a Jew (xvi. 1), 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).

Paul visits Galatia.

⁴And as they went through the cities, they delivered them the decrees for to keep,

Decrees. The injunctions of the Assembly at Jerusalem (xv.) regarded by the

Gentiles as the Magna Charta of their spiritual rights.

R.V. Were strengthened in consequence of the removal of the barrier of circumcision to the Gentiles: Therefore the number of Christians increased.

Phrygia, Galatia. Intro., pp. 13, 16. 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.

Asia. Intro., p. 7. Proconsular Asia. This district contained many important cities with large Jewish colonies, but Paul was not allowed to preach in them.

Mysia. Intro., p. 14.

Bithynia. Intro., p. 9.

R.V. Spirit of Jesus. Thus Jesus in Heaven directed the journeyings of the Apostle.

Assayed. Old English for essay—attempt.

Troas. Intro., p. 19.

that were ordained of the apostles and elders which were at Jerusalem. ⁵ And so were the churches established in the faith, and increased in number daily. ⁶ Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, ⁷ After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. ⁸ And they passing by Mysia came down to Troas.

The Apostles cross into Macedonia.

For Visions. See Part I., Intro., p. 41.

R.V. Beseeking him.

R.V. Straightway we sought to go forth into Macedonia, concluding that God had called us.

We. The writer of the Acts now joins Paul. See Part I., p. 10.

Sought. Enquired how and when they could cross over into Europe.

Concluding. Paul accepted the vision as God's call to preach the Gospel to the West.

R.V. Setting sail therefore . . . we made a straight course. The wind was favourable, and they crossed in two days. In chap. xx. 6, the voyage from Philippi to Troas takes five days.

Samothracia. Intro., p. 18.

Neapolis. Intro., p. 14.

Philippi. Intro., p. 15.

R.V. The first of the district, a Roman colony.

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.

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

⁹ And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. ¹⁰ And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them. ¹¹ Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; ¹² and from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

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.

Preaching at Philippi. Conversion of Lydia.

¹³ And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither*.

¹⁴ And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us*: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

¹⁵ And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

was followed by the baptism of herself and her household, as (verse 33) "was the jailor and all his."

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."

R.V. We supposed there was a place of prayer. 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.

River. The Gaugites.

Lydia (Intro., p. 25), who traded in purple dye or cloth dyed that colour.

Thyatira (Intro., p. 19) was famous for its dyeing works, especially purple.

R.V. One that worshipped God. A Jewish proselyte.

Heard us. Became a hearer.

R.V. To give heed unto, and so became convinced of the truth.

Baptized. Her conversion as (verse 33) "was the jailor

Paul casts out the Spirit of Divination.

¹⁶ And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: ¹⁷ the same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. ¹⁸ And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

R.V. Were going to the place of prayer, *i.e.* to the *proseuche* or oratory (*v.* 13).

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.

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).

Come out of her. Paul's proceedings resembled his Lord's in spirit and result

R.V. Being sore 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.

R.V. It came out that very hour.

R.V. margin. 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.

Gaius. This, the first case of heathen persecution, arises from love of money.

R.V. Laid hold.

R.V. Dragged them.

Market place. Gk., *agora*, Lat., *forum*, the place of general concourse.

Magistrates. Gk., *strategoï*, Lat., *Duumviri*, or *prætors*, who formed the executive of a Roman colony.

R.V. 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.

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."

V. 24. Thrust, R.V.=cast, significant of the position of the inner prison, probably a foul dungeon underground.

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.

¹⁹ And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the marketplace unto the rulers, ²⁰ and brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, ²¹ and 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 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, thrust them into the inner prison, and made their feet fast in the stocks

Conversion of the Jailor at Philippi.

R.V. Were praying and singing.

R.V. Were listening, implying attention.

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.

²⁵ And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. ²⁶ And suddenly there was a 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 keeper of the prison awaking out of his sleep, and

seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners 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 light, and sprang in, and came trembling, and fell down before Paul and Silas, ³⁰ and brought them out, and said, 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 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 meat before them, and rejoiced, believing in God with all his house.

R.V. And the jailor being roused out of sleep.

R.V. Was about to kill himself. 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 Romansoldiers 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.

V. 27. R.V. Had escaped.

R.V. Called for lights, and sprang in, and trembling for fear fell down.

Sprang in=leapt down, *i.e.* into the underground cell of the inner prison. The prisoners of the jailor are now his Lords.

Sirs. Gk., *Kyrioi* = Lords, an honourable title. Paul points out that salvation can be obtained by belief in the Lord Jesus.

Spake unto him, &c., *i.e.* ex-

plained what "belief in the Lord Jesus Christ" implied.

R.V. "Rejoiced greatly with all his house, having believed in God."

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.

Release of the Apostles. Paul claims the rights of a Roman citizen.

³⁵ And when it was day, the magistrates sent the 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 depart, and go in peace. ³⁷ But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come

R.V. margin. The prætors sent the lictors: evidently the magistrates, in imprisoning the Apostles, intended to keep them safe for the night, and then to expel them from the city.

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.

R.V. And the jailor reported the words to Paul.

Depart. R.V. Come forth. Paul and Silas had evidently returned to the prison.

Them = the lictors.

R.V. Publicly, uncondemned, men that are Romans.

Publicly, *i.e.* at the palus or the public whipping-post.

R.V. Bring us out.

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 put him to death is almost a parricide," and dilates on the power of the magic words "*Civis Romanus sum*" (I am a Roman citizen).

R.V. And when they had brought them out, they asked them to go away from the city.

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 claimed his right of Roman citizenship on three occasions.

(1) At Philippi (xvi. 37).

(2) At Jerusalem, where the chief captain would examine him by scourging (xxii. 25).

(3) When before Festus he appealed unto Cæsar (xxv. 10, 11).

themselves and fetch us out. ³⁸ And the sergeants told these words unto the magistrates: and 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 *the house of* Lydia: and when they had seen the brethren, they comforted them, and departed.

The Gospel at Thessalonica. Opposition of the Jews.

Amphipolis. Intro., p. 6.

Apollonia. Intro., p. 7.

Thessalonica. Intro., p. 18. Modern Saloniki.

R.V. As his custom was. Intro., p. 43.

Opening = making plain what was not understood.

Alleging = setting forth, showing in argument.

R.V. That it behoved the Christ to suffer.

Paul made it plain (*opened*) that the Christ was (1) to suffer and die; (2) to rise again, and then argued (*alleged*) that as Jesus had (1) died, (2) risen again, therefore he was the Christ.

R.V. Were persuaded, *i.e.* by the arguments of Paul.

Consorted = threw in their lot.

Devout Greeks = proselytes of the gate. Part I., p. 60.

R.V. Jealousy.

R.V. Vile fellows of the rabble, and gathering a crowd.

17. Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: ² and Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures. ³ Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. ⁴ And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. ⁵ But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and

sought to bring them out to the people.

⁶ And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also ;

⁷ whom Jason hath received : and these all do contrary to the decrees of Cæsar, saying that there is another king, *one* Jesus.

⁸ And they troubled the people and the rulers of the city, when they heard these things. ⁹ And when they had taken security of Jason, and of the other, they let them go.

still standing in the main street. From this we learn that Thessalonica was governed by seven politarchs.

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 Apostles' 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.

R.V. Security from Jason and 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.

Paul and Silas at Berea.

¹⁰ And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither* went into the synagogue of the Jews. ¹¹ These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. ¹² Therefore many of them believed; 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 stirred up the people. ¹⁴ And then immediately the brethren sent

Of the rabble (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. *læwed*, 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."

Jason. Intro., p. 23.

People means the supreme popular assembly. Thessalonica was a free city.

V. 6.—R.V. Dragged.

Rulers. Luke calls them **Politarchs**, a term not found in ancient writers, but has been found in an inscription on a triumphal arch,

Berea. Intro., p. 9. Modern Verria.

More noble. Not of higher birth, but of higher nobility of character. This is shown by their action in examining the Scriptures.

R.V. Examining the Scriptures, *i.e.* they tested the arguments of Paul by examining the Scriptures to which he had appealed.

R.V. Greek women of honourable estate, *i.e.* those ladies of the city who, as in many cities, were under Jewish influence.

R.V. Stirring up and troubling the multitude. 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.

R.V. As far as to the sea.

Timotheus. Timothy went to Athens, but returned immediately to Thessalonica to comfort the brethren there (1 Thess. iii. 1—3).

away Paul to go as it were to the sea : but Silas and 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.

Paul at Athens.

Athens. Intro., p. 8.

R.V. Provoked, *i.e.* he could not wait for Silas and Timothy. He must speak out.

R.V. Beheld the city full of idols. 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."

R.V. So he reasoned in the synagogue.

Market = market-place or *agora*, which in every Greek city was the centre of its life.

Babblers. 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.

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.

Areopagus. Either the hill of Mars or the Court which

sat there, known as the Court of the Areopagus.

R.V. This new teaching is which is spoken by thee.

R.V. Strangers sojourning there. Young Romans sent to finish their education, artists, sight-seers, and philosophers from every province in the empire.

Spent their time. R.V. in margin. "Had leisure for nothing else."

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**.

¹⁶ Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. ¹⁷ Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the 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 babblers say? other some, He seemeth to be a setter forth of strange gods : because he preached unto them Jesus, and the resurrection. ¹⁹ And they took him, and brought him unto 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 strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

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 Mars' hill, and said, *Ye* men of Athens, I perceive that in all things ye are too superstitious. ²³ For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. ²⁴ 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; ²⁵ neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; ²⁶ and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; ²⁷ that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: ²⁸ for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. ²⁹ Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like

R.V. **Areopagus**, p. 74.

R.V. Somewhat superstitious = more than ordinarily religious.

R.V. The objects of your worship, *i.e.* the statues and altars, and the inscriptions on them.

R.V. To an unknown God.

R.V. What therefore ye worship in ignorance this set I forth to you.

R.V. Served by men's hands.

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.

R.V. Made of one every nation. The Greeks considered other nations as inferior races.

R.V. Having determined their appointed seasons.

The Lord. R.V. God.

Feel after him. Expresses the idea of groping in the dark with the doubt of finding what is being sought for.

Your own poets. Either (1) Aratus, of Tarsus, a fellow citizen of Paul—quotation is from a didactic poem, under the title of "Phenomena"; or (2) "Ceanthes," hymn to Zeus.

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.

R.V. The times of ignorance therefore God 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.

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.

R.V. Went out from among them, *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. 22. **Damaris.** Intro., p. 22.

unto gold, or silver, or stone, graven by art and man's device. ³⁰ And the times of this ignorance God winked at; but now commandeth all men every where to repent: ³¹ because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all men, in that he hath raised him from the dead.

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

³³ So Paul departed from among them.

³⁴ Howbeit certain men clave unto him, and believed: among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

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 everything (*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, &c. (*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.

Athens. Intro., p. 8.
Corinth. Intro., p. 11.
Aquila. Intro., p. 20.
Priscilla. Intro., p. 20.

18. After these things Paul departed from Athens, and came to Corinth; ² and found a certain Jew named Aquila, born in

Pontus, lately come from Italy, with his wife Priscilla ; (because that Claudius had commanded all Jews to depart from Rome :) and came unto them. ³And because he was of the same craft, he abode with them, and wrought : for by their occupation they were tentmakers. ⁴And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. ⁵And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews *that Jesus was Christ*. ⁶And when they opposed themselves, and blasphemed, he shook *his* raiment, and said unto them, Your blood *be* upon your own heads ; I *am* clean : from henceforth I will go unto the Gentiles. ⁷And he departed thence, and entered into a certain *man's* house, named Justus, *one* that worshipped God, whose house joined hard to the synagogue. ⁸And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house ; and many of the Corinthians hearing believed, and were baptized. ⁹Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace : ¹⁰for I am with thee, and no man shall set on thee to hurt thee : for I have much people in this city. ¹¹And he continued *there* a year and six months, teaching the word of God among them.

for his support. These contributions enabled him to devote all his time to preaching.

V. 5.—R.V. Was constrained by the word, testifying to the Jews that Jesus was the Christ, *i.e.* 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.—R.V. 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.”

Your blood, &c., *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 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).

Pontus. Part I., p. 19. R.V. A man of Pontus by race.

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).

Craft = occupation. R.V. Trade.

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.

V. 4. Every Sabbath. Paul worked for his living in the week, and preached on the Sabbath.

V. 4. R.V. Jews and Greeks. Greeks, not *proselytes*, but *Gentiles*.

R.V. Came down from Macedonia. From Phil. iv. 15, and 2 Cor. xi. 9, we gather that Silas and Timotheus brought Paul contributions

R.V. Titus Justus. Intro., p. 25. Paul used this house for the purpose of teaching and worship. The house was evidently close to the synagogue.

Crispus (Intro., p. 22.), chief ruler, was one of the Council of Elders presiding over the synagogue. Part I., p. 42.

Sothenes (v. 17) was another. Intro., p. 26.

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).

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).

"I am with thee." Compare the promise of our Lord—"Lo, I am with you alway, even unto the end of the world" (Matt. xxviii. 20).

The Vision. Part I., p. 41.

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:—

ATHENS—

- (1) A city of culture, education, and learning = Oxford.
- (2) A city crowded with temples, and its inhabitants "very religious" in an idolatrous sense.
- (3) Paul made but few converts.

CORINTH—

- (1) An emporium of trade full of stir and life = Liverpool.
- (2) A city of luxury and vice, and notorious for the profligacy of its people.
- (3) Paul made many converts.

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 Cæsar (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 Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat, ¹³ saying, This *fellow* persuadeth men to worship God contrary to the law. ¹⁴ And when Paul was now about to open *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: ¹⁵ 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. ¹⁶ And he drave them from the judgment seat. ¹⁷ Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment seat. And Gallio cared for none of those things.

Gallio. Intro., p. 29.

Achaia. Intro., p. 5.

Deputy. R.V. 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. 5).

Made insurrection. R.V. Rose up against, evidently taking advantage of the arrival of a new and inexperienced governor.

Judgment seat. The Roman governors commonly held their court in the *agora* or market place on fixed days.

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.

Open his mouth, *i.e.* enter upon his formal defence.

Lewdness (see p. 72, xvii. 5). R.V. Villainy, *i.e.* a matter of crime or fraud, to be dealt with under criminal or civil law.

R.V. Your own law, look to it yourselves; I am not minded to be a judge of these matters.

Note the emphasis on "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.

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.

R.V. They all laid hold on Sosthenes (Intro., p. 26), the ruler of the synagogue.

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).

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 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.

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*).

Paul journeys from Corinth to Jerusalem.

¹⁸ And Paul *after this* tarried *there* yet a good while, and then took his leave of the

R.V. Many days. Paul could now stay and work without fear of personal violence.

R.V. For Syria. He went by Cenchrea, Ephesus, and Cæsarea.

Cenchrea (Intro., p. 10) was the eastern harbour of Corinth.

Vow. The Nazarite Vow to 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). Part I., p. 52.

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.

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).

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.

I will return. Paul soon redeemed his promise (xix. 1).

Cæsarea. The home of Philip the Evangelist, at whose house Paul would probably stay as on a later journey (xxi. 8).

Gone up. R.V. Went up, *i.e.* from the coast town to the capital, Jerusalem.

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.

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.

brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn *his* head in Cenchrea: for he had a vow. ¹⁹ And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews. ²⁰ When they desired *him* to tarry longer time with them, he consented not; ²¹ but bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus. ²² And when he had landed at Cæsarea, and gone up, and saluted the church, he went down to Antioch.

Paul's Third Missionary Journey.

He departed. This is the commencement of Paul's third journey.

Galatia and Phrygia. Intro., p. 13, 16). The route taken is the same as at the commencement of the second journey.

Strengthening. R.V. Stablishing.

²³ And after he had spent some time *there*, he departed, and went over *all* the country of Galatia and Phrygia in order, strengthening all the disciples.

Apollos at Ephesus.

²⁴ And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus. ²⁵ This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the 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 perfectly. ²⁷ And when he was disposed to pass into Achaia, 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 mightily convinced the Jews, *and that* publickly, shewing by the scriptures that Jesus was Christ.

Apollos. Intro., p. 20. The name is an abbreviation of Apollonius.

R.V. 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.

R.V. Had been instructed. 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.

Diligently. R.V. Carefully the things concerning Jesus.

The baptism of John. We know from Josephus that the teaching and baptism of John produced great effect among the Jews.

Perfectly. R.V. Carefully, *i.e.* more accurately.

R.V. The brethren encouraged him, and wrote to the disciples to receive him.

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, &c.).

V. 28.—R.V. Powerfully confuted.

R.V. Jesus was the Christ.

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, &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.

Upper coasts. R.V. Upper country. The central table-land of Asia Minor. The parts visited by Paul were far away from the sea.

To Ephesus. Fulfilling his promise (xviii. 21).

R.V. Did ye receive the Holy Ghost when ye believed?

R.V. Nay, we did not so much as hear whether the Holy Ghost was given. These disciples must have heard of the Holy Ghost, but they were ignorant of the gift of the Holy Ghost at Pentecost. They knew 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.

R.V. Into what then were ye baptised?

R.V. Into John's baptism. John = John the Baptist. The last mention of John the Baptist in the New Testament.

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).

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).

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.

R.V. And they were in all about twelve men.

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 Part I., p. 74.

On the gift of tongues. See Part I., p. 73.

19. And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, ²he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. ³And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. ⁴Then 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. ⁵When they heard *this*, they were baptized 'in the name of the Lord Jesus. ⁶And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. ⁷And all the men were about twelve.

Growth of the Word in Ephesus.

Synagogue. As was Paul's custom. For three months he preached to the Jews,

⁸ And he went into the synagogue, and spake boldly for the space of three months,

disputing and persuading the things concerning the kingdom of God. ⁹ But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. ¹⁰ And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

and was then compelled to leave them as at Corinth (xviii. 5), in consequence of their opposition (verse 9).
Disputing. R.V. Reasoning.
R.V. "But when some were hardened and disobedient speaking evil of the way."
The way. A distinctive name for the Christian religion. See Part I., p. 102.
Departed, *i.e.* ceased to take part in the public services at the synagogue.
Separated, *i.e.* formed a Christian Church separate from the synagogue. Paul had acted similarly at Corinth (xviii. 7).

School = lecture room.

Tyrannus. Not mentioned elsewhere. He may have been a Jew, or a Gentile, probably a Gentile rhetorician. He is evidently well known. Intro., p. 27.

Two years. Paul stayed two years and three months (verse 8) at Ephesus. This period would by Jews be described as three years.

Asia is proconsular Asia. Intro., p. 7. 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 special miracles by the hands of Paul: ¹² so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

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.

R.V. Inasmuch that unto the sick were carried away from his body handkerchiefs or aprons. Handkerchiefs = sudaria used to wipe off sweat from brow or face.

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 (*Plumptre*).

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 vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. ¹⁴ And there were

Vagabond. R.V. Strolling, *i.e.* going from city to city professing by charms and spells to cure those possessed with devils.

To call over. R.V. To name over. These vagabond Jews were accustomed to

charm with the name of Jehovah; after seeing Paul's miracles they used the name of Jesus instead.

We adjure. R.V. I adjure.

Sceva. Intro., p. 26.

R.V. A chief priest, most likely the head of one of the twenty-four courses of the priests.

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.

Overcame them. R.V. Mastered both of them, implying that two of the seven were foremost in the exorcism.

Naked. Their outer garment was torn off them so that they were left with nothing but the short tunic.

Wounded. The demoniac not merely tore the clothes but left marks of his attack on their bodies.

R.V. 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.

V. 18. Showed their deeds. R.V. Declaring = open confession. Their "deeds" were their evil practices of witchcraft, sorcery and exorcism.

V. 19. 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.

V. 19. Books. Were those of the professors of the magic art, in which the more potent and rare of these charms were written out.

V. 19. Before all men. R.V. In the sight of all, *i.e.* in some public place where all might see.

V. 19. Pieces of silver. The Attic drachma worth about 8½d. The total as an equivalent in coin £1,770 r/s. 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.

V. 20. Mightily = With overpowering force that nothing could resist.

seven sons of *one* Sceva, a Jew, *and* chief of the priests, which did so. ¹⁵ And the evil spirit answered and said, 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 naked and wounded. ¹⁷ And this 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 shewed their deeds. ¹⁹ Many of them also which used curious arts brought their books together, and burned them before all *men*: and they counted the price of them, and found *it* fifty thousand *pieces* of silver. ²⁰ So mightily grew the word of God and prevailed.

Paul's Plans for his Journey from Ephesus.

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

²¹ After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. ²² So he sent into Macedonia two of them that ministered

unto him, Timotheus and Erastus ; but he himself stayed in Asia for a season.

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."

Achaia. Intro. p. 5. Macedonia, Intro., p. 14.

Jerusalem. Whither he would convey the "collection for the Saints" (1 Cor. xvi. 1-3).

V. 21. Rome. The first mention of the intense desire of Paul to preach the Gospel at Rome (Rom. i. 13, xv. 23).

V. 22. Sent. Paul had much anxiety about the Churches in Greece, especially the Church at Corinth.

Timotheus. Intro., p. 27. 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.

Erastus. Intro., p. 21. Most probably the chamberlain or steward of Corinth mentioned 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 same time there arose no small stir about that way. ²⁴ For a certain *man* named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen; ²⁵ whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. ²⁶ Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: ²⁷ 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, whom all Asia and the world worshippeth.

²⁸ And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great *is* Diana of the Ephesians. ²⁹ And the whole city was filled with confusion: and having caught Gaius and Aristarchus,

R.V. And about that time concerning the way. 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.

That way. A distinctive name for the Christian religion. See Part I., p. 102.

R.V. 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. Diana. Gk., *Artemis*.

Gain. R.V. No little business, *i.e.* employment by which money is made. The same word is used to denote the "gain" made out of the demoniac girl by her Philippian masters (xvi. 16-19).

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.

V. 25. Craft. R.V. Business. 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.

V. 25. This Paul. A contemptuous allusion to the insignificance of the bodily presence of Paul.

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.

V. 27.—R.V. And not only is there danger that this our trade come into disrepute; but also that the temple of the great goddess Diana be made of no account, and that she should even be deposed from her magnificence. 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.

Temple. Intro, p. 12.

V. 29.—R.V. 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.

Great is Diana, &c. The cry was, probably, the usual chorus of the festivals of Artemis (see below).

Gaius (Intro., p. 23). Aristarchus (Intro., p. 20).

Into the theatre. After the temple of Diana, the chief glory of Ephesus. It could hold 25,000 people.

V. 30.—R.V. Was minded to enter.

V. 31.—R.V. Chief officers of Asia, *i.e.* The Asiarchs, wealthy citizens, annually elected to preside over the games and religious festi-

men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre. ³⁰ And when Paul would have entered in unto the people, the disciples suffered him not. ³¹ And certain of the 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 confused; and the more part knew not wherefore they were come together. ³³ And they 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 townclerk had appeased the people, he said, *Ye* men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter? ³⁶ Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. ³⁷ For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess. ³⁸ Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another. ³⁹ But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly. ⁴⁰ 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.

Time of the Tumult. Probably in May, for—

1. Paul intended "to tarry at Ephesus till 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 till 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 proconsuls 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.

- vals. 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.
- V. 32.—R.V. Was in confusion, *i.e.* a great mob of people, full of panic and noise, but not knowing what it was all about.
- V. 33.—R.V. Brought Alexander (Intro., p. 19). Probably Alexander, the copper-smith (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.
- V. 35. 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.
- V. 35. Worshipper. R.V. Temple-keeper, *i.e.*, consecrated to the worship of the goddess.
- Image. A female figure, carved in olive wood, black with age, and of no form or beauty, reported to have fallen from heaven.
- V. 36. Spoken against. R.V. Gainsaid. Paul might preach against the worship, nobody could gainsay the facts.
- V. 37.—Gauchoes. R.V. Temples.
- V. 37.—R.V. Blasphemers of 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.
- V. 38. Law is open. R.V. The courts are open—may mean (1) court days are appointed; or (2) court meetings are now going on. The R.V. adopts the latter.
- V. 38. Deputies. R.V. Proconsuls. Usually but one, but there is historical evidence that there were two at this time. Another instance of Luke's minute accuracy.
- V. 38. Implead. R.V. 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.
- V. 39. Lawful assembly. R.V. 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.
- V. 40.—R.V. For indeed we are in danger to be accused concerning this day's riot, there being no cause for it: and as touching it we shall not be able to give account of this course. 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.

Paul Journeys through Macedonia and Greece.

- R.V. Having sent for the disciples and exhorted them, took leave of them.
- R.V. And when he had spent three months there. 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.
- R.V. A plot was laid against him by the Jews. On Paul's former visit they had laid a charge against him pub-

20. And after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go into Macedonia. ² And when he had gone over those parts, and had given them much exhortation, he came into Greece, ³ and *there* abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

⁴And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus. ⁵These going before tarried for us at Troas. ⁶And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

Into Asia. R.V. As far as Asia.

Sopater (Intro., p. 26), Aristarchus (p. 20), Secundus, (p. 26), Gaius (p. 23), Tychicus (p. 27) Trophimus (p. 27).

We sailed. Luke now rejoins Paul. He had been left at Philippi on the second missionary journey (xvi. 40) some seven years before (Part I., p. 10).

Unleavened bread. Paul kept the Passover at Philippi.

Troas in five days. Probably the wind was contrary. The voyage from Troas to Philippi took only two days (xvi. 11).

liely before Gallio (xviii. 12—17). They now take a secret method of obtaining their purpose. They had learnt that Paul intended 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.

Purposed. R.V. Determined. R.V. But these had gone before, and were waiting for us at Troas.

Paul at Troas. Eutychus Restored to Life.

⁷And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. ⁸And there were many lights in the upper chamber, where they were gathered together. ⁹And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. ¹⁰And Paul went down, and fell on him, and embracing *him* said, Trouble not yourselves; for his life is in him. ¹¹When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. ¹²And they brought the young man alive, and were not a little comforted.

First day, *i.e.* at the end of the Jewish sabbath—the evening of our Saturday.

R.V. Discoursed with them, intending to depart on the morrow.

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.

Continued. R.V. Prolonged. 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.

Window. A wooden lattice or door set open because of the heat.

Eutychus. (Intro., p. 23.)

R.V. Borne down with deep sleep. Not a careless hearer, but, as Paul went on and on, sleep at last fairly overcame him.

R.V. Being borne down by his sleep.

Third loft = third story.

Embracing him. So Elijah to the widow's son at

V. 10.—R.V. Make ye no ado, *i.e.* do not distress yourselves.

R.V. Broken the bread, *i.e.* the bread of the Communion service.

Young Man. R.V. Lad. 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 Part I., p. 108.

Coast Voyage to Miletus.

R.V. We going before to the ship set sail, *i.e.* before Paul departed from the congregation.

R.V. Intending himself to go by land. Assos is distant from Troas about 20 miles by land and 30 by sea.

Mitylene (Intro., p. 14), Chios (p. 10), Samos (p. 18), Trogyllium (p. 19), Miletus (p. 14).

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.

R.V. Past Ephesus that he might not have to spend time in Asia; for he was hastening.

It would have been impossible for the Apostle to call at Ephesus and not spend some days there. Such delay might be fatal to his purpose of arriving at Jerusalem for Pentecost.

¹³ And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot. ¹⁴ And when he met with us at Assos, we took him in, and came to 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 by Ephesus, because he would not spend the time in Asia: for he hastened, if it were possible for him, to be at Jerusalem the day of Pentecost.

Paul's Charge to the Elders from Ephesus.

Miletus. Paul probably stayed at least three days at Miletus.

R.V. Called to him the elders. Elders = presbyter: called "bishops," verse 28.

R.V. Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with you all the time.

Humility. R.V. Lowliness, *i.e.* acting as the servant or slave of God.

Temptations. R.V. Trials which befell me by the plots of the Jews. Therefore Demetrius and his fellow craftsmen were not the only opponents of Paul at Ephesus.

V. 20.—R.V. How that I shrank not from declaring unto you anything that was profitable.

¹⁷ And from Miletus he sent to Ephesus, and called the elders of the church. ¹⁸ And when they were come to him, he said unto them, 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 humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: ²⁰ and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, ²¹ testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

²² And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: ²³ save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. ²⁴ But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the 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, shall see my face no more. ²⁶ Wherefore I take you to record this day, that I *am* pure from the blood of all *men*. ²⁷ For 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 the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. ²⁹ For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. ³⁰ Also 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 three years I ceased not to warn every one night and day with tears. ³² And now, brethren, I commend you to God, and to the word of his grace, 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 apparel. ³⁴ Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. ³⁵ I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of

Publicly, *i.e.* teaching in the synagogue and the lecture-room of Tyrannus.

House to house, *i.e.* meetings of the disciples in private houses.

Repentance and faith. The two doctrines that formed the substance of Paul's preaching.

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.

Witnesseth. R.V. Testifieth unto me.

V. 24.—R.V. But I hold not my life of any account, as dear unto myself, so that I may accomplish my course. So Luther when warned not to go to Worms declared, "I will go thither, though there should be devils on every house-top."

R.V. May accomplish my course. 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. 6-8).

V. 24.—R.V. I received from the Lord Jesus, *i.e.* at the conversion of Paul at Damascus.

V. 25.—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.

V. 26.—R.V. I testify unto you. The Apostle gives his own testimony and challenges them to refute it.

V. 27.—R.V. Shrank not from declaring unto you the whole counsel of God, *i.e.* the whole plan of salvation.

V. 28.—Overseers. R.V. Bishops.

Feed. The idea conveyed is "to shepherd," *i.e.* to govern and guide rather than to instruct.

Grievous wolves. The figura-

- tive 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.
- V. 30.—R.V.** And from among your own selves, such as Hymenæus and Alexander, who “made shipwreck concerning the faith” (1 Tim. i. 19, 20); Hymenæus and Philetus, saying “that the resurrection was past already” (2 Tim. ii. 17, 18). “Evil men and seducers becoming worse and worse” (2 Tim. iii. 13). “Men withstanding the truth; men corrupted in mind, reprobate concerning the faith” (2 Tim. iii. 8). “False prophets, . . . false teachers . . . denying the Lord that bought them” (2 Pet. ii. 1).
- V. 31. Three years.** Paul is speaking in round numbers, but his stay at Ephesus was not much less than three years.
- V. 31. Warn. R.V. Admonish.**
- V. 33. Apparel.** Oriental wealth largely consisted of costly garments and ornaments.
- V. 34. These hands.** Holding them out and showing the marks of toil.
- V. 35.—R.V.** In all things I gave you an example. Paul not only supported himself while at Ephesus, but also contributed to the support of the poor.
- V. 35.—R.V.** How He himself said. The only saying of Jesus not found in the Gospels and yet recorded in the New Testament.
- Remember.** Implies that this saying had formed part of Paul's teaching whilst at Ephesus.
- V. 38.—R.V.** Brought him on his way unto the ship. 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 or 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 gotten from them, and had launched, we came with a straight course unto Coos, and the *day* following unto Rhodes, and from thence unto Patara: ²and finding a ship sailing over unto Phenicia, we went aboard, and set forth. ³Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden. ⁴And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem. ⁵And 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. ⁶And when we had taken our leave one of another, we took ship; and they returned home again.

R.V. We were parted from them. Both translations fail to convey the true meaning, "When we had torn ourselves from them."

Coos. Intro., p. 10.

Rhodes. Intro., p. 16.

Patara. Intro., p. 15. The vessel seems to have been under the Apostle's control so that they could stay wherever and as long as he pleased.

R.V. 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.

Set forth. R.V. Set sail.

Discovered. R.V. Come in sight of. The word is a nautical term = when we had sighted.

Cyprus. (Intro., p. 11.)

Syria. The general name given to the Eastern shore of the Mediterranean from Cilicia to Egypt.

Tyre. (Intro., p. 19.)

R.V. And having found the disciples. Lit. "having looked up the disciples." These disciples had to be sought for diligently.

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*).

V. 4.—R.V. 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 to 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 evidence of the bitterness of the Jews towards him, and also indicate how universally this bitterness was known.

V. 5.—Shore. R.V. On the beach, we prayed, and bade each other farewell; and we went on board the ship, but they returned home again.

Tyre to Cæsarea. Stay at Cæsarea.

Our course. R.V. Voyage. Ptolemais. (Intro., p. 16). O.T. Accho. Modern. Acre.

Saluted the brethren. There was, therefore, a Christian community at Ptolemais.

R.V. On the morrow we departed (omitting "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.

Cæsarea. Intro., p. 9. Philip the Evangelist. Part I., p. 30.

One of the seven. See chap. vi. 3. Left at Cæsarea 22 years previously (viii. 40).

Prophecy (see Part I., p. 72) here = preach, or forth tell, not fore tell.

"These daughters, instead of resting at home, took upon them the hard duty of publishing 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) Phœbe "a servant (= deaconess) of the church at Cencrea" (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).

V. 10. Many days. Long enough for the tidings of Paul's arrival to reach Jerusalem and for Agabus to come down in consequence.

V. 11. 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.

Agabus (Part I., p. 34) is the same prophet who at Antioch foretold the famine (xi. 28).² So shall the Jews bind. Paul was imprisoned by the Romans, but the Jews were the cause of the imprisonment.

V. 12. 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.

V. 12. They. The Christians of Cæsarea, including amongst others, Philip and his daughters.

V. 13.—R.V. What do ye, weeping and breaking my heart?

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

⁷ And when we had finished *our* course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day. ⁸ And the next *day* we that were of Paul's company departed, and came unto Cæsarea: and we entered into the house of Philip the evangelist, which was *one* of the seven; and abode with him. ⁹ And the same man had four daughters, virgins, which did prophesy. ¹⁰ And as we tarried *there* many days, there came down from Judæa a certain prophet, named Agabus. ¹¹ And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, 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 we heard these things, both we, and they of that place, besought him not to go up to Jerusalem. ¹³ Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. ¹⁴ And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

entreaties which so deeply affected him and weakened his determination. The disciples recognise 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."

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. xiii. 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 carriages, and went up to Jerusalem. ¹⁶ There went with us also *certain* of the disciples of Cæsarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

Carriages. R.V. Baggage. In the English of the A.V. "carriage" 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).

Mnason (Intro., p. 25). The

Greek form of Manasseh, who had a house in Jerusalem where Paul could lodge. **R.V.** 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. **Should lodge.** Jerusalem 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.

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).

James (Intro., p. 23), the Lord's brother. In Jerusalem Paul recognises the precedence of James.

R.V. Rehearsed one by one the things which God had wrought.

R.V. How many thousands there are among the Jews of them which have believed.

R.V. Zealous for the law, *i.e.* Zealots or rigorous maintainers of the ceremonial part of the Mosaic law.

R.V. They' have been informed concerning thee. The tense implies that the opponents of Paul had persistently misrepresented his teaching to the Jews at Jerusalem.

To forsake Moses = to teach that the ceremonies of the Mosaic code were no longer necessary.

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.

V. 22.—R.V. They will certainly hear that thou art come.

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.

Vow = the Nazarite Vow (Part I., p. 52). It lasted thirty days.

Purify thyself with them, *i.e.* take the Nazarite Vow for the rest of the period with them.

V. 24.—R.V. 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).

¹⁷ And when we were come to Jerusalem, the brethren received us gladly. ¹⁸ And the *day* following Paul went in with us unto James; and all the elders were present. ¹⁹ And when he had saluted them, 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, how many thousands of Jews there are which believe; and they are all zealous of the law: ²¹ and they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs. ²² What is it therefore? the multitude must needs come together: for they will hear that thou art come. ²³ Do therefore this that we say to thee: We have four men which have a vow on them; ²⁴ Them take, and purify thyself with them, and be at 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 have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.

V. 24.—R.V. All shall know that there is no truth in the things whereof they have been informed concerning thee; but that thou thyself also walkest orderly, keeping the law.

V. 25.—R.V. Gentiles which have believed we wrote, giving judgment that they should keep themselves, &c. (xv. 20).

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 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.

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 which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, ²⁸ crying out, Men of Israel, help: This is the man, that teacheth all *men* every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

²⁹ (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.) ³⁰ And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

V. 27.—R.V. The Jews from Asia. Many of them would be present at the feast of Pentecost. To them the person of Paul would be familiar.

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.

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.

V. 28.—R.V. Defiled. For an alien to enter into the temple was regarded by the Jews as profanation of the holy place. (See below.)

R.V. Trophimus the Ephesian, 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 take it for granted ("supposed") that Paul had brought him into the Temple.

V. 30. Better. There was a rush of the people, and they (R.V.) 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.

V. 30. The doors were shut. The act of the Levite gate keepers, to prevent any profanation of the Temple by the riot now commencing.

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.

R.V. Were seeking to kill him.

R.V. Tidings came up to.

R.V. All Jerusalem was in confusion.

Chief captain. Gk. Chiliarch (captain of a thousand men) = tribune or prefect; the commander of the Roman garrison.

Band = cohort (1,000 men) one sixth of a legion (6,000 men).

R.V. Ran down upon them.

Took him. R.V. Laid hold on him. Implies a formal arrest, *i.e.* not to release Paul, but to guarantee a formal inquiry into the disturbance.

Demanded. R.V. Inquired.

Two chains. Probably each

³¹ And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

³² Who immediately took soldiers and centurions, and ran 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 took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done. ³⁴ And some cried one thing, some another, among the multitude: and when he could not know the certainty for

the tumult, he commanded him to be carried into the castle. ³⁵ And when he came upon the 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, Away with him.

Carried. R.V. Brought.

Castle. Tower of Antonia.

Stairs. Leading from the temple court to the tower. The soldiers had literally to lift Paul from his legs and carry him in while the troops lined the staircase on either side.

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).

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.

V. 34.—R.V. Some shouted. Very few of the crowd knew themselves why the clamour was raised. Compare the tumult at Ephesus (xix. 32).

Tumult. R.V. Uproar.

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 to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek? ³⁸ Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men 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 thee, suffer me to speak unto the people. ⁴⁰ And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the Hebrew tongue, saying,

R.V. About to be brought.

R.V. May I say something unto thee.

R.V. Dost thou know Greek?

The chief captain is surprised to find his prisoner an educated man.

R.V. Stirred up to sedition.

R.V. Of the assassins. Gk.

Sicarii, or men armed with a dagger. 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.

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 Egyptian escaped. The chief captain hoped to get promotion by the capture of such a notorious desperado.

R.V. Give me leave to speak.

R.V. And when he had given him leave.

R.V. 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.

R.V. Brethren and fathers
Brethren. His kinsmen addressed in their common mother tongue.

Fathers. The members of the Sanhedrim.

R.V. Hebrew language.
Aramaic.

R.V. They were the more quiet. Not merely from cries and shouts, but from all movement.

Tarsus (Intro., p. 19), Cilicia (Intro., p. 10).

For early life of Paul (Part I., pp. 60, 61).

Gamaliel (Part I., p. 28).

At the feet = taught by Gamaliel. Both teacher and pupil sat, the former on a higher level than the latter.

Taught. R.V. Instructed.

Perfect. R.V. Strict.

R.V. Being zealous for God.

"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).

V. 4. This way, *i.e.* followers of Christ (see Part I., p. 102).

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, "When they were put to death I gave my voice against them.")

V. 5. 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.

22. Men, brethren, and fathers, hear ye my defence *which I make* now unto you.

² (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,) ³ I am verily a man

which am a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city at the feet of Gamaliel, *and* taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. ⁴ And I persecuted this way unto the death, binding and delivering into prisons both men and women. ⁵ As also the high

priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished. ⁶ And it came to pass, that, as I made my

journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a 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 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

Estate of the elders = Sanhedrim. So we call Parliament one of the "estates of the realm."

Brethren = the Jews in Damascus.

V. 5.—R.V. Them also which were there unto Jerusalem in bonds.

About noon. The special note of the hour is not given in ix. 3. For comparison of accounts see Part I., p. 104.

Great light. The Shekinah, the brightness of the Divine presence, before which the noonday light paled.

Heard not the voice. They did 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).

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.

Ananias (Part I., p. 32) (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.

V. 13.—R.V. In that very hour.

V. 14.—R.V. Hath appointed thee to know His will, *i.e.* hath set thee apart for special service.

His will = not God's plan of salvation, but His will what Paul was to do.

V. 14.—R.V. The Righteous One, and to hear a voice from His mouth. So Paul was taught by Jesus precisely as the other Apostles. It was on this teaching that Paul based his claim to Apostleship.

V. 15.—R.V. A witness for Him. Thus Paul received the same commission as the other Apostles, who were to be "witnesses" (Acts i. 8).

Unto all men. Paul avoids mentioning the name "Gentiles" as long as possible.

V. 17.—R.V. Had returned. This visit is the one recorded in Acts ix. 26. Three years elapsed between the conversion and this visit. (For order of events see Part I., p. 106).

In the Temple. Another conciliatory phrase. Paul kept to Jewish usage.

V. 17.—R.V. Fell into a trance. See 2 Cor. xii. 1.

V. 18.—Quickly. Paul was only fifteen days in Jerusalem.

V. 18.—R.V. Receive of thee testimony. The Grecian Jews plotted to slay Paul (ix. 29), so the brethren sent him away to Cæsarea,

do. ¹¹ And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. ¹² And one 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. And the same hour I looked up upon him. ¹⁴ And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. ¹⁵ For thou shalt be his witness 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 was come again to Jerusalem, even while I prayed in the temple, I was in a trance; ¹⁸ and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me. ¹⁹ And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: ²⁰ and when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

V. 19. 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.

V. 20.—R.V. Stephen thy witness.

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.

V. 20.—R.V. Keeping the garments. See vii. 58. Part I., p. 98.

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 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.

R.V. Will send thee forth far hence unto the Gentiles.

Though the commission was given then, it was some years before Paul commenced his missionary work.

Gentiles. At the hated word, which Paul had kept back as long as possible, the

²¹ And he said unto me, Depart: for I will send thee far hence unto the 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 cast off *their* clothes, and threw dust into the air,

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.

V. 23. R.V. Threw off their garments and cast dust into the air.

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" (Mat. t. 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 stairs" (2 Kings ix. 13).

It was done either :—(1) 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).

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 examined by scourging ; that he might know wherefore they cried so against him. ²⁵ And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned ? ²⁶ When the centurion heard *that*, he went and told the chief captain, saying, 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, Yea. ²⁸ And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free* born. ²⁹ Then straightway they departed from him which should have examined him : and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

Examined by scourging, *i.e.* tortured till he confessed.

R.V. For what cause they so shouted.

R.V. And when they had tied him up with the thongs, *i.e.* fastened him to a pillar or whipping-post with leathern thongs preparatory to scourging.

Centurion that stood by = the officer deputed to superintend the punishment.

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.

R.V. What art thou about to do? for this man is a Roman.

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.

Freedom. R.V. Citizenship. During the Empire, imperial parasites and freedmen were allowed to sell the titles to citizenship.

The name of the chief captain supports this state-

ment. Lysias is a Greek name ; Claudius, a Roman one ; and probably assumed when he became a Roman.

R.V. But I am a Roman born. 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.

R.V. Which were about to examine him.

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).

The Chief Captain takes Paul before the Sanhedrim.

R.V. Desiring 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.

Council = Sanhedrim.

³⁰ On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

Paul before the Sanhedrim.

R.V. Looking steadfastly on may mean—

(1) The earnest gaze of a person about to speak.

(2) The look of man never able to see distinctly after the vision on the road to Damascus.

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.

Ananias. Intro., p. 19.

To strike a speaker is still a common Eastern mode of expressing dislike of his words. The strike is usually inflicted with the heel of a shoe.

God shall smite. Though not, perhaps, intended as a prophecy, these words had a remarkable fulfilment in the murder of Ananias by the Sicarii.

Whited wall = a wall of mud smeared with lime, to look like 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.

V. 3.—R.V. According to the law.

23. And Paul, earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before God until this day. ² And the high priest Ananias commanded them that stood by him to smite him on the mouth. ³ Then said Paul unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? ⁴ And they that stood by said, Revilest thou God's high priest? ⁵ Then said Paul, I wist not, brethren, that he was the high priest: for it is written, thou shalt not speak evil of the ruler of thy people. ⁶ But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question. ⁷ And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. ⁸ For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. ⁹ And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, We find no evil in this man; but if a spirit or an angel hath

spoken to him, let us not fight against God.
 10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

V. 5.—R.V. Was high priest. 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."

V. 5.—Ex. xxii. 28. "Thou shalt not revile the gods, nor curse the ruler of thy people."

V. 6.—R.V. A son of Pharisees (Phil. iii. 5).

Sadducees. Part I., p. 51. } Where see full statement of the tenets of both sects.

Pharisees. Part I., p. 50. }

V. 9.—R.V. There arose a great clamour: and some of the scribes of the Pharisees' part stood up.

V. 9.—R.V. 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 (xxii.) 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 skillful design to appeal to the Pharisees, who agreed with him on this point, to listen to what he had to say further.

V. 10. Chief captain, who must have been near at hand, and who was responsible for the life of a Roman citizen.

V. 10.—R.V. Be torn in pieces by them. The possession of Paul's person had become an object of struggle between the Pharisees and the Sadducees.

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 Part I., p. 41.)

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.

R.V. 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 Cæsarea.
- (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.

R.V. omits "certain of." These men were probably zealots.

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.

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 chief captain that Paul should be once more brought before them.

V. 15.—R.V. Judge of his case more exactly.

The plot was simple; the Sanhedrim would apparently give Paul a fair hearing, so that his murder would seem to be the work of fanatics, and thus any suspicion of complicity in the assassination would not fall upon the chief priests and elders.

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 him: and we, or ever he come near, are ready to kill him.

The Plot Discovered.

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).

R.V. Something to tell him. Paul the prisoner. Though in custody, Paul was allowed to hold free communication with his friends.

Prayed. R.V. Asked.

R.V. And going aside asked him privately, *i.e.* the chief captain treats the

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 a certain thing to tell him. ¹⁸ So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee. ¹⁹ Then 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 wouldest bring down

Paul to morrow into the council, 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 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.

communication as confidential.

R.V. As though thou wouldest enquire somewhat more exactly concerning him. Do not thou therefore yield unto them.

R.V. Under a Curse.

R.V. The promise, *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 soldiers to go to Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night; ²⁴ and provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor. ²⁵ And he wrote a letter after this manner: ²⁶ Claudius Lysias unto the most excellent governor Felix *sendeth* greeting. ²⁷ 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. ²⁸ And when I would have known the cause wherefore they accused him, I brought him forth into their council:

Cæsarea. Intro., p. 9.

The residence of the Roman governor, and the seat of chief jurisdiction.

R.V. To go as far as Cæsarea.

Soldiers = the ordinary heavy-armed legionary soldiers.

Spearmen. Lit. = 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.

Third hour = 9 p.m.

Beasts to mount all the party, not Paul only. It was the object of the chief captain to place Paul be-

yond the reach of an attack before daybreak.

R.V. After this form.

Claudius Lysias (xxiii. 26).

Felix. Intro., p. 29.

Most Excellent. Also applied to Theophilus (Luke i. 3; Acts i. 1).

R.V. This man was seized by the Jews, and was about to be slain of them, when I came upon them with the soldiers and rescued him. Having learned that he was a Roman, and desiring

to know the cause wherefore they accused him, I brought him down unto their council. Seized = arrested.

The chief captain ingeniously claims credit for having rescued a Roman citizen, but omits to state that he did not discover that he was a citizen until he was on the point of being scourged without a trial.

Notice—(1) Roman contempt for the religious dispute (compare Gallio at Corinth, xviii. 15). (2) Roman anxiety for justice according to law.

V. 30.—**R.V.** When it was shown to me that there would be a plot against the man.

R.V. Charging his accusers also to speak against him before thee.

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.

The large military escort, 200 heavy-armed legionaires, 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.

Antipatris. Intro., p. 7.

42 miles from Jerusalem, and 26 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.

Epistle. R.V. Letter.

V. 34. To ascertain if he had jurisdiction.

Cilicia. Intro., p. 10.

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.

R.V. I will hear thy cause.

The verb implies a complete and thorough hearing.

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 when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what *they had* against him. Farewell.

to know the cause wherefore they accused him, I brought him

down unto their council.

Seized = arrested.

The chief captain ingeniously claims credit for having rescued a Roman citizen, but omits to state that he did not discover that he was a citizen until he was on the point of being scourged without a trial.

V. 30.—**R.V.** When it was shown to me that there would be a plot against the man.

R.V. Charging his accusers also to speak against him before thee.

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.

The large military escort, 200 heavy-armed legionaires, 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*.

³¹ Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to 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 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 Cilicia;

³⁵ I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall,

to know the cause wherefore they accused him, I brought him down unto their council. Seized = arrested.

The verb implies a complete and thorough hearing.

Herod's judgment hall. R.V. 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).

Kept. The verb does not imply close imprisonment. Paul was in safe custody under honourable restraint as "a Roman and uncondemned."

The Jews accuse Paul before Felix.

24. And after five days Ananias the high priest descended with the elders, and *with* a certain orator *named* Tertullus, who informed the governor against Paul. ²And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, ³we accept *it* always, and in all places, most noble Felix, with all thankfulness. ⁴Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words. ⁵For we have found this man a pestilent *fellow*, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: ⁶who also hath gone about to profane the temple: whom we took, and would have judged according to our law. ⁷But the chief captain Lysias came *upon us*, and with great violence took *him* away out of our hands, ⁸commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him. ⁹And the Jews also assented, saying that these things were so.

Five days may mean—

- (1) After Paul's arrival at Cæsarea ;
- or, (2) after Paul's departure from Jerusalem.

The latter agrees best with the "twelve days" of verse 11.

Descended. R.V. Came down, *i.e.* from Jerusalem, the capital, to Cæsarea, on the sea coast.

R.V. With certain elders. Probably those of the Sadducean party.

Tertullus. Intro., p. 27.

Informed. A technical term implying a formal indictment.

R.V. Called (omit forth) = "when the case was called."

R.V. Seeing that by thee we enjoy much peace, and that by thy providence evils are corrected for this nation, we accept it in all ways and in all places.

R.V. Most excellent Felix. The same title as to Felix (xxiii. 26), as to Theophilus (Luke i. 3), and to Festus (xxvi. 25).

Providence. Tertullus assigns to Felix a quasi-divine attribute. So on the coins and on medals we find "The providence of Cæsar."

The quietness of the province had been brought about by the severity of the governor.

R.V. I entreat thee to hear us.

Pestilent fellow = person of wicked life.

Have found, *viz.* as the result of careful enquiry.

Sedition. R.V. Insurrections. The very crime that Felix prided himself on repressing.

World = Roman Empire.

Nazarenes. First appearance of the word as a term of reproach to the disciples of Jesus.

Gone about. R.V. Assayed = attempted.

V. 6.—R.V. On whom also we laid hold, *i.e.* by main force. Tertullus represents the tumult in the Temple (xxi. 27—31) as the legal arrest of a grave offender.

V. 6, 7.—R.V. omits from “and would have judged . . . come unto thee.”

Tertullus represents the riot as a legal seizure, and the act of the chief captain as an arbitrary exercise of his power.

R.V. From whom thou wilt be able by examining him thyself.

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.

R.V. Joined in the charge, affirming. 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.

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).

R.V. Make my defence: seeing that thou canst take knowledge, that it is not more than twelve days since I went up to worship at Jerusalem. The R.V. fails to give the emphasis which Paul lays upon the object of his going up, viz. “to worship.”

R.V. Stirring up a crowd.

R.V. They call a sect so serve I.

Serve implies 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.

R.V. Which are according

¹⁰ Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself: ¹¹ because that thou mayest understand, that there are 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 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 heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: ¹⁵ and have hope toward God, which they themselves also 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 a conscience void of offence

toward God, and *toward* men. ¹⁷ Now after many years I came to bring alms to my nation, and offerings. ¹⁸ 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 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.

to the law, and which are written in the Prophets.

The law and the Prophets = the whole of the Old Testament Scriptures. Paul asserts his acceptance of them.

Allow. R.V. Look for. Paul states that the doctrine of the resurrection was a fundamental article of faith with the Jews. He was therefore a more orthodox Jew than the Sadducees who accused him.

Verse 16. See xxiii. 1.

After many years. Four years had elapsed since the visit of chap. xviii. 2, which had been but brief.

Alms. The only mention in Acts of the collections of the Gentile Churches in Macedonia and Achaia

often referred in the Epistles (Rom. xv. 25, 26; 1 Cor. xvi. 1-4; 2 Cor. viii. 1-4). Offerings = sacrifices at the completion of the Nazarite Vow. One so engaged would not be likely to profane the Temple.

Whereupon. **R.V.** 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.

Object. **R.V.** Make accusation.

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).

R.V. These men themselves say what wrong-doing they found, when I stood before the council.

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. **R.V.** Before you = 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 Casarea.
- 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 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 very 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.

R.V. Exact knowledge concerning 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 have contributed something

²² And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

to his knowledge. Compare his knowledge with the ignorance of Festus (xxv. 19).

R.V. I will determine.

Paul a Prisoner Two Years at Cæsarea.

R.V. Gave order to 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.

R.V. That he should be kept in charge, and should have indulgence; and not to forbid any of his friends to minister unto him. Paul was in libera custodia, not chained to a soldier, and was allowed many indulgences.

Drusilla. Intro., p. 29.

R.V. Christ Jesus.

R.V. The judgment to come.

Righteousness = uprightness. Felix was tyrannical, had taken bribes, was an unjust ruler.

Temperance = self-control. Felix was a man of profligate character, and was at the time living in adultery with Drusilla.

²³ And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister or come unto him. ²⁴ And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. ²⁵ And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, 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 Porcius Festus came into Felix' room: and

Felix, willing to show the Jews a pleasure, left Paul bound.

Judgment. Felix was of a superstitious character. Trembled. R.V. Was terrified.

him. His avarice mastered him. He hoped that the friends of Paul would pay liberally for his release; he had noted that Paul had gathered contributions for the Jews in Jerusalem (*v.* 17).

R.V. But when two years were fulfilled Felix was succeeded by Porcius Festus; and desiring to gain favour with the Jews, Felix left Paul in bonds.

Porcius Festus. Intro., p. 30.

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 Part I., p. 14.

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 come into the province, after three days he ascended from Cæsarea to Jerusalem. ²Then the high priest and the chief of the Jews informed him against Paul, and besought him, ³and desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him. ⁴But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly *thither*. ⁵Let them therefore, said he, which among you are able, go down with *me*, and accuse this man if there be any wickedness in him. ⁶And when he had tarried among them more than ten days, he went down unto Cæsarea; and the next day sitting on the judgment seat commanded Paul to be brought. ⁷And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove. ⁸While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet

R.V. Having come. A.D. 60.

R.V. Went up. From the coast to the capital.

R.V. The chief priests and the principal men.

Informed = laid a charge in a legal manner.

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.

The old plan of assassination. This is the third time: first at Corinth (xx. 3), then in Jerusalem (xxiii. 21), now at Cæsarea.

R.V. Paul was kept in charge. Festus declines to take the case otherwise than in the regular course.

R.V. Was about to depart.

R.V. Which are of power among you, go down with me, and if there is anything amiss in the man, let them accuse him.

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.

R.V. Not more than eight or ten days.

R.V. Had come down from Jerusalem stood round about him, bringing against him many and grievous charges, which they could not prove. The charges 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).

V. 8.—R.V. Sinned at all. A distinct denial of all charges brought against him.

R.V. Desiring to gain favour. 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 against Jewish law, and guarantees that he, Festus, will see that Paul has a fair trial.

R.V. 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.

Ought. Because I am a Roman citizen.

R.V. If then I am a wrongdoer.

R.V. If none of these things is true.

R.V. No man can give me up, *i.e.* as a favour to my accusers, as in margin "Grant me by favour."

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 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 Thessalonica 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).

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) were proper names 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.

Council. The legal assessors appointed to assist the procurators in all provincial courts.

against Cæsar, have I offended any thing at all. ⁹ 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? ¹⁰ Then said Paul, I stand at Cæsar's judgment seat, where I 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, no man may deliver me unto them. I appeal unto Cæsar. ¹² Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cæsar? unto Cæsar shalt thou go.

Agrippa Visits Festus. The Governor Consults the King about Paul.

Agrippa. Herod Agrippa II. Intro., p. 28.

Bernice. Intro., p. 29.

¹³ And after certain days king Agrippa and Bernice came unto Cæsarea to salute

Festus. ¹⁴ And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix: ¹⁵ about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring *to have* judgment against him. ¹⁶ To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself 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 brought forth. ¹⁸ Against whom when the accusers stood up, they brought none accusation of such things as I supposed: ¹⁹ but had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive. ²⁰ And because I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters. ²¹ But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cæsar. ²² Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.

R.V. Kept for the decision of the Emperor.

R.V. I also could wish (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.

R.V. Arrived at Cæsarea and saluted. A formal visit of recognition to the new governor.

R.V. 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 Temple, was yet accused by his countrymen.

Judgment. **R.V.** Asking for sentence against him. 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, there intending to have him assassinated on the road (*v.* 20).

Manner. **R.V.** Custom.

R.V. To give up any man.

R.V. Had opportunity to make his defence concerning the matter laid against him.

R.V. To be brought (omit forth) = brought into court for trial.

R.V. No charge of such evil things, as I supposed.

R.V. Religion.

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.).

R.V. And I, being perplexed how to enquire concerning these things. And so Festus appeals to Agrippa, who, being a Jew, may be able to explain the points at issue.

Augustus. See note, *v.* 12.

Assembly of the Court.

²³ And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with

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).

Chief captains. Gk. *chiliarchs* = the prefects of the Roman cohorts (xxi. 31).

R.V. Brought in. See verse 17.

the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

Dealt. R.V. Made suit to me.

Also here. Evidently the Jews at Cæsarea had taken part in the proceedings against Paul, and had vehemently called for sentence of death.

R.V. He himself appealed to the Emperor. See v. 21.

My lord. Meaning Nero. (Gk. *kyrios*, Lat. *dominus*.) A title declined by Augustus and Tiberius, but assumed by Caligula and Nero.

Before you. Addressed to the "chief captains and principal men" (v. 23).

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.

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 dealt with me, both at Jerusalem, and *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 Augustus, I have determined to send him.

²⁶ Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

²⁷ For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

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.

R.V. And made his defence.

R.V. That I am to make my defence before thee.

R.V. Because thou art expert. Agrippa had been

²⁶ Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered

for himself: ² I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: ³ especially *because I know* thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me 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 Whereupon as I went to Damascus with authority and commission from the chief priests, ¹³ at midday, 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. ¹⁴ And when we were all fallen to the earth, I heard a voice speaking unto me,

brought up as a zealous Jew.

R.V. From the beginning among mine own nation, and at Jerusalem. Though Paul was born at Tarsus, he was educated in Jerusalem and spent his early life there.

R.V. Be willing to testify how that after the straitest sect. Straitest = strictest, the most rigid or most precise.

R.V. Stand here to be judged.

Twelve tribes. The Jews in Judæa and those of the dispersion also. So James dedicates his Epistle "to the twelve tribes which are scattered abroad" (James i. 1). The Jews represented the twelve, not the two, tribes. So Anna the prophetess was of the tribe of Asher (Luke ii. 36).

Instantly. R.V. Earnestly.

R.V. Hope to attain.

R.V. And concerning this hope. Paul made the resurrection of Jesus the foundation of his preaching. The Jews declared Jesus to be dead. Paul "affirmed him to be alive" (xxv. 19).

R.V. Why is it judged incredible with you, if God doth raise the dead.

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?

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."

Voice. R.V. Vote. Therefore Paul must have been a member, either of the Sanhedrim or of some tribunal exercising authority 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 Part I., p. 44).

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.

R.V. I strove to make them blaspheme, *i.e.* made repeated attempts.

In every synagogue. Going from one to another, and making close search for Christians.

Strange. R.V. Foreign. Cities outside the country of the Jews proper. The mission to Damascus was not a solitary instance.

R.V. The authority and commission. Paul had gone as a special commissioner.

Mid-day. The light overpowered the mid-day glare of an Eastern sun, a clear evidence of its supernatural nature.

Pricks. R.V. 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.

V. 16. 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).

V. 17. People = Israel.

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.

V. 18.—R.V. To open their eyes, that they may turn, i.e. enlightenment and conviction

and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *It is hard for thee to kick against the 'pricks.* ¹⁵ And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. ¹⁶ But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; ¹⁷ delivering thee from the people, and *from* the Gentiles, unto whom now I send thee, ¹⁸ 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. ¹⁹ Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: ²⁰ but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance. ²¹ For these causes the Jews caught me in the temple, and went about to kill *me.* ²² Having therefore obtained help from God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: ²³ 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.

first, to be followed by conversion and repentance, resulting in pardon and salvation through faith in Christ.

V. 19.—R.V. I was not disobedient. No more kicking against the pricks, no further resistance to God's will.

V. 20.—R.V. Declared both to them of Damascus first.

V. 20. Coasts. R.V. 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).

V. 20.—R.V. Worthy of repentance.

V. 21.—R.V. Seized me = violently and illegally.

Went about. R.V. Assayed.

V. 23.—R.V. How that the Christ must suffer, and how that he first by the resurrection of the dead should proclaim light both to the people = (Jews) and to the 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 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.

Small and great. Men of every rank, peasant and prince.

Prophets and Moses. The whole Old Testament Scripture.

For comparison of the three accounts of Paul's vision on the road to Damascus, See Part I., p. 104.

The new features given here are:—

1. It was "mid-day."
2. The light was "above the brightness of the sun."
3. Not only shone round about Paul, but 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).

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.

R.V. He thus made his defence. Probably quoting from the Old Testament in support of his argument.

R.V. Thou art mad; thy much learning doth turn thee to madness.

²⁴ And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

Appeal by Paul to Agrippa.

R.V. Most excellent Festus. 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.

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.

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.

²⁵ But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. ²⁶ For 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 not done in a corner. ²⁷ King Agrippa, believest thou the prophets? I know that thou believest. ²⁸ Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. ²⁹ And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

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.

R.V. With but little persuasion thou wouldest fain make me a Christian.

Not as the commonly accepted interpretation "nearly thou art persuading me," &c., 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.

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.

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 him holding up his chained wrist as he spoke these words.

Paul to be sent to Rome.

³⁰ And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them: ³¹ and when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds. ³² Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

They that sat with them, *i.e.* the chief captains and principal men of Cæsarea (xxv. 23).

R.V. When they had withdrawn they spake one to another conveys the idea that they were all agreed.

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 of our Lord: "I find in him no fault at all" (John xviii. 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.

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 Julius, a centurion of Augustus' band.

² And entering into a ship of Adramyttium,

R.V. The Augustan band 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.

Julius. Intro., p. 25. 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*.

R.V. Embarking in a ship of *Adramyttium* (Intro., p. 5) which was about to sail unto the places on the coast of *Asia* (proconsular *Asia*, Intro., p. 7), we put to sea. *Aristarchus* (Intro., p. 20). Possibly they could not obtain a vessel sailing direct from *Cæsarea* to *Rome*.

Sidon. Intro., p. 18.

R.V. Treated Paul kindly.

V. 4.—R.V. Putting to sea.

To refresh himself. Lit. = to avail himself of their care.

R.V. Under the lee of *Cyprus*, *i.e.* between *Cyprus* and the mainland, so as to have the shelter of the island to break the force of the wind.

R.V. Across the sea which is off *Cilicia* (Intro., p. 10) and *Pamphylia* (Intro., p. 15).

Myra. Intro., p. 14. *Lycia.* Intro., p. 13.

Ship of Alexandria. Intro., p. 6. 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*).

V. 7. Scarce. **R.V.** With difficulty. They coasted along from *Myra* assisted by the westerly current which set in there.

Cnidus. Intro., p. 11.

V. 7.—R.V. The wind not further suffering us, *i.e.* not allowing us to make better progress.

V. 7.—R.V. Under the lee of.

Crete. Intro., p. 11. The modern *Candia*.

Salmon. Intro., p. 18. Modern *Capo Salmon*.

V. 8.—R.V. With difficulty coasting along it. \equiv *Crete*, *i.e.* keeping close to the shore as before.

Fair Havens. Intro., p. 13.

Lasea. Intro., p. 13.

we launched, meaning to sail by the coasts of *Asia*; *one* *Aristarchus*, a *Macedonian* of *Thessalonica*, being with us. ³ And the next *day* we touched at *Sidon*. And *Julius* courteously entreated *Paul*, and gave *him* liberty to go unto his friends to refresh himself. ⁴ And when we had launched from thence, we sailed under *Cyprus*, because the winds were contrary. ⁵ And when we had sailed over the sea of *Cilicia* and *Pamphylia*, we came to *Myra*, a city of *Lycia*. ⁶ And there the centurion found a ship of *Alexandria* sailing into *Italy*; and he put us therein. ⁷ And when we had sailed slowly many days, and scarce were come over against *Cnidus*, the wind not suffering us, we sailed under *Crete*, over against *Salmon*; ⁸ and, hardly passing it, came unto a place which is called *The fair havens*; nigh whereunto was the city of *Lasea*.

Storm and Shipwreck.

R.V. The voyage was now dangerous.

Past. **R.V.** Was gone by.

⁹ Now when much time was spent, and when sailing was now dangerous, because

the fast was now already past, Paul 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 believed the 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, the more part advised to depart thence also, if by any means they might attain to 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 tempestuous wind, called 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 Clauda, we had much work to come by the boat: ¹⁷ which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

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 our own hands the tackling of the ship.

²⁰ And when neither 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 loosed from Crete, and to have gained this harm and loss.

The Jewish great day of atonement occurring 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.

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.

R.V. Gave more heed to the master.

Master = sailing master or pilot.

The more part. Evidently a consultation took place and their action decided upon by a vote.

By any means. They were not sure that they would be successful.

R.V. Could reach Phoenix. Modern Lutro. Intro., p. 15.

R.V. North-east and south-east. The A.V. gives the direction of the winds, *i.e.* the quarter whence they blow. The R.V. gives the aspect of the harbour, which would be facing the winds.

R.V. They weighed anchor and sailed along Crete, close in shore.

R.V. But after no long time, there beat down from it (Crete) a tempestuous wind, which is called Eurakilo.

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.

V 15.—R.V. Could not face the wind, we gave way to it, and were driven.

V. 16.—R.V. And running under the lee of a small island called Cauda (modern Gozzo. Intro., p. 10). We

- were able with difficulty, to secure the boat. The boat was towed behind the vessel.
- V. 17.—R.V. Hoisted it up. Helps = strong flat cables. 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. 17.—R.V. Cast upon the Syrtis. Quicksands on the north coast of Africa.
- R.V. They lowered the gear or heavy upper spars and rigging. To strike sail would be to give up all chance of using the wind to avoid the Syrtis.
- V. 18.—R.V. As we laboured exceedingly with the storm, the next day they began to throw the freight overboard.
- V. 19.—R.V. Their own hands. The work would most probably be entirely undertaken by the sailors.
- V. 20. 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 whither they were driving.
- V. 21. Loosed. R.V. Set sail.
- V. 21.—R.V. When they had been long without food, *i.e.* had no regular meals.
- R.V. An angel of the God. For Visions see Part I., p. 41.
- R.V. Stand before Cæsar.
- R.V. Hath granted thee. Fourteenth night from leaving the Fair Havens.
- V. 27.—R.V. To and fro in the sea of Adria. Intro., p. 5. Not as now confined to the Gulf of Venice, but including that part of the Mediterranean lying between Greece, Italy, and Africa.
- V. 27.—R.V. The sailors surmised that they were drawing near to some country. Probably from the sound of breakers.

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 the angel of God, whose I am, and whom I serve, ²⁴ saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath 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 fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country; ²⁸ and sounded, and found *it* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms. ²⁹ Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. ³⁰ And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship, ³¹ Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. ³² Then the soldiers cut off the ropes of the boat, and let her fall off. ³³ 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. ³⁴ Wherefore I pray you to take *some* meat: for this is for your health: for there shall not an hair fall from the head of any of you. ³⁵ 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. ³⁶ Then were they all of good cheer, and they also took *some* meat. ³⁷ And we were in all in the ship two hundred three-score and sixteen souls. ³⁸ And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea. ³⁹ And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. ⁴⁰ And when they had taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore. ⁴¹ And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves. ⁴² And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. ⁴³ But the centurion, willing to save Paul, kept them from *their* purpose; and commanded that they which could swim 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.

R.V. They made for the beach.

V. 41.—R.V. The stern began to break up.

V. 42. Because a Roman soldier was answerable with his own life for prisoners placed under his charge.

R.V. Desiring to save Paul, stayed them from their purpose.

R.V. Cast themselves overboard, and get first to the land, and so be in readiness to assist their comrades. A wise precaution. Discipline was preserved and orders obeyed.

R.V. Some on planks, and some on other things from the ship.

V. 28.—R.V. After a little space, *i.e.* of time not of distance. The rapid decrease in the depth of water indicated they were approaching land.

V. 29.—R.V. Be cast ashore on rocky ground, they let go four anchors from the stern.

V. 30.—R.V. Lay out anchors from the foreship. They intended to abandon the passengers, row ashore, and save themselves. Paul detects their design.

Meat. R.V. Some food.

V. 34. Health. R.V. Safety. Their preservation depended upon their keeping up their strength for the struggle in getting to land.

V. 34.—R.V. There shall not a hair perish.

R.V. Perceived a certain bay with a beach, *i.e.* a flat and sandy beach on which it would be safe to run the ship aground.

V. 39.—R.V. And they took counsel whether they could drive the ship upon it.

V. 40.—R.V. Casting off the anchors, they left them in the sea.

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.

V. 40. Mainsail. R.V. Foresail. Which was the largest sail in these vessels.

From map (p. 46) 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.

From Fair Havens their course was :

- (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 from the shore of Crete, and being unable to face it they were compelled to go before it (*v.* 14, 15).
- (3) Running under the shelter of Clauda, 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, they cast out four anchors from the stern to prevent the ship running 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 mainsail, 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).
- (17) 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," 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 Salomonetta 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 vessel 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 Melita. ²And the barbarous people shewed us no little kindness; for they kindled a fire, and received us every one, because of the present rain, and because of the cold. ³And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand. ⁴And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. ⁵And he shook off the beast into the fire, and felt no harm. ⁶Howbeit they looked when he should have swoilen, 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 a god. ⁷In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. ⁸And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul

Melita. Modern Malta. See above, p. 124.

R.V. 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.

R.V. No common (or average) kindness (philanthropy).

V. 3. An armful of brushwood.

R.V. A viper came out by reason of the heat. The heat roused the viper from its torpid state so that it woke up and sprang away.

R.V. The beast hanging from his hand.

They saw that he was a prisoner, so concluded that though he had escaped the waves he was reserved for a more terrible fate.

R.V. Justice hath not suffered.

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.

Thus Christ's promise was fulfilled: "They shall take

up serpents" (Mark xvi. 18).

V. 6.—R.V. When they were long in expectation.

V. 6.—R.V. Beheld nothing amiss.

A God So the Lycaonians (xiv. 11—15).

R.V. Now in the neighbourhood of that place were lands belonging to the chief man.

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. 35.

Lodged. R.V. Entertained.

R.V. Of fever and dysentery. Technical terms used by Luke, the physician, with professional accuracy. Part I., p. 9.

Others also. R.V. The rest also, *i.e.* all those who were in sickness and had heard of what had been done for the father of Publius.

Came = kept coming.

entered in, and prayed, and laid his hands on him, and healed him. ⁹So when this was done, others also, which had diseases in the island, came, and were healed: ¹⁰who also honoured us with many honours; and when we departed, they laded us with such things as were necessary.

Voyage from Malta. Arrival at Rome.

R.V. Set sail.

Another Alexandrian grain vessel.

Sign = figure head. Ancient ships had such signs both at stem and stern. The figure was generally that of some divinity.

Castor and Pollux. R.V. The Twin Brothers. Two sons of Zeus and Leda, who were regarded as the guardian deities of sailors. They were supposed to look down from the two well-known stars (the Gemini "Twins" of the Zodiac) which bore their names. For legend see below.

Landing. R.V. Touching.

R.V. 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*).

Rhegium. Modern Reggio. Intro., p. 15.

R.V. A south wind sprang up, and on the second day we came to Puteoli = Modern Pozzuoli. Intro., p. 16.

Brethren. There was therefore a Christian Church at Puteoli.

Were desired. R.V. Entreated.

¹¹And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux. ¹²And landing at Syracuse, we tarried *there* three days. ¹³And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli: ¹⁴where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome. ¹⁵And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage. ¹⁶And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

Seven days. As at Troas (xx. 6) and at Tyre (xxi. 4). Possibly for Eucharistic service on the Sunday.

The practice of going some miles from the city to meet one whom men delighted to honour was a common one (*Plumptre*).

Appii Forum. Intro., p. 7. R.V. The market of Appius was 43 miles from Rome.

Three Taverns. Was ten miles nearer Rome.

R.V. And when we entered into Rome Paul was suffered to abide by himself with the soldiers that guarded him. (Omit the rest of verse.)

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.

R.V. 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 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, We neither received letters out of Judæa con-

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 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.

V. 18.—R.V. Desired to set me at liberty.

R.V. Letters from Judæa concerning thee, nor did any

of the brethren come hither and report or speak any harm of thee. 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.

Sect = party.

Lodging. Not the hired house of v. 30, but a house where he was staying as guest.

R.V. They came to him into his lodging in great number.

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.

R.V. Isaiah (vi. 9). Quoted against the Jews by our Lord (Matt. xiii. 13—15; Mark iv. 12; Luke viii. 10).

R.V. By hearing ye shall hear, and shall in no wise understand; and seeing ye shall see, and shall in no wise perceive.

Converted. R.V. Turn again. R.V. This salvation.

R.V. And they will also hear it (*i.e.* as well as you). 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 parts of the earth." This command has now been obeyed, for Rome may be regarded as the centre of the known world.

cerning 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 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* 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 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, ²⁶ saying, Go unto this people and say, 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 should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them. ²⁸ Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it. ²⁹ And when he had said these words, the Jews departed, and had great reasoning among themselves.

The Two Years' Imprisonment.

R.V. He abode two whole years in his own hired dwelling. The means for hiring such a house were obtained from the contri-

³⁰ And Paul 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, with all confidence, no man forbidding him.

contributions of the Philippian and others (Phil. iv. 14-18).
R.V. With all boldness, none forbidding him.

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. 127.

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).

Aristarohus accompanied the Apostle to Rome (Acts xxvii. 2).

Tyohicus 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. iv. 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 organise 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" (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 cloke 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.

APPENDIX.

QUESTIONS SELECTED FROM THE OXFORD AND CAMBRIDGE LOCAL AND COLLEGE OF PRECEPTORS' EXAMINATION PAPERS.

REFERENCES.

- O. L. J. = Oxford Local Junior Examination.
O. L. S. = Oxford Local Senior Examination.
C. L. J. = Cambridge Local Junior Examination.
C. L. S. = Cambridge Local Senior Examination.
C. of P. = College of Preceptors' Examination.

N.B.—The figures after the initials give the date when each question was set.

CHAPTER XV.

1. What was the question submitted to the Council at Jerusalem? How was it decided?—O. L. J., 1887.
2. Mention the circumstances which led to the Council at Jerusalem. What were the decisions arrived at?—C. L. J., 1886.
3. State the question which was considered by the Apostles and Elders at Jerusalem after the return of St. Paul and St. Barnabas. Where and how had that question arisen?—C. L. J., 1888.

CHAPTER XVI.

1. Give a full account of St. Paul's visit to Philippi.—O. L. J., 1885.

CHAPTER XVII.

1. Give an outline of St. Paul's speech at Athens. How was it received?—O. L. S., 1885.
2. "I have much people in this city." What city was this? Mention other occasions in which St. Paul was encouraged or guided by a vision.—C. L. J., 1884.
3. Give the substance of St. Paul's address to the Athenians on Mars Hill.—C. L. J., 1885.

CHAPTER XIX.

1. Narrate briefly all that we are told about St. Paul's second visit to Ephesus.—C. L. J., 1886.

CHAPTER XX.

1. Describe clearly the geographical position of the places between Philippi and Miletus visited by St. Paul on his last missionary journey, and give the substance of the address he delivered at Miletus.—C. L. J., 1884.

CHAPTER XXI.

1. What were the circumstances which led to St. Paul's being seized by the multitude at Jerusalem? Who took him out of their hands?—C. L. J., 1888.

CHAPTER XXVIII.

1. Give an account of St. Paul's life at Rome.—O. L. J., 1885.

BIOGRAPHICAL.

1. What do you know of Claudius Lysias, Festus, Silas?—O. L. S., 1882.
2. State shortly what we know from the Acts of the Apostles of the following persons:—Agrippa, Aquila, Felix, Gallio, Justus, Priscilla, Silas, Timotheus.—O. L. J., 1883.
3. What do you know of the following:—Timotheus, Gallio, Felix?—O. L. J., 1885.
4. What do you know about the Epicureans, Agrippa, Judas, and Agabus?—O. L. S.—1885.
5. Give some account of Gallio, the Stoics, Ananias, Festus, and Apollos.—C. L. S., 1884.
6. What particulars about Timotheus are recorded in the Acts?—C. L. J., 1888.
7. Give an account of the following names:—Lydia, Eutychus.—C. of P. M., 1882.
8. Give a brief account of the following:—Barnabas, Aquila, Jason, Demetrius, Agrippa.—C. of P. M., 1883.
9. Who or what were the following:—Lyçias, Areopagus, Elymas, Lydia, Philip, Gallio?—C. of P. C., 1883.
10. What do you know of the family of Herod the Great?—C. of P. M. 1888.

11. Who were Silas, Timothy, Sosthenes?—C. of P. M., 1889.
 12. Who were Ananias (both of this name), Felix, Barnabas, Lydia?—C. of P. C., 1889.

GEOGRAPHICAL.

1. Where are the following places :—Lystra, Cæsarea?—O. L. S., 1882.
 2. What do you know of the following :—Corinth, Lystra?—O. L. J. 1885.
 3. What happened at Berea, Ephesus, Lystra?—O. L. J., 1887.
 4. Give the geographical position of each of the following places, and mention one incident connected with each in the history of the Acts :—Paphos, Thessalonica, Assos, Cæsarea, Melita.—C. L. J., 1886.
 5. Mention in order the places which St. Paul and St. Barnabas visited in the missionary journey which they made together, giving the name of the country or province in which each place was situated.—C. L. J., 1888.
 6. Where are Amphipolis, Antipatris, Beræa, Miletus, Puteoli?—C. L. J., 1888.
 7. Where are, and what circumstances are connected with, the following :—Lystra, Corinth, Puteoli?—C. of P. C., 1887.
 8. Give the positions of Damascus, Ephesus, Cnidus, Melita.—C. of P. C., 1888.
 9. Where are Cæsarea, Seleucia, Sidon, Attalia?—C. of P. M., 1889.

CONTEXT AND EXPLANATIONS.

1. Explain with reference to the context :—
 “Men and brethren, I am a Pharisee, the son of a Pharisee.”—O. L. S., 1882.
 2. Explain, by reference to the circumstances under which they were spoken, the following :—
 “These men are the servants of the Most High God.”—O. L. S., 1883.
 3. Give the context, and simple explanation, of the following passages :—
 “For it seems good to the Holy Ghost, and to us.”
 “In all things ye are too superstitious.”
 “Whom all Asia and the world worshippeth.”
 “Almost thou persuadest me to be a Christian.”—O. L. J., 1885.
 4. “After this I will return, and will build again the tabernacle of David which is fallen down.” Complete the passage. Where do the words occur in the Old Testament, and by whom and for what purpose are they quoted in the Acts?—O. L. J., 1885.

5. Give the context, and explanation, of the following passages :—

“Many of those also which used curious arts, brought their books together, and burned them before all men.”

“Where prayer was wont to be made.”

“Having shorn his head in Cenchrea, for he had a vow.”

“And brought Greeks also into the Temple, and hath polluted this holy place.”—O. L. S., 1885.

6. “It is more blessed to give than to receive.” Whose words are these, and by whom and on what occasion are they quoted?—O. L. S., 1885.

7. Explain :—

“We took up our carriages.”

“I perceive that in all things ye are too superstitious.”

“Fetched a compass.”

“Sergeants.”

In what connection does each phrase occur?—O. L. S., 1887.

8. Explain how the following passages occur in the Acts :—

“I perceive that in all things ye are too superstitious.”

“Almost thou persuadest me to be a Christian.”

Discuss the variations on these texts in the Revised Version.—C. L. J., 1884.

9. Describe the nature of the following offices, mentioning by whom they were held in the Acts :—Prophet, Magistrate, Sergeant, Deputy, the Chief of Asia, Evangelist.—C. L. S., 1884.

10. Comment on the following passages, giving the context, and comparing the Revised Version :—

“Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription: ‘To the Unknown God.’”

“What man is there that knoweth not how that the city of the Ephesians is a worshipper of the goddess Diana, and of the image which fell down from Jupiter?”

“I wist not, brethren, that he was the High Priest, for it is written, ‘Thou shalt not speak evil of the ruler of thy people.’”

“Almost thou persuadest me to be a Christian.”

“We had much work to come by the boat, which when they had taken up, they used helps, undergirding the ship, and fearing lest they should fall into the quicksands, strake sail, and so were driven.”—C. L. S., 1884.

11. “The gods are come down to us in the likeness of men.” By whom and on what occasion were these words spoken? Why was the remark a very natural one for them to make?—C. L. J., 1886.

12. Explain the following terms, and state the connection in which each of them occurs :—“deputy,” “sergeant,” “carriages,” “fetched a compass.”—C. L. J., 1886.

13. Explain the following passages :—
 “ They feared when they heard that they were Romans.”
 “ Having shorn his head at Cenchrea, for he had a vow.”
 “ Philip the Evangelist, who was one of the seven.”
 “ Brought up in this city at the feet of Gamaliel.”
14. Explain the terms :—Areopagite, Epicurean, Exorcist.—C. L. J., 1888.
15. To what do the following passages refer ? :—
 “ We are his offspring.”
 “ The soldiers’ counsel was to kill the prisoners.”—C. of P. M., 1883.
16. Explain briefly the following passage, and state to what it refers :—
 “ What mean ye to weep, and to break mine heart ? ”—C. of P. C.,
 1883.
17. To what do the following refer ? :—
 “ The Apostles and Elders came together to consider this matter.”
 “ Let them implead one another.”
 “ What will this babbler say ? ”
 “ I would also hear this man myself.”
 “ We must be cast upon a certain island.”—C. of P. M., 1884.
18. To what do the following passages refer ? Where possible, complete the quotation :—
 “ Sirs, why do ye these things ? ”
 “ We besought him not to go to Jerusalem.”
 “ This man was taken of the Jews.”—C. of P. C., 1884.
19. Give the context and occasion of the following passages :—
 “ Then were they all of good cheer.”
 “ Who is called Paul.”
 “ I am a Pharisee.”—C. of P. M. and C., 1885.
20. Give the context and the circumstances connected with the following passages :—
 “ They drew Alexander out of the multitude.”
 “ We know that everywhere it is spoken against.”—C. of P. M. and C., 1886.
21. Explain the following passages, and give the circumstances connected with them :—
 “ They called Barnabas, Jupiter ; and Paul, Mercurius.”
 “ To the Unknown God.”
 “ Tell me, art thou a Roman ? ”—C. of P. M., 1887.
22. Explain the following passages :—
 “ There are deputies.”
 “ Not that I have aught to accuse my nation of.”—C. of P. C., 1887.

23. Explain distinctly the following :—
 “This man might have been set at liberty, if he had not appealed unto Cæsar.”
 “To an unknown God.”—C. of P. M. and C., 1888.
24. Explain the following passages :—
 “Great is Diana of the Ephesians.”
 “This salvation of God is sent unto the Gentiles.”—C. of P. M., 1889.
25. Explain the following :—
 “Philosophers of the Epicureans and of the Stoics.”
 “Hast thou appealed unto Cæsar ?”—C. of P. C., 1889.

GENERAL.

1. Give an account of St. Paul's trials (1) at Jerusalem, (2) at Cæsarea.—O. L. S., 1881.
2. What events in St. Peter's life are recorded in the Acts of the Apostles ?—O. L. S., 1882.
3. State the successive steps by which the Gentiles were admitted to full membership in the Christian Church.—O. L. S., 1883.
4. Show how far our Lord's directions as to the order in which the Gospel should be preached were carried out by the Apostles.—O. L. J., 1884.
5. Give an account of St. Paul's first missionary journey, mentioning in order the places which he visited.—O. L. J., 1885.
6. Describe St. Paul's journey to Rome. What account of his life there is given in the Acts ?—O. L. J., 1885.
7. What reference do we find in this part of the Acts to Roman customs and Roman forms and Governments ?—O. L. S., 1885.
8. Give an account of St. Paul's second missionary journey.—O. L. S., 1885.
9. Describe St. Paul's trials before Ananias and the Council.—O. L. J., 1887.
10. Describe St. Paul's voyage to Melita. From what place had he started ?—O. L. J., 1887.
11. What Roman magistrates had St. Paul to do with, and how did they treat him ?—O. L. J., 1887.
12. Give instances from St. Paul's speeches of a conciliatory tone, and special adaptation to the persons addressed.—O. L. J., 1887.
13. How did St. Paul become possessed of the rights of a Roman citizen ?—C. L. J., 1884.
14. What references are found in the Acts to the early life and education of St. Paul ?—C. L. J., 1884.

15. Illustrate from the Acts the following quotations from St. Paul's Epistles: "I have planted, Apollos watered." "Once was I stoned."—C. L. J., 1884.

16. Before what tribunals was St. Paul brought from the time of his apprehension at Jerusalem till he was sent to Rome?—C. L. J., 1884.

17. How would you determine the date of (a) St. Paul's long sojourn in Ephesus, (b) the incident mentioned in the last verse of the Acts of the Apostles?—C. L. S., 1884.

18. On what occasions mentioned in the Acts, and in what terms, does St. Paul appeal in proof of his teaching to (a) the Book of Psalms, (b) the manifest tokens of God's Providential Government in the world?—C. L. S., 1884.

19. Describe (by a map or otherwise) St. Paul's route on his second missionary journey. Who were his companions?—C. L. S., 1884.

20. On what occasions was St. Paul persecuted (a) by Jews, (b) by Gentiles?—C. L. S., 1884.

21. Enumerate in order the events which occurred between St. Paul's farewell address at Miletus and his taking ship for Rome.—C. L. J., 1886.

22. Contrast the speeches of St. Paul containing an account of his conversion in connection with the character of the audiences to which they were delivered.—C. L. J., 1886.

23. Give a brief account of the voyage of St. Paul from Crete to Melita.—C. L. J., 1888.

24. What reference do we find in this part of the Acts to—

The baptism of John?

The observance of the first day of the week?

Contributions by Christians to works of charity.—C. L. J., 1888.

25. Give a short summary of the history of St. Paul, from his arrest in Jerusalem to the close of his trial before Agrippa.—C. of P. M., 1882.

26. (a) What were the circumstances which led to St. Paul's "appeal to Cæsar"? (b) Can you recall any words of his showing his right of appeal?—C. of P. C., 1883.

27. State the occasions on which St. Paul's conversion is spoken of in the Acts.—C. of P. C., 1884.

28. Give a brief history of the united labours of Paul and Barnabas until their separation.—C. of P. M., 1885.

29. Relate briefly the chief occurrences of St. Paul's second apostolic journey.—C. of P. C., 1885.

30. Why did St. Paul appeal unto Cæsar, and what were the consequences?—C. of P. C., 1886.

31. Give a short account of St. Paul's trial at Cæsarea.—C. of P., 1889.

CAMBRIDGE LOCAL (JUNIOR), 1890.

A.

1. Mention in order the cities in which St. Paul preached during his first journey to Europe. What circumstances gave to each of these cities its importance?
2. Give the substance of St. Paul's speech on Mars Hill, noticing specially how it closes. Of what kinds of people was his audience composed?
3. Explain: "Devout women," "Spirit of divination," "Roman," "Certain of the chief of Asia."

B.

1. Give an account of St. Paul's work at Ephesus up to (but not including) the great tumult.
2. Give the substance of St. Paul's speech on the stairs of the castle at Jerusalem. What effect had it?
3. Explain the following sentences in connection with their context:—
 - (a) "He was of the same craft."
 - (b) "We have four men which have a vow on them."
 - (c) "I am a Pharisee, the son of a Pharisee!"

C.

1. State what you know of Agrippa and Bernice. On what grounds does St. Paul, in the speech made before them, appeal to Agrippa personally? What impression did the appeal make to the king?
2. Give in order the precautions taken by the crew of the ship which carried St. Paul when they found themselves caught in the storm. Against what dangers were these precautions taken?
3. Tell what you know of "Gallio," Cæsarea, Claudius Lysias.

OXFORD LOCAL (JUNIOR), 1891.

1. Who were St. Paul's companions in his travels, and which of them wrote the Acts?
2. What is told in these chapters of Julius, Lydia, Apollos, Philip the Evangelist?
3. Draw a map of Asia Minor, marking and naming on it important seaside places.
4. "In perils by my own countrymen, in perils by the heathen." To what occasions does St. Paul refer?
5. Write what you remember about St. Paul's visit to Athens, quoting the words of Scripture where you can.
6. Explain the following, and refer to the context in each case:
 - (1) "I will give you the sure mercies of David."
 - (2) "And when they had taken security of Jason and of the other they let them go."

- (3) "For we are also his offspring."
- (4) "Feed the church of God, which he hath purchased with his own blood."
- (5) "They used helps undergirding the ship."

OXFORD LOCAL (SENIOR), 1891.

1. What evidence of the authorship of the Acts do you find in the above chapters?
2. Give an outline of St. Paul's speeches (1) at Antioch in Pisidia; (2) on Mars Hill.
3. Give the context of the following:—
 - (1) "Do thyself no harm, for we are all here."
 - (2) "Jesus I know, and Paul I know, but who are ye?"
 - (3) "Thou shalt not speak evil of the ruler of thy people."
 - (4) "No doubt this man is a murderer."
4. What do you know of the following:—Timothy, Lydia, Elymas, Eutychus?
5. Give a short account of St. Paul's voyages to Rome, illustrating it, if possible, with a map.
6. With what events are the following places connected:—Lystra, Berea, Sidon, Corinth?

REVISED VERSION.

Give the Revised Version of the following:—

1. "They had John to their *minister*."
2. "The *deputy* of the country, Sergius Paulus."
3. "And Barnabas *determined* to take with them John."
4. "*Where prayer was wont to be made*."
5. "The *magistrates* sent the *sergeants*."
6. "Lewd fellows of the baser sort."
7. "A certain Jew, named Apollos, *born at Alexandria*."
8. "Paul having passed through the upper *coasts*."
9. "Then certain of the *vagabond Jews*."
10. "*And when the Jews laid wait for him*."
11. "The Holy Ghost hath made you *overseers*."
12. "When we had discovered Cyprus."
13. "Mnason of Cyprus, an *old* disciple."
14. "*Canst thou speak Greek?*"
15. "With a great sum obtained I this *freedom*."
16. "Four thousand men *that were murderers*."
17. "*Herod's judgment hall*."
18. "After the way which they call *heresy*."
19. "Let them which among you are *able*."
20. "Festus *declared* Paul's cause to the king."

21. "Certain questions against him of their own *superstition*."
22. "About whom all the multitude of the Jews have *dealt* with me."
23. "*Instantly* serving God day and night."
24. "I gave my *voice* against them."
25. "Almost thou persuadest me to be a Christian."
26. "Fearing lest they should *fall into the quicksands*."
27. "*Strake sail*."
28. "Lest we should *have fallen upon rocks*."
29. "Hoised up the *mainsail* to the wind."
30. "Shewed us no *little* kindness."
31. "*Vengeance* suffereth not to live."
32. "Sick of a *fever* and a *bloody flux*."
33. "From thence *we fetched a compass*."
34. "*Hardly passing it*, came unto a place which is called the fair havens."

MISCELLANEOUS.

1. What reasons can be adduced for the change of Saul's name to Paul.
2. What miracles of judgment occur in the Acts ?
3. Give an analysis of Paul's speech at Antioch in Pisidia. What were the seven nations mentioned by him ?
4. "The voices of the prophets . . . they have fulfilled them in condemning him." In what respect were these prophecies fulfilled ?
5. Explain the following classical allusions :—
 - (1) "They called Barnabas, Jupiter ; and Paul, Mercurius, because he was the chief speaker.
 - (2) "The first of the district, a Roman colony."
 - (3) "Great is Diana of the Ephesians."
 - (4) "Whose sign was Castor and Pollux."
6. Give an analysis of Paul's speech to the Lystrians.
7. What was the subsequent attitude of the several apostles at the Council of Jerusalem in respect to the decrees of the Council ?
8. What are the four things prohibited the Gentiles in the letter from the Council at Jerusalem ? Are these the chief points in the letter ? If not, what are ? Explain the nature and the necessity of the prohibitions ?
9. What were St. Paul's claims to apostleship ?
10. What was the dispute between Barnabas and Paul ?
11. Why did Paul circumcise Timothy and not Titus ?
12. What converts in the Acts are mentioned particularly by name ?
13. On what occasions did Paul claim his right of Roman citizenship ?
14. Explain the words "lewd," "babblers," "carriages."
15. Who were the Epicureans, the Stoics ?
16. Give an analysis of Paul's speech on Mars Hill.
17. Mention converts made by Paul at Corinth who are named in his Epistles.

18. Contrast Athens with Corinth.
19. "Gallio cared for none of these things." State the circumstances referred to.
20. Why did Paul shave his head at Cenchrea?
21. "Knowing only the baptism of John." What things concerning Jesus would Apollos know? What did he not know?
22. On what occasions was the gift of tongues bestowed? Can you assign any reason for the gift being bestowed on these special occasions?
23. Explain "Silver shrines for Diana."
 - "The chief of Asia."
 - "The town clerk."
 - "The law is open, and there are deputies."
24. Give an analysis of the speech of the Town Clerk at Ephesus.
25. Name the occasions on which Paul was in danger of assassination.
26. Give an analysis of Paul's speech at Miletus to the elders of Ephesus.
27. By what symbolical act did Agabus foretell the imprisonment of Paul? Mention examples in the Old Testament of similar symbolical acts. Give instances of our Lord adopting such method of teaching.
28. Give instances of women being admitted into the service of the ministry of the Church. What attitude did Paul adopt on this question?
29. Explain "to forsake Moses."
 - "Be at charges with them."
 - "The doors were shut."
 - "Commanded him to be carried into the castle."
30. What was the Nazarite vow?
31. What was the charge brought against Paul by the Jews when they seized him in the Temple? Show that the charge was false. What was Paul's real teaching?
32. Explain the question of the chief captain to St. Paul "Art thou that Egyptian?"
33. Give the early life of Paul as gathered from his Epistles and elsewhere.
34. Explain "Estate of the Elders."
 - "The chief captain was afraid . . . because he had bound him."
 - "God shall smite thee, thou whited wall."
 - "Bound themselves under a curse."
35. Give the different accounts of Paul's conversion, and point out the various discrepancies.
36. Give an analysis of Paul's speech on the stairs of the Castle of Antonia.
37. What kinsmen of Paul are mentioned (1) in the Acts (2) in the Epistles?
38. Explain "Spearmen."
 - "Most excellent Felix."
 - "Pestilent fellow."
39. What accusations were brought by Turtullus against Paul? How did the Apostle answer them?

40. Explain "I appeal unto Cæsar."
 "The hearing of Augustus."
 "It is hard for thee to kick against the pricks."
41. Give an analysis of Paul's defence before Agrippa.
42. Explain "the Augustan band."
 "The fast was now already past."
 "The master and owner of the vessel."
 "A tempestuous wind, called Euroclydon."
 "They used helps, undergirding the ship."
 "They loosed the rudder bands."
43. Trace the course of the vessel from Jerusalem to Rome.
44. What reasons are there for considering St. Paul's Bay, Malta, as the scene of the shipwreck?
45. Explain "Captain of the guard."
 "The soldier that kept him."
 "Chief man of the island."
 "The barbarous people."
 "We had much work to come by the boat."
46. Why did Paul summon the chief of the Jews at Rome to meet him?
47. Why were the Jews at Rome conciliatory to Paul?
48. Give any particulars you know of Paul's first imprisonment at Rome. Who were his companions in this imprisonment?
49. What was the subsequent history of Paul as gathered from the Epistles?
50. In what respects had the Roman system of government any influence in the spread of Christianity?
51. Mention instances in which the Holy Ghost is mentioned as particularly directing the action of the Apostles.
52. What events in Paul's first missionary journey are illustrated by his Epistles?
53. What do we gather from the Epistles of the early life of Timothy?
54. What persecutions of Paul are alluded to in his Epistles?
55. Quote instances to prove the accuracy of Luke's record in the Acts.
56. What events serve as fixed dates for determining the chronology of this portion of the Acts? Taking these events as a basis, [assign approximate dates to: (1) The Council at Jerusalem. (2) Paul's stay at Ephesus. (3) The voyage to Rome.
57. Give instances of consistency in the narrative of the Acts.
58. What allusions are there to contemporaneous history?
59. What Epistles were written by Paul (1) on his second missionary journey, (2) in his first Roman captivity? State the characteristic feature of each Epistle.



CHAPTER IX.

2. *Letters, c.* 5. *Kick against the pricks, c.* 10. *Ananias, p.* 32. 13. *Saints, c.* 15. *Kings, c.* 16. What were the sufferings of Paul? p. 105. 18. *Scales, c.* Learn the résumé at bottom of p. 104. 23. *Many days, c.* 25. *By the wall and basket, c.* 26. *Assayed, c.* 31. Why had the churches rest? 33. *Palsy, c.* 35. *Saron, c.* 36. *Joppa, p.* 25; *Tabitha, c.* 37. *Laid her in an upper chamber, c.* Compare the speedy burial of Ananias. 39. *Coats and garments, c.* State in what ways Peter copied his Master in this incident. What are other instances of raising to life?

CHAPTER X.

1. *Cornelius, p.* 33; *Centurion, c.*; *Italian band, c.* 3. *Evidently, c.* 6. *By the sea-side, c.* What is notable concerning the mention of centurions in the New Testament? 9. *Housetop, c.* 11. *Sheet knit at the four corners, c.* 19. *Three men, c.* 23. *Certain brethren, c.* 25. *Fell down at his feet, c.* 41. State the recorded instances here referred to. 46. *Speak with tongues, c.* 48. *Commanded them to be baptized, c.*

CHAPTER XI.

Study PRESBYTERS OR ELDERS, p, 58.

2. *They that were of the circumcision, see bottom of p.* 114. 3. *Didst eat with them, c.* 19-20. For location of these places see pp. 26, 20, 23. 26. What other names are given in the New Testament to the followers of Christ? What are the three instances of the use of the word *Christian*? By whom was it given? 28. *Agapus, p.* 34; *great dearth—when?*

2244 CHAPTER XII.

1. *About that time—when? Herod, pp.* 36-37. 2. *James, c.* 4. *Four quaternions, c.*; *Easter, c.* 10. *Ward, c.*; *his, c.* 13. *Rhoda, c.* 15. *His angel, c.* 17. *James, p.* 6; *another place, c.* Why did Herod I. persecute the Church? 20. *Tyre and Sidon, p.* 26; *Blastus, p.* 34; *their country was nourished by the King's country, c.* 22. *Set day, c.*

CHAPTER XIII.

Draw an outline map of Paul's first missionary journey, as on p. 42. Put on the map the sixteen places and countries mentioned on p. 43. What time was taken? What plan adopted? What was the method of preaching? pp. 43-44. 1. *Antioch, p.* 6. *Prophets and teachers, c.* For

the proper names see pp. 21, 26, 25. 2. *Ministered, c.* 4. *Seleucia*, p. 18; *Cyprus*, p. 11. 5. *Salamis*, p. 18; *John*, p. 23; *minister, c.* 6. *Paphos*, p. 14; *sorcerer, c;* *Bar-Jesus*, p. 21. 7. *Deputy, c;* *Sergius Paulus*, p. 29. 9. What four reasons are given for the change of "Saul" to "Paul"? 13. *Perga*, p. 35; *John departing, c.* 14. *Antioch*, p. 7; *sat down, c.* 16. *Beckoning, c;* *men of Israel and ye that fear God, c.* 26. *Men and brethren, c.* What can be said of how Paul adapts his addresses to his audience? p. 52. 29. What were some of the prophecies fulfilled by Christ's crucifixion and burial? p. 54. 42. Comment on the better rendering of the revised version. 45. Why were the Jews filled with envy? 50. *Honorable women, c;* *chief men, c;* *coasts, c.* 51. *Shook off the dust, c;* *Iconium*, p. 13.

CHAPTER XIV.

5 *Stone them, c.* 6. *Lystra, Derbe, Lycaonia*, pp. 12, 13. 11. *Speech of Lycaonia, c;* *the Gods have come down, c.* 13. *Garlands, c.* 17. *Rain, c.* Give the analysis of this speech to the Lystrians. 19. *Certain Jews, c.* 25. *Attalia*, p. 19. 28. *Long time, c.*

CHAPTER XV.

1. *From Judaea, c.* 3. *Phenice*, p. 15. 6. Who composed the council? 7. *Good while ago;* how long since? 10. In what did the yoke consist? 13. *James*, p. 23. 14. *Simeon, c.* 16. *Tabernacle, c.* 22. *Send chosen men, c.* Study carefully the notes on the *First Christian Council*, and on *Paul's Claims to Apostleship*, pp. 61, 63, 65, 67. Also, the notes at the bottom of p. 64, and what is said of the *dispute* on p. 67.

CHAPTER XVI.

Draw outline map of Paul's second missionary journey, following pp. 44, 42. 1. *Timotheus*, p. 27; *Jewess, c.* *Spirit*, see note top p. 70. 4. *Decree, c.* 6. *Phrygia, Galatia*, pp. 13, 16; *Asia*, p. 7. 7. *Mysia, Bithynia*, pp. 14, 9. 8. *Troas*, p. 19. 9. *Macedonia*, p. 14. 10. *We, c.* 12, 13. *Samothracia, Neapolis, Philippi*, pp. 18, 14, 15; *colony, c.* 14. *Lydia*, p. 24; *Thyatira*, p. 19. 15. *Constrained us, c.* 17. *Most high God, c.* 19. *Marketplace, c.* 20. *Magistrates, c.* 21. *Teach customs*, see note. 24. *Stocks, c.* 27. *Would have killed himself, c.* 35. *Magistrates and Serjeants*, see note. 38. *They feared, why?* 48. *Entered the house of Lydia, why?*

CHAPTER XVII.

1. For places mentioned see pp. 6, 7, 18. 3. *Opening, c.* 5. *Lewd*, see note. 6. *Rulers, c.* 7. *Jason, p. 23*; *another King, c.* 10. *Berea, p. 9.* 11. *More noble, c.* 15. *Athens, p. 8.* 16. *Given to idolatry*, see note. 18. *Epicureans and Stoics*, study notes, pp. 74-75; *babbler, c*; *setter forth of strange gods, c.* 19. *Areopagus, c.* 25. *With men's hands, c.* 34. *Di-onysius and Damaris*, p. 22. Learn the analysis of Paul's speech, p. 76.

CHAPTER XVIII.

1. *Corinth, p. 11.* 2. *Aquila and Priscilla, p. 30*; see note on this command of Claudius. 3. *Tentmakers, c.* 7. *Justus, p. 25.* 8. *Crispus, p. 22.* 9. *Vision*, see note on p. 78. Study *Contrast between Athens and Corinth.* 12. *Gallio, p. 29*; *Achaia, p. 5*; *deputy, c.* 13. *Contrary to the law, c.* 17. *All the Greeks, c*; *Sosthenes, p. 26*; *Gallio cared for none of these things, c.* 18. *Cenchrea, p. 10*; *a vow*, see Part I, p. 52; state why Paul took this vow. 19. *Ephesus, p. 12.* Draw outline map of Paul's third missionary journey, pp. 44, 45, 42. 25. *Apoll^os, p. 20*; *Alexandria*, see note. 25. Study note at bottom of p. 81. 27. *Achaia*, see note.

CHAPTER XIX.

2. *We have not—heard*, study marginal note. 6. *Spake with tongues*, state the three instances of this occurrence. 9. *School, c*; *Tyrannus, p. 27.* 11. *Special, c.* 12. *Handkerchiefs and aprons*, study note. 13. *Vagabond, c.* 14. *Sceva, p. 26.* 19. *Curious arts, c*; *the price*=\$8,854.37. 21. ROME, the most important city the world has ever known, is situated in southwestern Italy, in the district *Latium*, on the river Tiber, sixteen miles from the sea. Said to have been founded by Romulus, the mythical personification of the Roman People, in the year 753 B. C. Governed by seven kings during two hundred and forty-four years, 753-509; then followed a republic, whose highest officials were two consuls, elected annually. This form of government lasted, with some variations, four hundred and seventy-eight years, until the Empire was established by Augustus Cæsar, B. C. 31. The Cæsar to whom Paul appealed was Nero, the fifth and worst emperor, 54-68, A. D. 22. *Erastus, p. 21.* 24. *Demetrius, p. 22*; *Shrines for Diana*, see note. 29. *Gaius and Aristarchus*, pp. 23, 20. 31. *The Theatre, c.* 33. *Alexander*, pp. 19, 88; *the Jews putting him forward*, why? p. 88. 35. *Town clerk, p. 88*; *image*, note. p. 88.

CHAPTER XX.

4. For proper names, see pp. 26, 20, 23, 27. 9. *Eutychus*, p. 23. 13. *Assas*, p. 14. *Mitylene*, p. 14. 15. *Chios*, p. 10; *Samos*, p. 18; *Trogyllium*, p. 19; *Miletus*, p. 14. 35. See note. Study the analysis of Paul's speech, pp. 92, 93.

CHAPTER XXI.

1. *Co-os*, p. 10; *Rhodes*, p. 16; *Patara*, p. 15. 3. *Discovered*, c; *Syria*, c; *Tyre*, p. 19. 4. *Seven days*, see note; *go up to Jerusalem*, see note. 7. *Ptolemais*, p. 16. 9. *Prophecy*, study note. Read carefully the notes on p. 95. 15. *Carriages*, c. 16. *Mnason*, p. 25; *old*, c. 24. *Charges*, c. 26. *Temple*, study note carefully. 28. *Polluted*, c. 30. *Doors were shut*, see note. Study note on the *Nazarite Vow*, p. 98. 31. *Captain and band*, c. 35. *Stairs*, c. 35. *Castle*, c. 36. *Away with him*, c. 38. *That Egyptian*, c. 39. *Tarsus*, p. 19.

CHAPTER XXII.

1. *Fathers*, c. 5. *High Priest*, see note. 20. *Martyr*, c. Study analysis, p. 102. 23. *Garments*, see note. 28. *This Freedom*, c; *free born*, c. 29. *Because he had bound him*, c.

CHAPTER XXIII.

2. *Ananias*, p. 19; *smite*, c. 3. *God shall smite thee*, see note; *whited wall*, see note. 5. *I wist not*, see note, p. 105. 12. *Under a curse*, c. Note the four plots to assassinate Paul, p. 107. 24. *Felix*, pp. 29, 30; *Drusilla*, p. 29. Study note, middle p. 108. 31. *Antipatris*, p. 7, and note. *Herod*, p. 28.

CHAPTER XXIV.

2. *Tertullus*, p. 27; *thy providence*, c. Study note on the accusation, p. 110, and that at beginning of Paul's defence. Study the analysis of the defence. 27. *Festus*, p. 30.

CHAPTER XXV.

11. *Appeal unto Caesar*, study notes. 13. *Herod*, pp. 28-29; *Bernice*, p. 29. 26. *My Lord*, c. Study note at end of chapter.

CHAPTER XXVI.

6. *Hope of the promise*, see note. 7. *Twelve tribes*, c. 10. *Saints*, see note; *my voice*, see note. 23. *Prophets and Moses*, c. Study the analysis of Paul's defence. 26. *The King knoweth, why?* 28. Study note on p. 121.

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