BS
2623
1890

UC SOUTHERN REGIONAL LIBRARY FACILITY
AA 001 297 257 6

OXFOR

Part I. Chap I:12.

ACTS

OF THE APOSTLES

CAMBRIDGE

London,
George Gill & Sons.

THE LIBRARY
OF
THE UNIVERSITY
OF CALIFORNIA
LOS ANGELES

GIFT OF

Florence Yoch

THE

OXFORD AND CAMBRIDGE

ACTS OF THE APOSTLES

WITH

Introduction and Notes

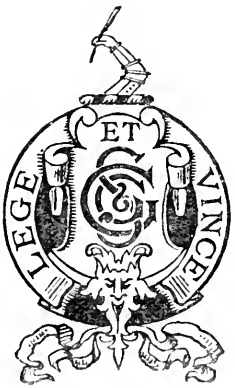
FOR THE USE OF STUDENTS PREPARING FOR THE FOLLOWING EXAMINATIONS:

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

BY THE

REV. F. MARSHALL, M.A.,

HEAD MASTER, ALMONDBURY GRAMMAR SCHOOL; FORMERLY VICE-PRINCIPAL TRAINING COLLEGE, CARMARTHEN.



LONDON

GEORGE GILL & SONS

MINERVA HOUSE, WARWICK LANE, E.C.

1890

MAP TO ILLUSTRATE ACTS. *Chaps.* I. to XII.

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*.

In it 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 *Footnotes*.

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 first Twelve 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.

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 book. The *Notes* will be found opposite, or nearly opposite, the words or phrase they are intended to explain.

F. M.

ALMONDBURY, *December*, 1890.

1921193

CONTENTS.

INTRODUCTION TO THE STUDY OF THE ACTS OF THE APOSTLES—

PAGE

Title 5
Apostles mentioned in the Book as performing distinct acts . . 5
Other Apostles mentioned in the Book who are not of the Twelve . 7
The Author 8
The Life of Luke 10
Suggested Authors 11
Design of the Author 12
The Sources of the Narrative 13
Date 16
Place of Writing 17
Dispersions of the Jews 18
Influence of the Dispersions on the Promulgation of Christianity . 21
Geographical Notes 22
Biographical Notes 26
Kings and Governors 36
Miracles in the Acts 39
Addresses in the Acts 39
Appearances of our Lord 41
Appearances of Angels 41
Other Visions 41
The Synagogue 42
The Sanhedrim 44
The Temple 45
The Officers of the Temple 48
The Daily Services of the Temple 48
The Jewish Festivals 49
Sects and Orders of Men 50
The Nazarite Vow 52
Passages from the Old Testament quoted in the Acts of the Apostles 53
Explanation of Words 58
Table representing the Descent of Christianity 59
The Early Days of Paul 60
Chronology of the Acts (Chapters i. to xii.) 62
Analysis of the Acts of the Apostles (Chapters i. to xii.) . . . 64

THE ACTS OF THE APOSTLES (CHAPTERS I. TO XII.) WITH MARGINAL NOTES 67

APPENDIX OF EXAMINATION QUESTIONS 120

INTRODUCTION

TO THE STUDY OF THE

ACTS OF THE APOSTLES.

TITLE.

By the author it is termed a *Treatise* (Gk. λόγος, logos).

"The former *treatise* have I made, O Theophilus," i. 1.

It is first called "Acts" in the Codex Siniaticus.

Possibly this was the original appellation, but as other treatises were published under such titles as "*Acts of Peter and Paul*," "*Acts of Timothy*," etc., it became necessary to further define the original treatise of "Acts," and thus we find in various MSS. such titles as "*Acts of the Apostles*," "*Acts of the Holy Apostles*," "*Acting of the Apostles*," etc.

The work is now universally known as the "*The Acts of the Apostles*,"

But such title is misleading, for the work cannot in any sense be regarded as a record of the *doings* of the *Apostles*, inasmuch as it contains no detailed account of the work of any of the Apostles except St. Peter and St. Paul. In fact, it is but the record of *some* acts of *certain* Apostles, and of *some who were not Apostles*, for the author in carrying out his design finds it necessary to notice the preaching of St. Stephen and St. Philip, the Evangelists.

APOSTLES MENTIONED IN THE BOOK AS PERFORMING DISTINCT ACTS.

1. Peter.
   - (1.) At the election of Matthias to fill the place of Judas Iscariot (i. 15).
   - (2.) On the day of Pentecost (ii. 14).
   - (3.) As healing the lame man at the Beautiful Gate of the Temple (iii. 1).
   - (4.) In the subsequent proceedings before the Sanhedrim (iv. 8).
   - (5.) At the deaths of Ananias and Sapphira (v. 1).
   - (6.) The sick are healed by his shadow as he passes by (v. 15).

(7.) Speaks in defence of the Apostles before the Sanhedrim (v. 29).
(8.) After the preaching of Philip, the Evangelist, at Samaria, he goes down with John to that city, and confirms the disciples there. Rebukes Simon Magus (viii. 14).
(9.) Heals Æneas at Lydda (ix. 33).
(10.) Raises Dorcas to life at Joppa (ix. 40).
(11.) Is sent for by Cornelius, whom he baptizes and receives into the Church (x.).
(12.) Is put in prison by Herod Agrippa I., and is miraculously released by an angel (xii. 3).
(13.) Takes part in the first Christian Council at Jerusalem (xv. 7).

2. **John** is mentioned on three occasions, but rather as the companion of Peter than as the doer of any special act himself.
(1.) At the healing of the lame man at the Beautiful Gate of the Temple (iii. 1).
(2.) In the subsequent proceedings before the Sanhedrim (iv. 8).
(3.) After the preaching of Philip, the Evangelist, at Samaria, he goes down with Peter to that city, and confirms the disciples there (viii. 14).

3. **James,** the son of Zebedee, brother of John. The only notice of him is that he was executed by Herod Agrippa I. "And he (Herod) killed James, the brother of John, with the sword" (xii. 2).

4. **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).

OTHER APOSTLES MENTIONED IN THE BOOK WHO ARE NOT OF THE TWELVE.

1. **Barnabas.**

(1.) As selling a piece of land, and giving the price to the common fund (iv. 36, 37).

(2.) As receiving Paul on his coming to Jerusalem after his conversion (ix. 27).

(3.) As being sent to Antioch by the Church at Jerusalem (xi. 22).

(4.) As going to Tarsus to seek Paul (xi. 25).

(5.) As along with Paul taking relief from the disciples at Antioch to the brethren in Judæa, during the famine (xi. 30).

(6.) As accompanying Paul on his first missionary journey (xiii., xiv.).

(7) As going with Paul from Antioch to Jerusalem to obtain the decision of the Apostles and Elders on the subject of the circumcision of the Gentiles (xv. 2).

(8.) As contending with Paul previous to the second missionary journey on the subject of taking John Mark. Barnabas separated from Paul, and with John Mark visited Cyprus, whilst Paul, taking Silas with him, visited the Churches of Asia Minor (xv. 39, 40).

2. **Paul.** From the twelfth chapter the Acts is practically an account of the Missionary Work of Paul, the Apostle to the Gentiles.

Apostles: Lists of.

Matthew.	Mark.	Luke.	Acts of the Apostles.
Simon.	Simon.	Simon.	Peter.
Andrew.	James.	Andrew.	James.
James.	John.	James.	John.
John.	Andrew.	John.	Andrew.
Philip.	Philip.	Philip.	Philip.
Bartholomew.	Bartholomew.	Bartholomew.	Thomas.
Thomas.	Matthew.	Matthew.	Bartholomew.
Matthew, the publican.	Thomas.	Thomas.	Matthew.
James, the son of Alphæus.	James, the son of Alphæus.	James, the son of Alphæus.	James, the son of Alphæus.
Lebbæus, whose surname is Thaddeus.	Thaddeus.	Simon, called Zelotes.	Simon Zelotes.
Simon, the Canaanite.	Simon, the Canaanite.	Judas, the brother of James.	Judas, the brother of James.
Judas Iscariot.	Judas Iscariot.	Judas Iscariot.	

Simon the Canaanite. The word "Canaanite" does not signify a descendant of Canaan nor a native of Cana, but is derived from the Syriac word Kannean, by which the Jewish sect or faction of "the Zealots" was designated.

Zelotes = a zealot, is the Greek equivalent of the Syriac Canaanites. The Zealots were conspicuous for their fierce advocacy of the Mosaic ritual.

The epithet Canaanite or Zealot is applied to Simon to distinguish him from Simon Peter.

THE AUTHOR.

I. Tradition.

The authorship of the Acts is assigned to Luke by the constant tradition of the church.

Eusebius (A.D. 325) writes, "Luke, by race a native of Antioch, and by profession a physician . . . has left us examples . . . in two inspired books, the Gospel and the Acts of the Apostles.

II. Internal Evidence.

1. The introduction to the Acts shows that it was written by the author of the Third Gospel, for,

(*a*) Mention is made of the "*former treatise*," *i.e.* the Third Gospel.

(*b*) The Acts is also dedicated to "*Theophilus*."

(*c*) The Acts is evidently a continuation of the "former treatise," for it takes up the narrative precisely where the Third Gospel leaves off.

2. A comparison of the phraseology of the Gospel and the Acts leads to the conclusion that the two books are from the same hand. *There are more than fifty words used in the Gospel and also in the Acts, which are not found elsewhere in the New Testament.*

3. The writer was a companion of Paul; from the Acts we learn that

(*a*) He was present with the Apostle from Troas to Philippi on the second missionary journey.

(*b*) He was absent from the Apostle after his departure from Philippi till his call at that city on his third missionary journey.

(*c*) He then accompanied Paul to Jerusalem; was with him during his imprisonment at Cæsarea, accompanied him on his voyage to Rome, and was with him during his imprisonment at that city.

Luke is the only one of Paul's companions who fulfils all the above conditions. (See Note on p. 9.)

4. The author of the Gospel and the Acts makes use of technical medical terms in his description of diseases; thus,

In the Gospel.

(1.) The account of Simon's wife's mother cured of a fever (Luke iv. 38).

(2.) The healing of the woman with an issue of blood (Luke viii. 43, 44).

(5.) The narrative of the agony of our Lord (Luke xxii. 44).

In the Acts.

(1.) The description of the cripple at the Beautiful Gate of the Temple (Acts iii. 7).

(2.) The notice of the death of Herod Agrippa I. (Acts xii. 23).

(3.) The blindness of Elymas at Paphos (Acts xiii. 11).

(4.) The cripple at Lystra (Acts xiv. 8).

(5.) The sickness of the father of Publius at Melita (Acts xxviii. 8).

This agrees with the description of Luke as "The beloved physician."

Note.—1. Paul wrote six Epistles during the period between his first and second visits to Philippi, *i.e.* during the interval of the absence of the writer of the Acts.

Luke's name is not mentioned in any of these Epistles.

2. Paul wrote four Epistles (viz. to the Ephesians, the Colossians, Philemon, and the Philippians) during his first imprisonment at Rome.

Luke's name is mentioned in the Epistles to the Colossians, Philemon, and the Philippians.

3. The companions of Paul mentioned in the Epistles written from Rome are, Tychicus, Timothy, Epaphroditus, Epaphras, Onesimus, Aristarchus, Marcus, Jesus Justus, Luke, and Demas, *and all but Luke fail to comply with the conditions required for the writer of the Acts.* Thus

Timothy, Tychicus, Aristarchus, are referred to by the writer of the Acts as follows: "These going before tarried for us at Troas" (xx. 5).

Onesimus is excluded, for he was converted by Paul during his imprisonment at Rome (Philemon, 10).

Mark is excluded, for he was rejected by Paul as a companion on the very journey in which the writer joined him at Troas.

Epaphroditus and Epaphras were not with the Apostle when the imprisonment began. The writer was.

Jesus Justus was of the circumcision, or a Jew by birth, whereas several indications in the Acts lead us to suppose the writer was a Greek, and only a proselyte, not a native Jew.

Demas, forsook the Apostle, "For Demas hath forsaken me, having loved this present world . . . only Luke is with me" (2 Tim., iv. 10, 11).

Therefore, of all Paul's companions, Luke is the only one who fulfils the conditions required for the writer of the Acts (Birk's "Horæ Apostolicæ").

It has been suggested that Luke, the physician, was taken with him by Paul because of the bodily infirmities under which the Apostle laboured, and that Luke was with Paul as an attendant rather than as a fellow-preacher.

THE LIFE OF LUKE.

There is no mention of him by name in the Gospels or the Acts.

He is mentioned three times in different Epistles.

1. "Luke, the beloved physician, and Demas greet you" (Col. iv. 14).

   From this we infer—

   (1) That Luke was a physician.

   (2) That he was the companion of Paul in his first Roman imprisonment.

   (3) From the context (v. 11) we learn that "he was not of the circumcision," and therefore a Gentile.

2. "Only Luke is with me" (2 Tim. iv. 11).

   Therefore Luke was with Paul in his second Roman imprisonment, when friend after friend had deserted him, "ashamed of his chain."

3. "Lucas, my fellow-labourer" (Philemon 24)

Tradition. From statements of Eusebius and Jerome we learn that Luke was a Syrian of Antioch. This accounts for the intimate knowledge which he shows of the Church at that city and its teachers.

Connection with Paul. The writer of the Acts appears to have joined Paul at Troas, on his second missionary journey, for the narrative changes from the *third* to the *first* person, "we endeavoured to go into Macedonia" (Acts xvi. 10).

He was left behind at Philippi when St. Paul and Silas departed, as the narrative proceeds in the third person (Acts xvii. 1).

He appears to have remained at Philippi for some seven years, for, by the return of the narrative to the first person, we infer that he rejoined the Apostle at that place on his last missionary journey. From Philippi he accompanied Paul to Jerusalem; was with him at Cæsarea during his imprisonment; accompanied him in his voyage to Rome, and was his companion during his first and second imprisonments at that city.

He was not (1) Lucius of Cyrene, for Lucas is an abbreviation of Lucanus, not Lucius.

Nor (2) one of the seventy disciples (Luke x. 1—24).

Nor (3) one of the Greeks who desired to see Jesus (John xii. 20).

Nor (4) one of the two disciples at Emmaus (Luke xxiv. 13).

According to tradition he fell a victim to persecution, and was hanged on an olive-tree in the eighty-fourth year of his age.

SUGGESTED AUTHORS.

Timothy, Silas, and **Titus** have severally been suggested as the writer of the Acts.

Timothy, because his name is alluded to by Paul with great affection in the Epistles to the Corinthians, Thessalonians, and Philippians, and from the Acts we know that Timothy was with Paul when he visited Corinth, Thessalonica, and Philippi.

Reply.—The writer of the Acts distinctly states (xx. 4, 5) that Timothy and others "going before tarried for US at Troas."

Silas is suggested on two grounds :—

1. That the author of the Acts was well acquainted with the acts and sayings of Peter as with those of Paul. Silvanus (or Silas) and Mark (1 Pet. v. 12, 13) are the only persons whom this description would fit. Now Mark did not, after Acts xv., travel with Paul, but Silas did, and from that time we find greater precision in the narrative as regards the history of Paul.

2. As Luke and Silas are never mentioned together, and as the names (Lucas, or Lucanus, derived from *lucus*, a grove, and Silas, or Silvanus, from *silva*, a wood) are cognate, it may well be that Silas and Lucas are the appellations of one and the same person.

Reply.—1. The writer describes Silas "as a chief man among the brethren" (xv. 22). It is hardly probable that Silas would be the writer of such a notice concerning himself.

2 (*a*). From the account of the preaching and imprisonment of Paul and Silas at Philippi, it is clear that the writer, who speaks there in the first person plural, was not Silas.

(*b*). When double appellations are given to the same person they are not derived from the same language: thus, **Peter** is derived from the Greek language, while **Cephas** is Aramaic. But **Silvanus** and **Lucanus** both have a Latin origin.

Titus is suggested as the author of the personal sections of the Acts, but though Titus was with Paul in his missionary journeys there is absolutely no ground beyond fanciful suggestion for assigning to him the Authorship of the Acts.

DESIGN OF THE AUTHOR.

The Acts of the Apostles is the continuation of the Gospel according to Luke for—

1. In the Introduction the author refers to the Gospel as the former treatise.
2. The Book is dedicated to the same person, viz., Theophilus.
3. It resumes the subject at the point where the Gospel had left it, viz., the ascension of Jesus into heaven.

As the Acts, therefore, is dedicated to the same person as the Gospel, it is clear that it must be intended for the same class of readers, viz., *Christians, whether Jews or Gentiles.*

"*The* former treatise" is an account of all that Jesus "began to do and to teach."

Accordingly the Acts is a continuation and extension of Christ's working, through the fulfilment "of the promise of the Father," by the descent of the Holy Ghost.

The same idea of "*beginnings of work*" is continued in the Acts. The writer simply records the manner in which the teaching of the Apostles was *begun* in different places; he describes the *foundation* of Churches, and he *does no more.* (Lumby.)

The scheme of the book is contained in the command of our Lord (i. 8)—"Ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth."

Jerusalem.—The Apostles preached in Jerusalem until, by the admission of their adversaries, "they had filled Jerusalem with their doctrine" (v. 28).

Judæa.—The persecution following the death of Stephen scattered the disciples throughout Judæa and Samaria (viii. 1). Peter is recorded as visiting Lydda, Joppa, and Cæsarea.

Samaria.—During the same persecution Philip, the deacon, visits Samaria, and Peter and John are sent down from Jerusalem.

Uttermost part of the Earth.—Philip, the deacon, baptizes the Ethiopian eunuch, who is returning to Africa.

Peter having baptized Cornelius, and thus admitted the Gentiles, the author now takes up the work of Paul in Asia, Greece, and finally at Rome, *the metropolis of the civilized world.*

In the fulfilment of this scheme the author clearly points out the hand of Christ as guiding the Apostles; thus,

1. The angel of the Lord sent Philip to meet the Ethiopian eunuch (viii. 26—29).

2. It was a shock and scandal to Peter to find himself called to eat bread with a Roman soldier (x. 14; xi. 3).

3. It was with fear and alarm that the Apostles received Saul of Tarsus into their number (ix. 26).

4. It was with surprise that they heard that "the hand of the Lord" was gathering a Gentile church at Antioch (xi. 21, 22).

5. It was the vision of the man of Macedonia that induced Paul to cross over into Europe (xvi. 9).

6. Paul stayed in Corinth at the express command of the Lord, who appeared to him in a vision (xviii. 9, 10).

7. It was by the hand of the Lord that Paul was sent to Rome, as indicated by the vision vouchsafed him (xxiii. 11).

So not only was the design pointed out by Christ, but carried out by His manifest guiding of the Apostles.

THE SOURCES OF THE NARRATIVE.

How and when did Luke obtain his information? To answer this question we will divide the Acts of the Apostles into three portions, based on our Lord's answer (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."

Following this geographical expansion, which is also the order of time, we have:—

I. The beginning of the Christian Church by Peter unto Stephen's death (i.—vii.).

II. Its spread into Samaria and Judæa by Philip and Peter (viii.—xii.).

III. Its further advance "unto the ends of the earth" by Paul (xiii.—xxviii.).

Sect. I. (*a*.) The Work of Peter at Jerusalem (i.—v.):—

The first five chapters bear the impress of Peter. His speeches correspond in thought, and occasionally even in words, with both his Epistles. The healing of the lame man (chap. iii.) is marked by the same graphic touches as the Gospel of St. Mark, who is said to have been aided and directed by the Apostle. There is a similar resemblance in chaps. x., xi., xii., which record the admission of

Cornelius by Peter, and the escape of the Apostle from prison. *Therefore information on these events must have been obtained directly or indirectly from the Apostle himself.*

Had Luke any opportunity of gaining this information? Yes; for:—

1. He stayed with or near Philip the Evangelist during Paul's two years' imprisonment at Cæsarea.

2. This two years' residence at Cæsarea would enable him to visit Jerusalem, and so from living witnesses and written documents to obtain an account of the planting of the church at Jerusalem.

N.B.—Possibly the letter of the Council (chap. xv.), and the letter of the captain, Claudius Lysias, to Felix (chap. xxiii.), were thus obtained.

3. Luke's association with Mark at Rome during Paul's captivity would account for his knowledge of Peter's acts and speeches.

(*b.*) **The Work, Defence, and Death of Stephen** (vi., vii.).

On this two sources were open to Luke.

1. Philip the Evangelist, who was a fellow-deacon with Stephen.

2. Paul of Tarsus, who was (1) probably an antagonist when "certain of them of Cilicia disputed with Stephen" (vi. 9).

(2). A member of the Sanhedrim and had, as we know, heard the defence of Stephen, and witnessed his death (Acts vii. 58; viii. 1; xxii. 20).

Could Luke have derived his information from sources more unimpeachable?

Sect. II. The spread of the Christian Church into Samaria and Judæa (viii.—xii.).—When (Acts xxi. 8) Luke entered into the house of Philip the Evangelist ("who was one of the seven") at Cæsarea, he was at the fountain head of knowledge concerning the planting of the Church in Samaria and of the admission of Cornelius by Peter.

Of the former no man could speak with such authority as Philip, the chief actor; and **of the latter** no place could supply such particulars as Cæsarea, the residence of "Cornelius and his kinsmen and friends upon whom the Holy Ghost fell." Some of these Gentiles, and of the six Jews who accompanied Peter from Joppa, would answer the inquiries of the future historian of the Acts. Thus by his own diligence Luke could obtain his facts concerning the first preaching

of the Gospel in Samaria and its villages, and in the region round Joppa. Besides, Jerusalem was near enough to Luke during his two years' stay with the prisoner Paul, to ascertain from James and the Christians there all the circumstances necessary to make his narrative accurate and perfectly trustworthy.

Section III.—The Spread of the Christian Church "unto the ends of the earth"—The missionary work of Paul (xiii.—xxviii.).

On this portion Luke's chief informant would be Paul himself. His lips would recount his conversion, and those visions which he alone could know, and none but he could impart. Nor, as his revelations were so frank and so outspoken before the multitude at Jerusalem, the Sanhedrim, the Governor Festus, and King Agrippa, would he be reserved to his constant companion, Luke, the beloved physician.

Furthermore if, as is generally believed, the Book of the Acts was completed at Rome during the two years of Paul's first imprisonment, Luke had resources at hand whence he could draw many minute particulars. Thus—

1. *On the First Missionary Journey.*
   (*a*) Mark was the attendant on Paul and Barnabas as far as Antioch, in Pisidia.
   (*b*) Timothy was cognisant of the persecutions endured at Antioch, Iconium, and Lystra, for (2 Tim. iii. 10—11) Paul recalls to Timothy his sufferings undergone at those places.
2. *On the Second Missionary Journey.*
   (*a*) Timothy was with Paul almost throughout this journey.
   (*b*) At Troas Luke joined them, but was left behind at Philippi.
3. *On the Third Missionary Journey.*
   (*a*) Aristarchus was with Paul during his stay at Ephesus.
   (*b*) Luke joined Paul at Philippi, and with Aristarchus, Timothy, Tychicus and others, accompanied him on his return to Jerusalem.
   (*c*) Luke accompanied Paul to Jerusalem and Cæsarea.
4. *On the Voyage to Rome.*
   Luke and Aristarchus were the companions of Paul during his voyage to Rome, and shared the shipwreck, and imprisonment at Rome.

Now, in the Epistles written during the Roman captivity, all these—Timothy, Mark, Luke, Aristarchus, and Tychicus—are mentioned as fellow-workers with Paul at Rome.

Therefore they were always at hand for Luke to consult in any difficulty; and thus, as eye-witnesses, they could add such minute evidence as to time, place, and circumstances, as would perfect Luke's narrative of the Acts of the Apostles.

Summary.

	Source.	Opportunity.
Chaps. I.—V. The foundation of the Church at Jerusalem; the work of Peter.	Peter, either directly or indirectly.	The residence with Paul for two years during his imprisonment at Cæsarea.
Chaps. VI., VII. The appointment of the deacons. The work, accusation, and death of Stephen.	Philip the Evangelist and Paul himself.	The residence at Cæsarea, where Philip dwelt, and Luke's companionship with Paul.
Chap. VIII. The preaching of Philip the Evangelist.	Philip the Evangelist.	The residence at Cæsarea, where Philip dwelt.
Chap. IX. The conversion of Paul.	Paul himself.	Luke's companionship with Paul.
Chaps. IX., X., XI., XII. The miracles of Peter at Lydda and Joppa. The conversion of Cornelius. The imprisonment and escape of Peter. The death of Herod at Cæsarea.	The brethren at Cæsarea.	All these events as occurring near Cæsarea, and connected with that place, could be communicated to Luke during his two years' residence at Cæsarea.
Chap. XV. The Council at Jerusalem.	Paul, and the records at Jerusalem.	Luke's companionship with Paul. And he could obtain access to the records at Jerusalem during his residence at Cæsarea.
Chap. XIII. to end.—The work of Paul.	Paul himself. Luke's own observation. Paul's fellow-workers.	Luke, as a companion of Paul in part of his second and third missionary journeys, during his residence at Cæsarea, on the voyage to Rome, and during the imprisonment there, could, by personal observation, and from Paul himself, gain information on the work of Paul. Timothy, Mark, Aristarchus, and Tychicus, companions of Paul in his missionary work, and fellow workers at Rome, could add details.

DATE.

But little difficulty is experienced in assigning a date approximately for the Acts of the Apostles.

The following considerations guide us—

I. The writer took part in several of the events mentioned, therefore must have been contemporaneous with the circumstances he describes.

II. The concluding verses of the book record, "and Paul dwelt two whole years in his own hired house." Therefore the work must have been finished after the Apostle's first imprisonment at Rome, *i.e.* the date of the work *cannot be earlier than* 63 A.D.

III. Had Luke known of Paul's release after the imprisonment, as mentioned, 2 Tim. iv. 16, it seems most probable that he would have stated it. This is an additional reason for concluding that the book was published at the end of the imprisonment mentioned, Acts xxviii.

IV. In the book Jerusalem is always referred to as being still in its grandeur; the Temple services, the sacrifices, and the great feasts are still observed; such places as Solomon's Porch, Aceldama, the Castle of Antonia are spoken of as though still existing, and as well-marked spots. No allusion whatever is made to the destruction of the city. Therefore the work *cannot have been completed later than* 70 A.D., the date of the destruction of Jerusalem.

V. An additional reason for an early date may be deduced from the absence of all reference to the Gnostics, the earliest and most prominent of the heretical teachers. The writer records the opposition of the Judaizing Christians, and the assaults made upon the Apostles by the Jews and certain sections of the heathen population, but of Gnosticism in any form there is no mention, though that kind of teaching was widely spread before the end of the first century.

VI. There is no mention of the martyrdom of Paul. This event took place about 66—68 A.D. It is very improbable that the writer would have omitted to mention this event if he had known of it.

Conclusion.—The Acts could not have been completed *earlier than* 63 A.D. It *must* have been published *before* 70 A.D., and most probably before 66 A.D. We may therefore infer that it was published shortly after 63 A.D. and before 66—68 A.D., the date of the martyrdom of Paul.

PLACE OF WRITING.

Luke was left behind at Philippi by Paul on his second missionary journey. He remained in that city some seven years and joined Paul on his last journey to Jerusalem (Acts xx. 5, 6). Luke accompanied Paul to Jerusalem (Acts xx. 5, 6—xxi. 17), and recorded minutely every circumstance of the voyage.

We infer that already had the evangelist *conceived* the idea of writing an account of Paul's travels and work.

Luke was with Paul at Cæsarea, where theApostle was imprisoned for

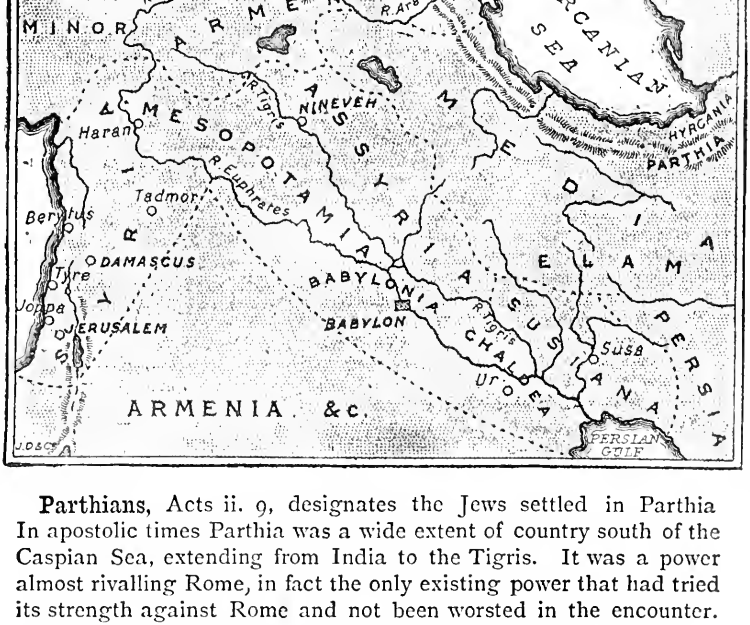
two years. This imprisonment may have afforded Paul leisure during which he could give Luke information and correct what he had written.

We also notice that Luke was with Paul for at least two years at Rome.

Conclusion.—Very probably the design of writing the Acts was *conceived* at *Philippi*, and *carried into execution* at *Cæsarea* and at *Rome*.

DISPERSIONS OF THE JEWS.

First Dispersion.



Parthians, Acts ii. 9, designates the Jews settled in Parthia In apostolic times Parthia was a wide extent of country south of the Caspian Sea, extending from India to the Tigris. It was a power almost rivalling Rome, in fact the only existing power that had tried its strength against Rome and not been worsted in the encounter. Crassus (who, with Cæsar and Pompey, formed the first Triumvirate at Rome) was defeated by the Parthians, and slain.

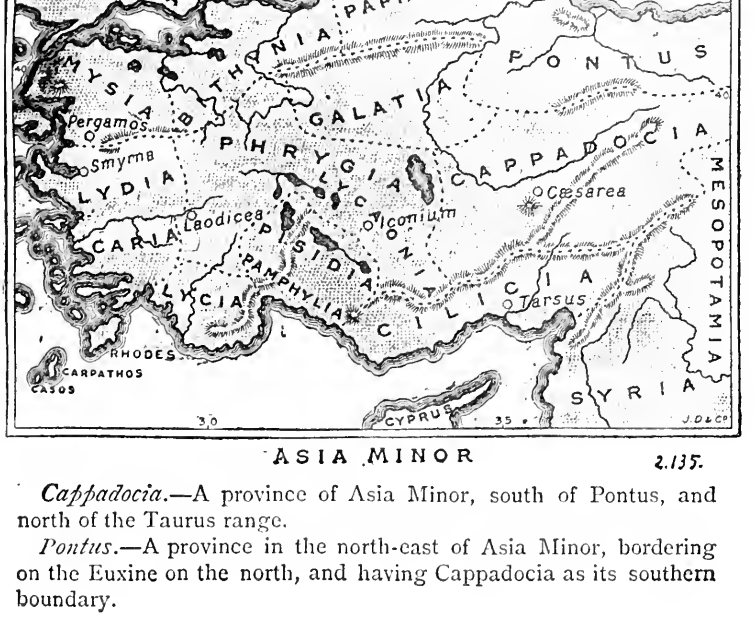
Medes, inhabitants of Media, a country lying south and south-west of the Caspian Sea, east of Assyria, and north-west of Persia. They are prominently mentioned in the Book of Daniel.

Elamites took their name from Elam, the son of Shem (Gen. x. 22). They inhabited the country called Elam, south of Assyria, and east of Persia. In Elam was Susa, or Shushan, afterwards the residence of the Persian Court and the capital of the empire. "Shushan, in the palace, which is in the province of Elam" (Dan. viii. 2).

Mesopotamia.—The country between the two rivers Tigris and Euphrates. The seat both of the Assyrian Empire, of which the capital was Nineveh on the Tigris, and of the Babylonian Empire, of which the capital was Babylon on the Euphrates.

N.B.—These are the Jews of the first or earliest Dispersion, viz. of the Ten Tribes in Media and Assyria by Shalmaneser (2 Kings, xvii.) and the Two Tribes in the neighbourhood of Babylon, by Nebuchadnezzar (2 Chron. xxxvi. 20).

SECOND DISPERSION.



ASIA MINOR 2.135.

Cappadocia.—A province of Asia Minor, south of Pontus, and north of the Taurus range.

Pontus.—A province in the north-east of Asia Minor, bordering on the Euxine on the north, and having Cappadocia as its southern boundary.

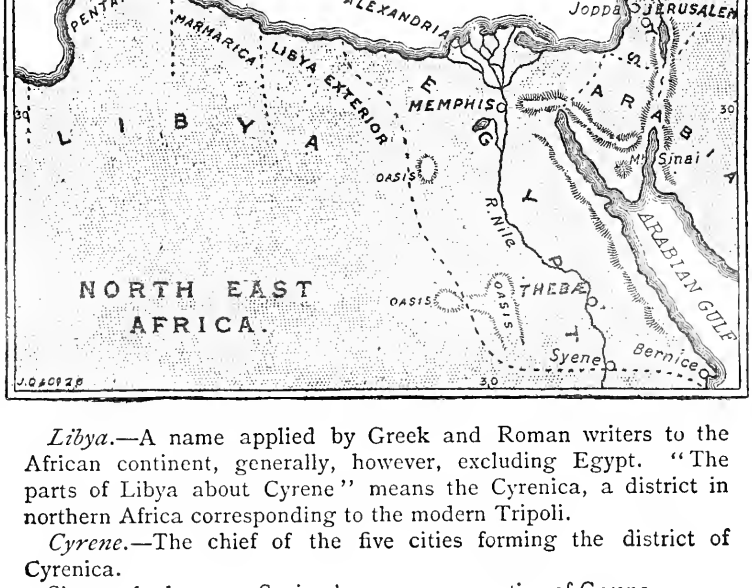
Asia.—The Roman province known as Pro-consular Asia, comprising the western coast of Asia Minor. It must not be confounded with the modern Asia Minor.

Phrygia.—It is very difficult to assign an exact geographical definition to Phrygia. It denoted in a vague manner the western part of the central region of Asia Minor.

Pamphylia.—A district on the south coast of Asia Minor, having Cilicia on the east, and Lycia on the west. Paul first entered Asia Minor at Perga, in Pamphylia (xiii. 13).

N.B.—These are the Jews of the Dispersion under the Syrian kings, notably Antiochus the Great, who planted large bodies of Jewish colonists in the capitals of his western provinces, and Antiochus Epiphanes, whose persecutions drove the Jews to the remote districts of his empire.

THIRD DISPERSION.



Libya.—A name applied by Greek and Roman writers to the African continent, generally, however, excluding Egypt. "The parts of Libya about Cyrene" means the Cyrenica, a district in northern Africa corresponding to the modern Tripoli.

Cyrene.—The chief of the five cities forming the district of Cyrenica.

Simon who bore our Saviour's cross was a native of Cyrene.

The Jews in Cyrene gave their name to one of the synagogues in Jerusalem (vi. 9).

Christian converts from Cyrene took an active part in the foundation of the first Gentile Church at Antioch (xi. 20).

Lucius of Cyrene is mentioned as one of those at Antioch who took a leading part in the sending forth of Paul and Barnabas on their first missionary journey (xiii. 1).

N.B.—These are the Jews of the African or Egyptian Dispersion. The Jewish settlements in Egypt and Africa were established by Alexander the Great and Ptolemy I.

Strangers (or sojourners) of Rome.

N.B.—The Jewish settlements in Rome were consequent upon the occupation of Jerusalem by Pompey, B.C. 63.

Cretes, dwellers in the island of Crete, now called Candia.

Arabians, inhabitants of the peninsula of Arabia.

N.B.—These are added as finding no place in the above classification.

Bishop Wordsworth points out that Peter, the Apostle of the Circumcision, provided instruction for all these Dispersions.

1. He went in person to the *Parthians*, for he wrote his first Epistle from Babylon (1 Pet. v. 13).
2. He wrote his epistles to "the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia" (1 Pet. i. 1), *i.e.* the Jews of the Syrian or second Dispersion.
3. He sent "Marcus his son" to the Egyptian Dispersion.
4. He himself visited Rome.

INFLUENCE OF THE DISPERSIONS ON THE PROMULGATION OF CHRISTIANITY.

I.—In consequence of the wide dispersion of the Jews a general persuasion prevailed over the whole East of the near approach of a Great Deliverer.

II.—This belief was in consequence of the reading and exposition of the Septuagint (or Greek) version of the Hebrew Scriptures.

III.—The Jews dispersed abroad in many cities freely admitted the Gentiles to the reading and expounding of their Scripture in their synagogues.

IV.—Thus numbers of the Gentiles were familiar with the Old Testament, especially with the prophetic portions, and so predisposed to listen to Paul's account of the fulfilment of those prophecies. Example may be found in the conduct of the Gentiles

at Antioch in Pisidia. Paul's argument there is drawn entirely from the Old Testament; and yet we find the Gentiles, after listening to it, crowd round him and eagerly desire that these words may again be preached to them the next Sabbath.

V.—The Jews of the Dispersions present on the day of Pentecost naturally prepared the way for the Apostles in the interval which preceded the beginning of separate apostolic missions.

VI.—The course of the apostolic preaching followed in a regular progress the line of Jewish settlements.

GEOGRAPHICAL NOTES.

Cilicia.—A maritime province in the south-east of Asia Minor. Many Jews had settled there at the time of the Syrian dispersion under Antiochus Epiphanes.

Notices in Acts.

1. Jews from Cilicia were among the opponents of Stephen (vi. 9).
2. Cilicia was the native country of Paul, who was born at Tarsus.

Charran, or **Haran.**—The name of the place whither Abraham migrated with his family from Ur of the Chaldees, and where the descendants of his brother Nahor established themselves. It is said to be situate in Mesopotamia (Gen. xxiv. 10), or in Padan-aram (xxv. 20). A village named Harran, situated on the Belith, a tributary of the Euphrates, is in all probability identical with the ancient Haran.

Sychem.—The ancient Shechem.

Lying between Mounts Gerizim and Ebal.

Stephen makes reference to Sychem in his defence before the Sanhedrim.

The events occurring at Shechem in patriarchal times, and as connected with Acts, are:—

1. It was the first resting-place of Abraham on his migration from Mesopotamia (Gen. xii. 6).

2. Jacob, on his return from his sojourn with Laban at Padan-aram, settled at Shechem (Gen. xxxiii. 18).

3. Here he bought a "parcel of a field" from the children of Hamor, the father of Shechem (Gen. xxxiii. 19).

4. Jacob subsequently bequeathed this piece of land as a special bequest to his son Joseph (Gen. xlviii. 22).

Olivet.—The Mount of Olives, styled by Luke the "mount called Olivet." An eminence on the east of Jerusalem, and separated from the city by the narrow ravine of the Kidron.

It is prominent in Gospel history as the scene of our Lord's triumphal entry into Jerusalem, and of His weeping over the city

(Luke xix. 29). At the foot of the mount was the Garden of Gethsemane, the scene of our Lord's agony and betrayal (John xviii. 1).

It is mentioned in the Acts as the scene of our Lord's Ascension.

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.
4. Barnabas, when he separated from Paul, took Mark with him, and visited Cyprus.

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 Nicator. It became a city of great extent and remarkable beauty. It was the residence of the Roman proconsul of Asia.

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 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 imprisonment at Jerusalem and Cæsarea.

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.

Notices in Acts.

1. The synagogue of the Alexandrians was among those who 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).

Madian=Midian.—Midian was a son of Abraham and Keturah, and gave his name to the land and the people. "The land of Midian" referred to (Acts vii. 29) was probably the peninsula of Sinai. Hither Moses fled, after killing the Egyptian, and was a sojourner there forty years. He married Zipporah, the daughter of Jethro, priest of Midian, and had two sons, Gershom and Eliezer.

Gaza was the southernmost of the five great cities of the Philistines. It is the last town in the south-west of Palestine, on the frontier of Egypt, and is on the route which a traveller from Jerusalem to Egypt would follow. There were two routes from Jerusalem to Gaza, the more northern one passing through Ascalon and then by the coast to Gaza, the other farther to the south passing through Hebron. The latter was more favourable for carriages, and passed through a district comparatively without towns. To this route reference is made when Philip the Evangelist is bidden to "go towards the south unto the way that goeth down from Jerusalem unto Gaza, which is desert." On this road Philip met and baptized the Ethiopian eunuch (viii. 27 and foll.)

Azotus.—One of the five chief cities of the Philistines, about three miles from the Mediterranean Sea, and nearly midway between Gaza and Joppa.

Here Philip appeared after leaving the Ethiopian eunuch (viii. 40).

Cæsarea.—The Cæsarea of the Acts is the Cæsarea on the sea-coast, known also as Cæsarea Sebasto, so called in honour of Augustus (Gk. 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.

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 his 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.

6. Claudius Lysias, the chief captain, sent Paul from Jerusalem to Felix, the governor at Cæsarea.

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.

Damascus.—One of the most ancient and one of the most important of the cities of Syria. It is situated in an extensive and fertile plain east of the chain of Anti-Lebanus. 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 the Acts.

1. Saul of Tarsus was journeying to Damascus, commissioned to arrest the Christians there, when, near the city, he met with the vision which 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 this time.

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 the Acts.

1. It was the birth-place 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).

Lydda.—A town in the plain of Sharon, about nine miles from Joppa. The ancient name was Lod. It was afterwards called Diospolis.

At Lydda Peter healed the paralytic Æneas, bedridden for eight years (ix. 33, 34).

Saron, or Sharon.—The plain of Sharon, a broad, rich tract of land extending along the coast from Joppa to Cæsarea.

The inhabitants of Sharon were converted by the miracle of the healing of the paralytic Æneas, by Peter (ix. 35).

Joppa.—The modern Jaffa, a port on the south-western coast of Palestine. The port of Jerusalem in the days of Solomon, as it has been ever since.

Notices in the Acts.

1. Here Peter raised Tabitha to life (ix. 36—43).

2. Here Peter stayed at the house of Simon, the tanner, and on the house-top had the vision of the sheet let down from heaven, filled with creatures clean and unclean (x. 9—16).

Phœnice = Phœnicia, a tract of country of which Tyre and Sidon were the principal 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 Kenaan (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 Syro-Phenician by nation" (Mark vii. 26).

BIOGRAPHICAL NOTES.

Theophilus.—The person to whom St. Luke ascribes his Gospel and the Acts of the Apostles. There are two conjectures concerning him, viz. :

1. Since the name = lover of God, many have been disposed to doubt the personality of Theophilus, regarding the name either as that of a fictitious personage, or as applicable to every Christian reader.

2. From the honourable epithet (κράτιστε = most excellent) applied to him in Luke i. 3, it has been argued that he was a person in high official position.

The epithet "most excellent" is a sufficient evidence of his historical existence, and proves that he was a person of high rank. He was a Gentile, and had come under the influence of St. Luke or under that of St. Paul, probably at Rome, and had been converted to the Christian faith.

Notices in Scripture.

1. "It seemed good to me . . . to write unto thee in order, most excellent Theophilus" (Luke i. 3).

2. "The former treatise have I made, O Theophilus" (Acts i. 1).

John the Baptist.

Notices in Acts.

1. "For John truly baptized with water" (Acts i. 5).

2. Of Apollos it is said that before he was instructed by Aquila and Priscilla, he knew only "the baptism of John" (Acts xviii. 25).

3. Of the twelve men at Ephesus it is recorded that they had been baptized "unto John's baptism" (Acts xix. 3).

4. Paul, in baptizing these converts describes the baptism of John thus:—"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" (Acts xix. 4).

5. Historical allusions to the baptism of John are made—

(*a*) by Peter in his address to Cornelius, x. 37.

(*b*) by Paul in his sermon at Antioch in Pisadia, xiii. 24, 25.

Mary, The Virgin, Mother of our Lord.

Notice in Acts.

As being with the Apostles in the upper room when Matthias was chosen as an Apostle to fill the place of Judas Iscariot (Acts i. 14).

Joseph, called Barsabas, who was surnamed Justus.

Notice in Acts.

One of the two persons chosen by the assembled Church as worthy to fill the place in the Apostolic company from which Judas fell (Acts i. 23). The choice fell on Matthias.

He had been a constant attendant upon Jesus during the whole of His ministry.

Eusebius states that Joseph Barsabas was one of the seventy disciples.

Matthias.

Notice in Acts.

He was the Apostle elected to fill the place of Judas (Acts i. 23).

He had been a constant attendant upon Jesus during the whole of His ministry.

It is said that he preached the Gospel, and suffered martyrdom in Ethiopia.

Annas, a high priest of the Jews. He was the son of Seth, and was high priest from A.D. 7—14, when he was deposed by the Romans, and his son-in-law, Caiaphas, appointed high priest A.D. 24. In Luke iii. 2, both Annas and Caiaphas are called high priests, and Annas is mentioned first. Of this three explanations are given, viz.:

1. That by the Mosaic law the high priesthood was held for life (Num. xxxv. 25), and since Annas had only been deposed by the arbitrary caprice of the Romans, he would legally and religiously be regarded as high priest by the Jews.

2. That he was president of the Sanhedrim.

3. That the high priesthood was at this time in the hands of a clique of Sadducean families. According to Josephus, there had been 28 high priests in 107 years.

Our Lord, on His capture in the garden of Gethsemane, was taken first to Annas (John xviii. 13), who then sent him bound to Caiaphas (xviii. 24). Annas was a Sadducee.

Notice in Acts.

As trying Peter and John for preaching the doctrine of the resurrection after the healing of the cripple at the Beautiful Gate of the Temple (Acts iv. 6, &c.).

Caiaphas, called also Joseph, high priest of the Jews under Tiberias, during the years of our Lord's ministry, and at the time of His condemnation and crucifixion. He was son-in-law of Annas. He was appointed by the Romans A.D. 24. In Luke iii. 2, both Annas and Caiaphas are mentioned as high priests (for explanation see Annas above). "Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people" (John xviii. 14). When our Lord was captured in the garden of Gethsemane, He was

taken to Annas first, who sent Him bound to Caiaphas, by whom He was tried (John xviii. 24, 28).

Notice in Acts.

As along with Annas and others trying Peter and John for preaching the doctrine of the resurrection after the healing of the cripple at the Beautiful Gate of the Temple (Acts iv. 6, &c.).

John, one of the Sadducean party, who tried Peter and John for preaching the doctrine of the resurrection after the healing of the cripple at the Beautiful Gate of the Temple (Acts iv. 6).

Alexander, one of the Sadducean party, who tried Peter and John for preaching the doctrine of the resurrection after the healing of the cripple at the Beautiful Gate of the Temple (Acts iv. 6).

Ananias (or Hananiah = one to whom the Lord has been gracious), a disciple at Jerusalem, husband of Sapphira. Having sold a piece of land for the benefit of the Church, he kept back part of the price, bringing to the Apostles the remainder, as if it were the whole, his wife being also privy to the scheme. Peter being enabled by the power of the Spirit to see through the fraud, denounced him as having lied to the Holy Ghost, *i.e.* having attempted to pass upon the Holy Spirit which guided the Apostles an act of deliberate deceit. On the denunciation of Peter, Ananias fell down and expired.

Sapphira (Sapphire, a precious stone), the wife of Ananias, who conspired with her husband to deceive the Apostles in selling a piece of land, and bringing to the Apostles part of the price, professing it to be the whole. Sapphira entered the presence of the Apostles after the death of Ananias, and when questioned by Peter, told the same tale as her husband, for which she was like him denounced by the Apostle, and likewise fell down and died.

Gamaliel, a Pharisee and celebrated doctor of the law. He was president of the Sanhedrim under Tiberias, Caligula, and Claudius, and is reported to have died eighteen years before the destruction of Jerusalem.

Notices in the Acts.

"A Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people" (Acts v. 34).

He was the instructor of Paul, who was "brought up in Jerusalem at the feet of Gamaliel" (Acts xxii. 3).

He gave prudent worldly advice to the Sanhedrim concerning the treatment of the followers of Jesus. "Refrain from these men and let them alone: for if this counsel or this work be of men it will come to nought: but if it be of God ye cannot overthrow it, lest haply ye be found to fight even against God" (Acts v. 38, 39). His counsel was followed,

Theudas.

Notice in Acts.

An insurgent mentioned in Gamaliel's speech before the Jewish Council (Acts v. 35–36) at the time of the trial of the Apostles. He appeared, according to Luke's account, at the head of about four hundred men. He boasted himself to be somebody, *i.e.* professed to be the Messiah. He was slain, and his followers were dispersed.

Josephus speaks of a Theudas, who played a similar part in the time of Claudius, A.D. 44, *i.e.* some ten or twelve years after the delivery of Gamaliel's speech. Luke has, therefore, been charged with having committed an anachronism.

But at the time of the death of Herod the Great, anterior to the rebellion of Judas of Galilee, the Jews were very turbulent, the land being overrun with insurrectionary chiefs or fanatics. Josephus mentions three of these disturbers *by name;* he passes over the others with a general allusion. Among those whom he has omitted to name may have been the Theudas to whom Gamaliel refers.

Judas of Galilee.

Notice in Acts.

The leader of a popular revolt "in the days of the taxing," and referred to by Gamaliel in his speech before the Sanhedrim. Judas himself perished, and his followers were dispersed.

Josephus records that Judas was a Gaulonite of the city of Gamala, probably taking the name of Galilæan from his insurrection taking its rise in Galilee. His watchword was, "We have no Lord or Master but God," thus denying the right of the Romans to tax the Jews. He was the founder of the sect of the Gaulonites.

Stephen.

The first martyr.

Notices in the Acts.

1. He was the chief of the Seven (commonly called Deacons), appointed to rectify the complaints in the early Church at Jerusalem made by the Grecians (or Hellenists) against the Hebrew Christians.

2 *Character* (*a*) "A man full of faith and of the Holy Ghost" (vi. 5).
(*b*) "Full of grace and power" (vi. 8).
(*c*) Of irresistible "spirit and wisdom" (vi. 10).
(*d*) "Full of the Holy Ghost" (vii. 55).

3. *Work* (*a*) "Did great wonders and miracles among the people" (vi. 8), and this is the first outside the Apostles who is recorded as having worked miracles.

(*b*) Disputed with the synagogues of the Libertines, Cyrenians, and Alexandrians, and them of Cicilia and Asia, and discomfited them (vi. 9).

4. *Teaching.* He maintained that the worship of Jehovah was now no longer to be

confined locally to one nation, one city, and one temple, and also declared that the Jewish ritual connected with the local worship was now no longer essentially binding upon all worshippers.

5. *Accusers.* The Hellenistic Jews, who, discomfited in argument by Stephen, "stirred up the people, the elders, and the Scribes, and brought him before the Council" (vi. 12).

6. *Charge or accusation.* False witnesses declared, "This man ceaseth not to speak blasphemous words against this holy place and the law; for we have heard him say that Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us" (vi. 13, 14).

7. *Defence.* (For analysis thereof, see pp. 93—95.) The framework of the defence is a summary of the history of the Jewish Church. In the facts quoted he is guided by two principles.

I. He endeavours to prove that even in the previous Jewish history the presence and favour of God had not been confined to the Holy Land, or the Temple of Jerusalem.

II. He shows that from the earliest times of the Jewish nation there had been the same rebellious, ungrateful, narrow spirit that had appeared in this last stage of their political existence.

It would seem that at the close of his argument Stephen saw a change in the aspect of his judges, as if for the first time they caught the drift of his reasoning. He suddenly breaks off his calm argument, and turns upon them with an impassioned attack.

8. *Fate.* His judges "were cut to the heart, and gnashed upon him with their teeth," and when Stephen, turning his face to heaven, declared that he saw "the heavens opened, and the Son of Man standing on the right-hand of God," they broke into a loud yell, clapped their hands to their ears, flew upon him, as with one impulse, and dragged him out of the city to the place of execution. Here he was stoned, the witnesses laying their clothes at the feet of Saul.

To Stephen the name of "*martyr*" is first applied, "And when the blood of thy *martyr*, Stephen, was shed" (Acts xxii. 20).

Philip.

First mentioned in the account of the dispute between the Hebrew and Grecian disciples in Acts vi.

He was one of the seven appointed to superintend the daily distribution of alms (vi. 5).

He is known as Philip the Evangelist (Acts xxi. 8), or Philip the Deacon.

Upon the persecution after the death of Stephen, and which persecution naturally fell upon the *party of Stephen*, Philip went down to the city of Samaria, and preached the Gospel there. It is recorded that he worked miracles and signs (viii. 5, 6).

From Samaria he is directed by an angel of the Lord to take the desert road from Jerusalem to Gaza, and on this road he baptizes the Ethiopian eunuch (viii. 26—40).

He is taken up from the eunuch by the Spirit, and is afterwards found at Azotus (Ashdod), and makes his way to Cæsarea, along the coast-line, preaching the word in the cities he passes through.

The last notice of him in the Acts is in the account of Paul's last journey to Jerusalem. It is to his house at Cæsarea, as one well known to them, that Paul and his companions turn for shelter. He had four daughters, who possessed the gift of prophetic teaching. It is in his house that Agabus prophesied of the persecution Paul should undergo at Jerusalem at the hands of the Jews (xxi. 8—14).

Prochorus.

One of the seven deacons, being third on the list, and named after Stephen and Philip (vi. 5).

Nicanor.

One of the seven deacons appointed to superintend the "daily ministrations" after the dispute between the Grecian and Hebrew disciples (vi. 5).

Timon.

One of the seven deacons appointed to superintend the "daily ministrations" after the dispute between the Grecian and Hebrew disciples (vi. 5).

Parmenas.

One of the seven deacons appointed to superintend the "daily ministrations" after the dispute between the Grecian and Hebrew disciples (vi. 5).

Nicolas.

One of the seven deacons appointed to superintend the "daily ministrations" after the dispute between the Grecian and Hebrew disciples (vi. 5).

He was a native of Antioch, and a proselyte to the Jewish faith (vi. 5).

A sect of Nicolaitanes is mentioned in Rev. ii. 6, 15, against which John speaks in condemnatory terms. It has been much questioned whether this Nicolas was their founder. There seems, however, to be little trustworthy evidence for connecting this Nicolas with the immoral and licentious Nicolaitanes.

Candace.

A queen of Ethiopia (Meroe) mentioned in Acts viii. 27.

The name was not a proper name of an individual, but that of a dynasty of Ethiopian queens, as the Pharaohs, kings of Egypt, or the Cæsars, emperors of Rome.

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 them. (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).

There is no further notice of Barnabas in Scripture.

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

Ananias.

A Jewish disciple at Damascus to whom the Lord appeared in a vision, and ordered him to seek out Saul at the house of Judas, in the street called Straight, commissioning him to lay hands upon Saul, to restore his sight, to announce his election as a preacher to the Gentiles, and to baptize him (ix. 10, 17).

Paul describes Ananias as "a devout man according to the law, having a good report of all the Jews which dwelt in Damascus" (xxii. 12).

Tradition reports that he was afterwards Bishop of Damascus, and that he died by martyrdom.

Æneas.

A paralytic at Lydda, bedridden for eight years, who was healed by Peter (ix. 33, 34).

Tabitha. (Aramaic) or *Dorcas* (Greek) = a gazelle,

Was a female disciple at Joppa. She was "full of good works and almsdeeds," among which the making of "coats and garments" for the poor is specially mentioned. She fell sick and died, and as Peter was at the neighbouring town of Lydda, the disciples at Joppa sent an urgent message to him begging him to come without delay. On his arrival Peter found Tabitha prepared for burial, and the room full of those upon whom she had bestowed her charity. After the example of the Saviour in the house of Jairus (where Peter had been present), the Apostle "put them all forth," prayed, and then commanded Tabitha

to arise. She opened her eyes, sat up, and, assisted by the Apostle, rose from her couch. This miracle produced an extraordinary effect at Joppa, and was the cause of many conversions there (ix. 36—42).

Simon, known as **the tanner,** to distinguish him from other Simons mentioned in Scripture, was a Christian disciple living at Joppa, with whom Peter lodged. He was a tanner (ix. 43), and his house was near the seaside (x. 6). Here Peter was lodging when he saw the vision of the sheet containing all manner of creatures, and it was hence that he was summoned by the messengers of Cornelius to go to visit him at Cæsarea (x. 17, 18).

Simon Magus,

A magician or sorcerer living at Samaria, who by his arts had bewitched the people of Samaria, so that they said of him—"This man is the great power of God" (viii. 9, 10). Amazed at the miracles of Philip, he became one of his disciples, and was baptized (viii. 13). When Peter and John came down to Samaria, and the gift of the Holy Ghost was conferred by the laying on of hands, Simon desired to buy this gift for money. The motive evidently was to apply the power to the prosecution of magical arts. His proposition met with severe denunciation from Peter, followed by a petition on the part of Simon denoting terror rather than repentance.

From other sources we learn that he was born at Gitton, a village of Samaria, and that he was probably educated at Alexandria. He seems to have been of the Gnostic school. The later history given of Simon represents him as the persistent enemy of Peter, and as following that Apostle to Rome for the purpose of encountering him. In all encounters Simon was signally defeated. There are wild and vague traditions concerning his death. According to one account Simon was buried alive at his own request in the confident assurance that he would rise again on the third day. According to another account he endeavoured to prove his supernatural powers by attempting to fly, but fell in answer to the prayer of Peter, breaking his leg, and in vexation committed suicide.

Cornelius, of the Cornelia-gens, one of the best known patrician families or clans of Rome. It included the two Scipios, Africanus and Asiaticus, the Dictator Sulla, the historian Tacitus, and the physician Celsus. Of its women, Cornelia, the mother of the Gracchi, is the most famous.

Notices in the Acts.

A Roman centurion of the Italian band stationed at Cæsarea. His character is described as being "a devout man, and one which feared God, with all his house, which gave much alms to the people, and prayed to God alway" (x. 2), *i.e.* he was a worshipper of the true God, but did not conform to the rites and ordinances of the Law.

This is conclusively proved by the language of Peter (v. 28), when he declares that it was unlawful for himself, a Jew, to consort with Cornelius, a Gentile. He was not, therefore, a complete proselyte. Whilst Cornelius was praying at Cæsarea, an angel appeared unto him, bidding him send to Joppa for Peter, who should instruct him in what he had to do. On Peter's arrival, and after explanation from Cornelius, and an address from Peter, the Holy Ghost descended upon Cornelius and his friends, and they spake with tongues, whereupon Peter caused them to be baptized. Subsequently Peter, before the elders at Jerusalem, defended his action in having Cornelius baptized.

Cornelius thus became the first-fruit of the Gentile world to Christ.

Tradition states that he built a Christian Church at Jerusalem.

Agabus, a Christian prophet in the Apostolic age.

Notices in the Acts.

1. He came down from Jerusalem to Antioch, "and signified by the Spirit that there should be great dearth throughout all the world" (xi. 28).

The famine occurred in the reign of Claudius, A.D. 44.

In consequence of the prediction, the disciples at Antioch sent relief to the brethren at Judæa (xi. 29).

2. He came down from Jerusalem to Cæsarea, when Paul, on his last journey to Jerusalem, was staying with Philip, the Evangelist, and when he was come, "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 unto the hands of the Gentiles" (xxi. 10, 11).

The brethren endeavoured to persuade Paul not to go up to Jerusalem, but the Apostle persisted in his purpose.

The prophecy was fulfilled by the Jews seizing Paul in the Temple (xxi. 30).

The chief captain rescued Paul, and finally sent him to Felix, at Cæsarea. Subsequently, when Paul appealed to Cæsar, Festus sent the Apostle to Rome, in which city Paul remained till his martyrdom.

Claudius, the fourth Roman Emperor, reigned from 41—54 A.D. He owed his nomination to the supreme power mainly through the influence of Herod Agrippa I., whom he rewarded by bestowing upon him the kingdom of Judæa. After a weak reign he was poisoned by his wife Agrippina, the mother of Nero, A.D. 54.

Notices in Acts.

1. The famine predicted by Agabus "came to pass in the days of Claudius Cæsar" (xi. 28).

2. Aquila and Priscilla came to Corinth from Rome "because Claudius had commanded all Jews to depart from Rome" (xviii. 2).

Blastus.

The chamberlain of Herod Agrippa I. The people of Tyre and Sidon made him their friend, and employed him as a mediator between them and the anger of Herod (xii. 20).

As the name implies, most probably Blastus was a Roman. As Herod Agrippa I. had spent many years at Rome, and was high in

favour with Claudius, the reigning emperor, it is probable that some Romans would take office under the Jewish king.

Mary, mother of Mark, was the sister of the Apostle, Barnabas, "Marcus, sister's son to Barnabas," Col. iv. 10. She had a house in Jerusalem. As her brother had (iv. 37) given up lands for the common treasury, so possibly Mary was possessed of means which enabled her to put a house at the service of the Church for prayer. Peter, on his release from prison, went to the house of Mary. This indicates that there was some special intimacy between Peter and the family of Mary, and this is confirmed by his styling Mark as "his son" (1 Peter v. 13). Like Barnabas, Mary must have been of the tribe of Levi, and connected with Cyprus.

Rhoda, the maid who announced Peter's arrival at the door of Mary's house after his miraculous release from prison. When she recognised Peter's voice "she opened not the gate for gladness but ran in, and told how Peter stood at the gate" (xii. 14). The assembled Christians were incredulous, and did not believe her story till they had opened the door and found that Peter was really there.

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 the 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 xii. 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 Pamphylia, and went not with them to the work. And the contention was so sharp between them that they departed the 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.

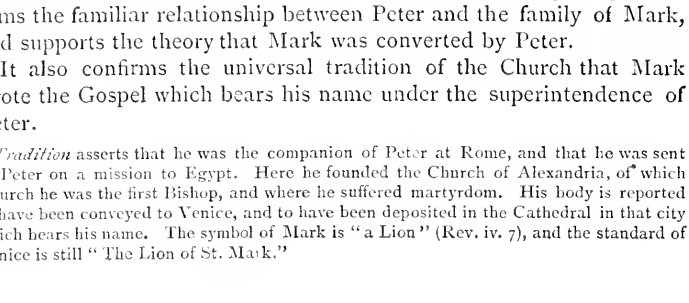
4. "The Church which is at Babylon saluteth you, and so doth Marcus, my son" (1 Pet. v. 13).

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 in 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."

KINGS AND GOVERNORS.



Herod Agrippa I., grandson of Herod the Great, and son of Aristobulus. He went to Rome to accuse Herod Antipas, and fell under the displeasure of Tiberius for paying open court to Caius Cæsar, afterwards the Emperor Caligula. He was imprisoned by Tiberius,

but on the accession of Caligula was released and presented with the tetrarchy (Trachonitis) of Philip, who had lately died. He was also accorded the title of King. On this Antipas, by persuasion of his wife Herodias, went to Rome to try and obtain the royal title also. Agrippa followed him and managed to get him banished to Spain, and to obtain his tetrarchy (Galilee and Peræa) for himself. Finally, for services rendered to Claudius at the time of Caligula's death, he obtained Samaria and Judæa, and *thus ruled over all the kingdom of Herod the Great*.

In the Acts he is mentioned as having beheaded James, the brother of John, and imprisoned Peter, who was miraculously released by an angel. For accepting the impious homage of the people hailing him as God, he was smitten with worms, and died at Cæsarea A.D. 44.

By Josephus he is described as anxious to be considered a devout Jew. He was extremely careful of the observance of the laws of his country, and never allowed a day to pass without its accustomed sacrifice. This character will abundantly account for his persecution of the Christians, who were so odious to the Jews.

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.

MIRACLES IN THE ACTS.

Peter.—1. Heals the lame man at the Beautiful Gate of the Temple (iii. 2—9).

2. Strikes Ananias and Sapphira dead (v. 1—10).

3. Heals many by his shadow at Jerusalem (v. 15).

4. Cures Æneas of palsy, at Lydda, near Joppa (ix. 33, 34).

5. Raises Dorcas or Tabitha to life at Joppa (ix. 40).

Paul.—1. Strikes Elymas the Sorcerer blind at Paphos, in the isle of Cyprus (xiii. 11).

2. Heals the lame man at Lystra (xiv. 10).

3. Casts out the spirit of divination at Philippi (xvi. 18).

4. Heals many by handkerchiefs and aprons at Ephesus (xix. 12).

5. Raises Eutychus to life at Troas (xx. 9, 10).

6. Is delivered from the viper at Melita (xxviii. 5).

7. Cures Publius' father of a fever at Melita (xxviii. 8).

Stephen performed miracles (vi. 8).

Philip the deacon performed miracles at Samaria (viii. 6, 7).

The Apostles generally performed "wonders and signs" (ii. 43).

Signs and wonders wrought by Paul and Barnabas at Iconium (xiv. 3).

The gates of the prison were miraculously opened for Peter and John by the angel (v. 19).

The gates of the prison again miraculously opened for Peter by an angel (xii. 7).

ADDRESSES IN THE ACTS.

Peter.—1. To the one hundred and twenty at Jerusalem on the election of an apostle (i.).

2. His address to the Jews on the day of Pentecost (ii.).

3. Address to the Jews in Solomon's Porch after healing the lame man (iii.).

4. To the Sanhedrim in his defence (iv.).

5. To Cornelius and his friends at Cæsarea (x.).

6. Defends himself before the elders at Jerusalem when charged with eating with Gentiles (xi. 4—18).

7. His speech at the Council at Jerusalem (xv. 7—11).

Paul.—1. At Antioch, in Pisidia, in the Synagogue, on the Sabbath, to the Jews and Proselytes (xiii. 16—47).

2. At Lystra after healing the lame man (xiv. 15—18).

3. At Athens to the philosophers on Mars Hill (xvii. 22—32).

4. At Miletus, to the Christian Elders of the Church at Ephesus (xx. 18—36).

5. On the stairs of the Castle of Antonia, at Jerusalem, to the Jews in Hebrew (xxii. 1—21).

6. At Cæsarea before Felix, the Roman Governor, in answer to the accusation of Tertullus (xxiv. 10—21).

7. Before Festus when he appealed unto Cæsar (xxv. 8—11).

8. At Cæsarea before Festus, Agrippa, and Bernice (xxvi. 1—23).

9. Addresses the Jews at Rome, explaining his position (xxviii. 17—20).

OTHER ADDRESSES.

Gamaliel counsels the Sanhedrim to refrain from persecuting the Apostles (v. 34—39).

Stephen. Defence before the Sanhedrim (vii.).

James sums up the discussion at the Council at Jerusalem on the question of circumcision (xv. 13—21).

Demetrius to the craftsmen at Ephesus, inciting them against Paul (xix. 25—27).

The Town Clerk of Ephesus addresses the multitude excited by the speech of Demetrius, and calms the riot (xix. 35—41).

Tertullus, acting as the prosecutor for the Jews, accuses Paul before Felix (xxiv. 2—9).

Festus (1) explains Paul's cause to Agrippa, and asks his advice (xxv. 14—22).

(2) Further explains the case publicly before Agrippa and Bernice on the following day (xxv. 24—27).

APPEARANCES OF OUR LORD.

Bodily.

To the Apostles at the Ascension (i. 4—9).

To Paul at his conversion (ix.).

Was seen by Stephen standing at the right hand of God (vii. 56).

In Visions.

1 **Damascus.** The Lord, in a vision, spoke to Ananias, and bade him go and baptize Saul (ix. 10).

2. **Corinth.**—"Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak and hold not thy peace, for I am with thee" (xviii. 9, 10).

3. **Jerusalem**—To Paul, in the Temple, on his first visit to that city soon after his conversion, bidding him depart out of Jerusalem, as his testimony will not be received by the Jews (xxii. 17, 18).

4. **Jerusalem.**—To Paul, in the Castle of Antonia, bidding him be of good cheer, and foretelling that he should bear witness of Jesus in Rome (xxiii. 11).

APPEARANCES OF ANGELS.

1. **At the Ascension.**—"Two men stood by them in white apparel" (i. 10).

2. **Jerusalem.**—An angel released Peter and John from prison (v. 19).

3. **Samaria.**—The angel of the Lord sent Philip from Samaria to Gaza to meet the Ethiopian eunuch (viii. 26).

4. **Cæsarea.**—An angel appeared to Cornelius, bidding him send to Joppa for Peter (x. 3).

5. **Jerusalem.**—The angel appeared to Peter and delivered him from prison out of the hands of Herod (xii. 7).

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).

OTHER VISIONS.

1. **Damascus.**—Saul of Tarsus in a vision saw "Ananias coming in and putting his hand on him that he might receive his sight" (ix. 12.)

2. **Joppa.**—A vision vouchsafed to Peter of a sheet let down from heaven, containing animals clean and unclean (x. 11, etc.).

3. **Troas.**—A man of Macedonia appearing to Paul and saying, "Come over into Macedonia and help us" (xiv. 9).

THE SYNAGOGUE.

Origin.—Synagogues were buildings set apart for the worship of God. They appear to have originated after the Babylonish Captivity, to meet the necessities of the Jews dispersed throughout the world, millions of them far out of reach of the Temple and its priestly ritual. In our Saviour's time these buildings had so increased in number that there was no town without one or more of them.

Structure.—The synagogue was simply an oblong chamber. It stood, if possible, on the highest ground in or near the city to which it belonged. It was so constructed that the worshippers, as they entered and as they prayed, looked towards Jerusalem.

Arrangement.—At the upper or Jerusalem end stood an ark, or chest, containing a copy of the Law and the Prophets. At this end sat the **Elders** of the congregation on seats facing the people. "The chief seats of the synagogue" (Matt. xxiii. 6). Here, too, was a pulpit, in which the reader stood to read the lesson or sat down to teach. The congregation were divided, the men on one side, the women on the other (or in a separate gallery).

Officers.—1. The Elders, who formed a sort of college, presided over by one who was "the chief of the synagogue." (Crispus and Sosthenes are mentioned as being "chief rulers of the synagogue," Acts xviii. 8, 17).

2. The *Sheliach* (= legatus), or delegate, or spokesman, who led the form of prayer.

3. The *Chazzan*, or "minister" (Luke iv. 20), whose duties were to look after the building and act as schoolmaster during the week.

4. The *Batlanim* (= otiosi), or men of leisure. Ten in number, who managed the affairs of the synagogue, and corresponded to our churchwardens.

The order of the Synagogue Service was as follows:—

1. The **Sheliach** read the prayers prescribed, the people responding at the close of each with an audible "Amen."

2. A first lesson from the Law ("Moses was read in the synagogues every Sabbath day," Acts xv. 21).

3. A second lesson from the Prophets (Luke iv. 17). The readers were selected by the **Sheliach**, and "stood up to read."

4. An exposition by any Rabbi who might be present. The preacher was selected by the **Sheliach**, and he seated himself whilst expounding the Scriptures (Luke iv. 20; Acts xiii. 15).

Judicial Functions.—The Elders seem to have exercised a judicial power over the community. We find the following mentioned in Scripture:—

1. *Trying offenders.* "They shall persecute you, delivering you up to the synagogues" (Luke xxi. 12).
2. *Scourging them.* "They will scourge you in their synagogues" (Matt. x. 17).
3. *Sending them to Jerusalem for trial.* Paul had letters to Damascus to the synagogues, empowering him to send Christians bound to Jerusalem (Acts ix. 2).
4. *Excommunicating them.* "They shall put you out of the synagogues" (John xvi. 2).

The influence of the Synagogue on the Early Christian Church.—In the synagogue the Apostles found their readiest means of proclaiming their doctrines. On arriving at any town they naturally betook themselves to the synagogue. Of their method of proceeding we find a detailed account in the preaching of Paul at Antioch in Pisidia.

"They (Paul and Barnabas) came to Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sat down. 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. Then Paul stood up, and beckoning with his hand, said" (Acts xiii. 14—16).

And so wherever they went they made use of the synagogue service so long as the congregation would suffer them.

If, as at Berea, the elders and congregation listened and were converted, the synagogue at once became a Christian church.

If, as at Thessalonica and Corinth, the Jews refused to listen to them, then the Apostles withdrew to a neighbouring house belonging to one of the converts, *e.g.* the house of Jason at Thessalonica, the house of Justus at Corinth. Hence the phrase so often occurring in the Epistles: "The church in thy house." The very name of synagogue was retained: "If there come unto your synagogue" (James ii. 2).

From the synagogue was borrowed the term "Presbyter," or "Elder" (Acts xi. 30; xiv. 23).

The "legatus" of the synagogue appears in the "angel of the church at Ephesus" (Rev. ii. 1).

THE SANHEDRIM.

The Sanhedrim was the supreme council of the Jews in the time of Christ. The origin of this assembly is traced to the seventy elders appointed by Moses (Numb. xi. 16, 17.) But the Sanhedrim in the form known in the New Testament was probably instituted by the Maccabees.

Constitution.—It consisted of chief priests, or the heads of the twenty-four courses or classes into which the priests were divided, elders, men of age and experience, scribes or lawyers, *i.e.* those learned in the Jewish law.

The number of members was seventy-two, and the meetings were held in the Temple. Joseph of Arimathæa, Nicodemus, Gamaliel, and Saul of Tarsus were members of the Sanhedrim.

The president was styled *Nasi*, and the office was generally filled by the High Priest.

While in session the Sanhedrim sat in the form of a half-circle.

Recorded trials before the Sahnedrim are

1. Our Lord on the charge of blasphemy.

2. Peter and John for having preached the doctrine of the resurrection (Acts v. 27).

3. Stephen for having spoken blasphemous words against the Temple and the law (Acts vii. 1).

4. Paul was brought before the Sanhedrim by the chief captain (xxii. 30).

Judicial Functions.—The Sanhedrim had jurisdiction over all matters, both criminal and social.

Had the Sanhedrim the power of life and death?

It is generally supposed that the Sanhedrim lost the power of inflicting capital punishment when Judæa became a Roman province. This view is supported

1. By the reply of the Jews to Pilate. "It is not lawful for us to put any man to death" (John xviii. 31).

2. By a passage from the Talmud to the effect that "the power of inflicting capital punishment was taken away from the Sanhedrim forty years before the destruction of Jerusalem."

If so the death of Stephen must have been a tumultuary outbreak.

In reply it has been argued

1. That the chief priests consulted how they might put both Jesus

and Lazarus to death (John xi. 53; xii. 10). Therefore they must have had the power of inflicting capital punishment.

2. That the reply of the Jews to Pilate meant "that it was not lawful for them to put any man to death" *at the feast time.*

3. That our Lord's special prediction of the manner of His death (Matt. xx. 19), and the careful way in which St. John shows how that prediction came to be fulfilled, seem to imply that if the usual course had been followed the Sanhedrim would have condemned our Lord to be executed *by stoning* so soon as the Passover Feast was over.

4. That the priests dared not run the risk of waiting till the conclusion of the Feast and so forced Pilate to execute Jesus in the Roman manner. The priests evidently dreaded popular feeling, see Matt. xxi. 46; xxvi. 5.

5. That the stoning of Stephen was a judicial proceeding and not a mere tumultuary outbreak; for,

(*a.*) The sentence seems to have been given by regular vote; for St. Paul alluding to the Christian persecution says: "And when they were put to death I gave my voice (*i.e.* my vote) against them" (Acts xxvi. 10).

(*b.*) The requirements of the law were all complied with, for

(1.) The stoning took place outside the city.

(2.) The witnesses cast the first stones.

(3.) They laid their garments at the feet of Saul who seems to have been commissioned to superintend the execution.

Dean Milman's opinion "that the power of the Sanhedrim, at this period of political change and confusion, on this as well as on other points, was altogether undefined," is perhaps the safest conclusion to follow (*Norris*).

As regards the stoning of Stephen it is clear from the narrative and from the fact of a bloody persecution taking place soon after it that the Jews did by connivance of, or in the absence of the Procurator, administer summary punishments of this kind (*Dean Alford*).

THE TEMPLE.

The temple stood upon Mount Moriah, a hard limestone rock, nearly surrounded by precipices, on the eastern side of Jerusalem. The summit of the mountain was levelled to make a space sufficiently large on which to erect the building, and as the site, even then, was not extensive enough for the temple and its courts, a ter-

race was raised by building a wall from the valley beneath. The **First Temple** was raised on the site so elaborately prepared by Solomon. This noble edifice was burned by the Chaldeans after it had existed about four hundred and thirty years.

The **Second Temple** was commenced by Zerubbabel after the return from the Babylonish Captivity. This second temple stood for about five hundred years, when, being much decayed, Herod the Great undertook to rebuild it. He employed eighteen thousand workmen for more than nine years in completing the main building; subsequently other works were undertaken, the courts were enlarged, so that in our Saviour's time the Jews could truthfully state that it had been forty-six years in course of erection.

It is said that the courts of this vast edifice were sufficiently large to accommodate half a million people. No expense was spared to make this temple equal if not superior in beauty and grandeur to any building of its age.

The principal entrance to the outer court of the temple—the **Court of the Gentiles**—was by the east or King's Gate, so called to remind the Jews of Solomon who raised the foundations of the temple from the valley beneath. The piazza on this side of the court was wider than the rest and known as **Solomon's Porch.** Josephus informs us that no person could look down from the flat roof of this cloister without dizziness, so high was it raised above the valley.

After passing the buildings immediately about the entrance gates, pens and folds containing cattle, sheep, and lambs for sacrifice met the eye. Here, too, sat the money changers ready to supply Jewish coins, in exchange for foreign money, with which the worshippers from afar might pay the temple dues. Shops for the sale of wine, oil, meal, and other necessaries for use with the sacrifices were also to be found here.

In this court persons of all nationalities were seen, but none but Jews were allowed to advance further. The piazza, or covered walk surrounding this court, was ornamented with pillars of white marble, and the whole area thus enclosed and paved with variegated marble is said to have been equal to four and a half acres.

From the Court of the Gentiles the Jews ascended twelve steps to the sacred fence, a wall of lattice work five feet high broken by several entrances.

A further ascent of five steps led to the **Court of the Women**, or

Treasury. The eastern entrance to this court was the **Beautiful Gate** (*Acts* iii. 2), which was overlaid with plates of Corinthian brass, an alloy of gold, silver, and copper. This court occupied an area of about one and a half acres; it was entirely surrounded by a piazza, paved with marble, and had four gates.

In this court were the chests for reception of offerings, and it was the usual place of worship for those who did not bring sacrifices to offer on the altar.

A further ascent of fifteen steps conducted the worshipper into the **Court of Israel.** This was no more than a piazza about fourteen feet wide, under which the Jews stood while their sacrifices were being consumed on the altar. The whole area of this court was less than half an acre.

The **Court of the Priests,** or inner division of the temple, containing about an acre and a half, was nearly filled by the temple proper and the brazen altar. This court was only entered by the people when they came to offer sacrifices.

The **Brazen Altar,** which stood on the site of the threshing floor of Araunah, was sixty-two feet square at the base, forty-four at the summit, and eighteen feet high. Ledges, on which the priests walked, ran around the altar, and these ledges were approached by inclined planes.

Between the altar and the porch of the temple itself was a space, about forty feet wide, which was considered peculiarly sacred.

The temple itself had a flat roof surrounded by battlements. The east front or **Porch** was a lofty building, entered by twelve steps. The entrance stood open always, and was not furnished with doors.

The body of the temple behind this porch was narrower, so that the whole edifice was in the form of the letter T.

A wall eleven feet thick, pierced in the centre and furnished with two pairs of folding doors, separated the porch from the **Holy Place.** When these doors were open the entrance was closed by a richly-wrought curtain. The holy place contained the golden candlestick, the table for the shew-bread, and the golden **Altar of Incense.**

Two veils so disposed as to form but one partition separated the holy place from the **Holy of Holies,** where the ark and the sacred books were stored.

THE OFFICERS OF THE TEMPLE.

The duties of the **Levites** were—

1. To diffuse religious and moral teaching throughout the nation.
2. To take charge of the public records.
3. To undertake the duties of the temple as porters, guards, singers, and musicians. For this purpose the whole tribe was divided into twenty-four courses, which performed the duties in turn. They also assisted the priests in killing the sacrifices.

The **Priests**, who were descended from Aaron, discharged the higher duties of the Jewish ritual. They—

1. Offered the sacrifices.
2. Maintained the fire on the altar.
3. Trimmed the lights in the golden candlestick.
4. Made the loaves of shew-bread.

They, too, were divided into twenty-four courses, and their official costume was provided at the public expense.

The **High Priest** in the New Testament times was changed annually; he wore splendid garments when officiating in the temple, a full description of which will be found in the book of Exodus, chap xxxix.

Captain of the Temple, mentioned by Luke (xxii. 4; Acts iv. 1, v. 24), superintended the guard of priests and Levites who kept watch by night in the temple.

THE DAILY SERVICES OF THE TEMPLE.

Having seen that all was safe and in order in the temple and its precincts, the first important daily duty, the preparation for the morning sacrifice of a lamb, was proceeded with; prayers were then offered to God, the commandments were recited, and the incense burnt on the altar in the Holy Place. After burning the incense the officiating priest stepped out of the Holy Place and solemnly pronounced the blessing upon the steps of the porch to the people praying in the courts.

The daily meat and drink offerings were then offered, at the conclusion of which the Levites began their song of praise, pausing at times while the trumpets sounded and the people worshipped.

On the Sabbath day an additional service of praise was performed.

The mid-day duties of the priests were the offering of the people's

sacrifices, which varied in number according to circumstances, being especially numerous at the great festivals.

The evening service commenced at the ninth hour—three o'clock—and was similar to that solemnised in the morning.

THE JEWISH FESTIVALS.

Three times a year the devout Jews from all parts repaired to the temple to keep the great festivals.

The first of these was the **Passover,** or *Feast of Unleavened Bread,* which was instituted to remind the Israelites of their deliverance from Egypt. The Passover was observed very strictly. The original mode of celebrating the feast is given in the twelfth chapter of Exodus.

In the time of our Lord the ceremonial observed was somewhat different :—

1. The males assembled in the evening, and after washing their hands and feet reclined at table in the customary way. A cup of wine over which a blessing had been pronounced was presented to each, and then the Paschal lamb which had been killed in the temple was eaten with unleavened bread and bitter herbs.

2. A second course, consisting of bitter herbs and a thick sauce, called "*haroseth,*" compounded of bruised palm branches and raisins mixed with vinegar, was taken, followed by a cup of wine.

3. Next the unleavened bread was blessed and partaken of; and here the youngest present asked the meaning of the rite, and was answered in the words of Exodus xii. 26, 27.

4. A third cup of wine—"the cup of blessing"—was now tasted by each, and to conclude the ceremony a fourth cup of wine was taken and the Great Hallel—Psalms cxiii. to cxviii.—was sung.

The second great festival was the **Feast of Pentecost,** so called because it was celebrated on the fiftieth day after the first day of the Passover. On this day were presented the first-fruits of the wheat harvest, and the giving of the law from Mount Sinai was commemorated.

On this occasion the worshippers from a distance travelled to Jerusalem in solemn procession, carrying their offerings of first-fruits in splendid baskets ornamented with flowers.

The **Feast of Tabernacles,** the third of the great annual festivals, lasted a week, during which time the people dwelt in tents or bowers

made of the branches of trees, and often placed upon the flat roofs of their houses. They carried palm branches in their hands, singing "Hosanna," which means Save, I beseech Thee.

The Feast of Tabernacles was held in commemoration of the wanderings in the wilderness, and was also the Jewish harvest thanksgiving.

SECTS AND ORDERS OF MEN.

The various religious sects and parties among the Jews all appear to have sprung up in the period that intervened between the close of the Old Testament history and the commencement of that of the New Testament.

The most important sect was that of the **Pharisees**, so called from the claim of its members to more than ordinary sanctity and strictness in religious observances, which for the most part was merely outward show.

Josephus describes the Pharisees as assuming to greater piety and devotion than other men, which sprang out of their claim to a more strict and accurate interpretation of the law.

The precise date of the origin of this sect is uncertain, but they rapidly rose to vast reputation and power, till it became a proverbial saying among the Jews that if but two persons were allowed to enter heaven one of them would be a Pharisee.

The main features of their creed were—

1. They claimed for the *Traditions of the Elders* an equal authority with the law. These traditions, many of which related to the most trivial affairs of daily life, were not committed to writing till the second century of the Christian era, when they were embodied in a book called the *Mishna*.

2. They held that ceremonial observances were of the utmost importance, and not merely means to an end. They prayed while standing at street corners, and caused trumpets to be sounded when they engaged in the work of charity.

3. They affected many peculiarities in their dress. Their phylacteries were broader than those of other Jews, the fringes on the borders of their garments were wider, the tassels being particularly large.

The phylacteries alluded to in the above passage were texts of Scripture written on narrow strips of parchment and worn as a literal interpretation of Deuteronomy vi. 6, 8.

"And these words which I command thee this day shall be in thine heart: . . . . And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes."

Fringes on their garments all Jews were commanded to wear.

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord and do them." (*Numbers* xv. 38—39.)

4. The Pharisees believed in the existence of angels and spirits; in the resurrection of the dead; and the transmigration of souls.

The name **Pharisee** is derived from the Hebrew *Perushim* = separated.

The **Sadducees** were as careless and profligate in their habits as the Pharisees were over-strict.

Sochæus, a scholar who flourished about 250 B.C., taught his followers that they should serve God purely from love and gratitude towards Him, and not from an interested desire of reward, or from a servile dread of punishment.

The Sadducees, in opposition to the Pharisees, taught—

1. That there was no authority for following the *Traditions of the Elders*.
2. That there was no future state, and no resurrection from the dead. They denied the existence of angel or spirit.

"The same day came to him the Sadducees, which say that there is no resurrection" (Matt. xxii. 23).

"For the Sadducees say that there is no resurrection, neither angel nor spirit" (Acts xxiii. 8).

3. They contended for free will, and denied any particular interference of Divine Providence in the affairs of men.
4. From the circumstance that in arguing with the Sadducees on the doctrine of a future life our Lord quoted from the Pentateuch only, it has been suggested that the Sadducees rejected all the sacred scriptures except the books of Moses. It is generally admitted that this idea is erroneous.

The Sadducees were not a numerous sect, but made up for their want of numbers by their wealth and influence. Annas and Caiaphas, with the high priestly party, were of the sect of the Sadducees.

It is worthy of notice that the Sadducees were the earliest opponents of the Apostles. This is explainable by their objection to the teaching of the doctrine of the resurrection, as stated, Acts iv. 1, 2. "The priests, and the captain of the temple, and the Sadducees, came upon them. Being grieved that they taught the people, and preached through Jesus the resurrection from the dead."

When Stephen gave a new direction to the teaching of the Christian Church, the Pharisees headed by Saul of Tarsus became bitter opponents of the new doctrines.

The Sadducees disappeared rapidly from history after the first century, mainly owing to two causes—

1. The state of the Jews after the capture of Jerusalem by Titus.
2. The growth of the Christian religion and the universal acceptance of the doctrine of the resurrection.

THE NAZARITE VOW.

A Nazarite was a person bound by a vow to be set apart from others for the service of God. The obligation was either for life or for a defined time.

I. The Nazarite during the time of his vow was bound—

1. To abstain from all intoxicating drink.
2. Not to cut the hair of his head.
3. Not to approach any dead body.

II. Of Nazarites for life three are mentioned in the Scriptures, Samson, Samuel, and John the Baptist. The only one of these actually called a Nazarite is Samson.

III. There are two instances of vows in the Acts.

1. Of Paul it is said "having shorn his head in Cenchrea: for he had a vow" (Acts xviii. 18).
2. By the advice of the Elders Paul joined the four men at Jerusalem who had a vow (Acts xxi. 24).

From the fact that these men shaved their heads there can be little doubt that this was a strictly legal Nazarite vow.

PASSAGES FROM THE OLD TESTAMENT QUOTED IN THE ACTS OF THE APOSTLES.

Acts i. 20	Let his habitation be desolate, and let no man dwell therein	Psalm . . .	lxix. 25.
	And his bishoprick let another take	Psalm . . .	cix. 8.
ii. 17	And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams . .		
18	And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy		
19	And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke		
20	The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come. .		
21	And it shall come to pass that whosoever shall call on the name of the Lord shall be saved	Joel . . .	ii. 28—32.
25	I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved . .		

26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope .

27 ii. 31 xiii. 35 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption . . . . . .

28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance . Psalm . . . xvi. 8—11.

30 Knowing that God hath sworn with an oath to him that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne Psalm . . . cxxxii. 11.

34 The Lord said unto my Lord, Sit thou on my right hand

35 Until I make thy foes thy footstool . . . . . Psalm . . . cx. 1.

iii. 22 vii. 37 A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you . . . . . Deuteronomy xviii. 15.

23 And it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people . . . . . Deuteronomy xviii. 19.

25 And in thy seed shall all the kindreds of the earth be blessed . . . . . Genesis { xii. 3, xxii. 18, xxvi. 4, xxviii. 14.

iv. 11 This is the stone which was set at nought of you buil-

	ders, which is become the head of the corner . . .	Psalm . . .	cxviii. 22.
25	Why did the heathen rage, and the people imagine vain things?		
26	The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ	Psalm . . .	ii. 1, 2.
vii. 3	Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee .	Genesis . .	xii. 1.
6	That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years		
7	And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place	Genesis . .	xv. 13, 14.
26	Sirs, ye are brethren; why do ye wrong one to another?	Exodus . .	ii. 13.
27 } 35 }	Who made thee a ruler and a judge over us? . . .		
28	Wilt thou kill me, as thou diddest the Egyptian yesterday?	Exodus . .	ii. 14.
32	I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob	Exodus . .	iii. 6.
33	Put off thy shoes from thy feet; for the place where		

	thou standest is holy ground	Exodus . .	iii. 5.
34	I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them	Exodus . .	iii. 7, 8.
40	Make us gods to go before us; for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him	Exodus . .	xxxii. 1.
42	O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness? . . .		
43	Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon	Amos . . .	v. 25—27.
49	Heaven is my throne, and earth is my foot-stool: What house will ye build me? saith the Lord: or what is the place of my rest?		
50	Hath not my hand made all these things? . . .	Isaiah . . .	lxvi. 1, 2.
viii. 32	He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth		
33	In his humiliation his judg-		

	ment was taken away: and who shall declare his generation? for his life is taken from the earth .	Isaiah . . .	liii. 7, 8
xiii. 33	Thou art my Son, this day have I begotten thee . .	Psalm . . .	ii. 7.
34	I will give you the sure mercies of David . . .	Isaiah . . .	lv. 3.
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 .	Habakkuk .	i. v.
47	I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth	Isaiah . . .	xlix. 6.
xv. 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	Amos . . .	ix. 11, 12.
xxiii. 5	Thou shalt not speak evil of the ruler of thy people. .	Exodus . .	xxii. 28.
xxviii. 26	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 . . . . . Isaiah . . . vi. 9, 10.

EXPLANATION OF WORDS.

Presbyters or Elders.—The appointed overseers or rulers of the local churches during the Apostolic period. This order was probably appointed in the first instance at Jerusalem to provide for the permanent direction of the Church, when the Twelve had been dispersed by the second persecution. After this persecution they always appear as managing the affairs of the Church at Jerusalem.

The missionary apostles are described as appointing presbyters or elders in every church.

The idea appears to have been adopted by the apostles from the government of the synagogue.

All through the New Testament they appear to be identical with the bishops or overseers, for—

1. They are never contrasted as distinct officers.
2. The same persons are described by both names.
   (*a*). St. Paul sent from Miletus to Ephesus for the "elders," but when he meets them he addresses them as the "bishops" (Acts xx. 17; xx. 28).
   (*b*). He tells Titus to appoint "elders," and in the same sentence he describes them as "bishops" (Titus i. 5 and 7).

The work of these Presbyter-Bishops included—

1. The superintendence of the spiritual being of the flock connected with the local church which they governed, "Feed the flock of God which is among you" (1 Peter v. 2).

2. Teaching "That he (the elder) may be able by sound doctrine both to exhort and to convince gainsayers" (Titus i. 9).

Deacons.—The Third Order in the Christian Ministry. Derived from the Greek word *diakonein*=to minister.

The appointment of the Seven (Acts vi.) is generally regarded as the

institution of this order, instituted to keep the apostles free for their own special work.

The Seven are, however, nowhere termed "Deacons," which word, as the title of a distinct office, does not appear in the Acts, but only in Phil. i. 1, and 1 Tim. iii. 8—13. But that their appointment was practically the establishment of the order of the Diaconate can scarcely be doubted: for—

(*a.*) The first Christian writer who alludes to them (Irenæus) holds them to have been Deacons.

(*b.*) Their functions were afterwards those performed by Deacons.

(*c.*) Their appointment is evidently recorded not as an isolated incident, but as the initiation of a new order of things in the Church.

The office clearly existed before the name, and the name was afterwards used to describe the office.

History of the office during the Apostolic period.

1. The office suggested by the apostles for the regular and systematic relief of the Christian poor.

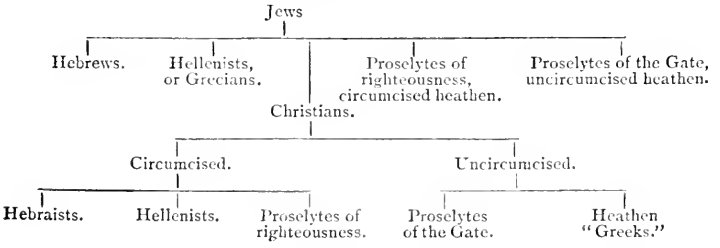
2. The choice of the Seven by the Church, and their ordination by the apostles "to serve tables."

3. Being men full of the spirit and wisdom they availed themselves of opportunities to preach.

4. Women deacons or deaconesses appointed to do the work where men were debarred. Phœbe was a deaconess to the church at Cenchrea.

5. Recognised together with the deaconesses as the ministry of a local church as, for instance, at Philippi.

TABLE REPRESENTING THE DESCENT OF CHRISTIANITY.



Hebrews were home Jews, Jews born and bred in Palestine, speaking Aramaic, a dialect of Hebrew = Hebraists.

Grecians or Hellenists were foreign Jews, or Jews of the Dispersion, Jews born and bred in foreign parts, speaking Greek, called Hellenists in the New Testament.

Proselyte, from the Greek *proselutos* = one who has come over; always descriptive of a convert from heathenism to Judaism. They were divided into two main classes, viz.:

Proselytes of Righteousness, known also as **Proselytes of the Covenant,** perfect Israelites, who had undergone the rite of circumcision, and kept the whole ritual of Moses.

Proselytes of the Gate, who were not bound by circumcision, and the other special laws of the Mosaic code. It was enough for them to observe the seven precepts of Noah.

Greeks, sometimes natives of Greece, as in Acts xviii. 17, but more usually Gentiles as opposed to Jews.

THE EARLY DAYS OF PAUL, AND LIFE AS FOUND IN ACTS (i.—xii.).

Name.—His Jewish name was **Saul,** but after chap. xiii. he is known as Paul.

Birth Place.—Tarsus, in Cilicia.

"I am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city" (xxii. 3).

Date of Birth.—At the martyrdom of Stephen (Acts vii. 58) he is called a young man, and when he wrote the Epistle to Philemon he styles himself "Paul the aged" (Philemon 9). The martyrdom of Stephen probably took place 37 A.D., and as Saul was a member of the Sanhedrim he could not have been less than thirty. The Epistle to Philemon was written about 63 A.D.

We therefore conclude that Paul was born during the first ten years of the Christian era, and probably about A.D. 3.

Family.—Of it we know nothing except that his father was of the tribe of Benjamin, and a Pharisee, and had acquired by some means the Roman franchise.

These details are obtained as follows:—

(1) "Of the tribe of Benjamin" (Phil. iii. 5).

(2) "I am a Pharisee, the son of a Pharisee" (Acts xxiii. 6).

(3) "But I was free born" (xxii. 28).

N.B.—Paul claims the Roman franchise on two occasions.

(*a*) At Philippi where he says to the sergeants sent to release himself and Silas from prison, "They have beaten us openly uncondemned being Romans."

(*b*) To the chief captain in the Tower of Antonia. "Is it lawful for you to scourge a man that is a Roman, and uncondemned?"

Trade.—The learning of a trade was a duty enjoined by the Rabbis on the parents of every Jewish boy. Paul learnt the trade of a "tent-maker." The chief manufacture at Tarsus was the weaving of goats'-hair cloth, largely used for making tents. Allusion to Paul's trade is made Acts xviii. 3, 4, where Paul is said to have lived at Corinth with Aquila and Priscilla, "because he was of the same craft . . . for by occupation they were tent-makers."

Education.—At Jerusalem, under the famous Rabbi, Gamaliel. "Brought up in this city at the feet of Gamaliel" (Acts xxii. 3).

Saul first appears in Christian history at the martyrdom of Stephen. It is probable that he was one of those of Cilicia, who are described as disputing with Stephen (vii. 9). He was probably a member of the Sanhedrim, for of himself he says, "I also was consenting unto his (Stephen's) death." He was probably commissioned to superintend the stoning, for "the witnesses laid their clothes at a young man's feet whose name was Saul."

The subsequent events narrated in Acts occur in the following order.

1. Saul became an active persecutor of the Christians at Jerusalem, casting men and women into prison (viii. 1—3).

2. On the dispersion of the Christians to Judæa and Samaria, he obtained letters from the high priest to Damascus to the synagogues for the purpose of arresting Christians in that city, that he might bring them to Jerusalem for trial before the Sanhedrim (ix. 1, 2).

3. His conversion, as related in ix. 3—9.

4. The visit of Ananias ; the baptism of Saul (ix. 10—19).

5. Saul immediately preaches the gospel in the synagogues, to the amazement of all, who were astounded to find the *persecutor* become preacher (ix. 20—22).

6. As related in Gal. i. 17, 18, Saul departed from Damascus to Arabia, where he remained in retirement three years.

7. At the end of this period he returned to Damascus and preached. The Jews entered into a plot to kill him, and he only escaped out of their hands by being let down from the city wall in a basket (ix. 23—25).

8. He then went up to Jerusalem, where he essayed to join himself to the disciples, but they were afraid of him, and did not believe he was a disciple. Barnabas, however, introduced him to the Apostles (ix . 2627).

9. From Gal. i. 18, we gather that his stay in Jerusalem lasted only fifteen days. His departure is explained (Acts ix. 28, 29) by the

enmity of the Grecians, who, confounded in argument, plotted to slay him.

10. In consequence of this plot the brethren sent Saul first to Cæsarea and thence to Tarsus, where he remained till Barnabas comes for him, after the gospel had been preached to the Greeks at Antioch (xi. 25).

11. For a whole year Barnabas and Saul preached at Antioch, and on the prophecy of the famine by Agabus, they are selected to go up to Jerusalem to take the contributions of the disciples to the brethren in Judæa (xi. 26—30).

12. After going up to Jerusalem Barnabas and Saul returned to Antioch (xii. 25), taking with them John. Saul remained at Antioch till ordained by the Holy Spirit to start on his first missionary journey.

CHRONOLOGY OF THE ACTS (Chaps. i.—xii.).

The Acts of the Apostles begins with Pentecost, 33 A.D., and ends with the close of the imprisonment of Paul in Rome in 63 A.D. Chapter xii. ends with the death of Herod Agrippa I. in 44 A.D., and the return of Paul and Barnabas to Antioch. We can deduce dates for the intermediate events by referring to contemporaneous history.

At the death of our Lord in 33 A.D., the old kingdom of Herod the Great was still parcelled out into three divisions, viz. :—

1. **Judæa and Samaria**, governed by a Roman procurator, Pontius Pilate, who usually resided at Cæsarea.

2. **Galilee and Perea**, ruled over by Herod Antipas, known in the Gospels as Herod the tetrarch.

3. **Iturea and Trachonitis**, ruled over by Herod Philip, known in the Gospels as Philip, tetrarch of Iturea.

The political situation remained unchanged till 37 A.D., when Herod Philip died, and was succeeded by Herod Agrippa I. (the Herod of Acts xii.). In the year 36 A.D. Pontius Pilate was recalled to Rome. The Emperor Tiberius died in 37 A.D., and was succeeded by Caligula, a personal friend of Herod Agrippa. There seems to have been no governor appointed during the disorders following upon the death of Tiberius. Herod Antipas was banished in 40 A.D., and his dominions added to those of Herod Agrippa by Caligula. The Emperor Claudius, who succeeded Caligula in 41 A.D., was also a friend of Agrippa, and seems to have recalled the Roman procurator of Judæa and Samaria, and added these provinces to the kingdom of

Agrippa. The death of Herod Agrippa (Acts xii.) took place in 44 A.D. These facts, and the inferences drawn therefrom, enable us to construct the following table for the first twelve chapters of the Acts.

(*N.B.—The only date that can be fixed with absolute certainty is the martyrdom of James, which occurred the Easter of the year in which Herod Agrippa died, viz., in* 44 A.D.).

Emperors.	Rulers in Palestine.	High Priests.	Events in Acts.
Tiberius, from 14 A.D.	Pontius Pilate; from 26 A.D. Pilate recalled 36 A.D. Tiberius died before Pilate reaches Rome. No Governor during the disorders following the death of Tiberius.	Caiaphas appointed 25 A.D.	33 A.D. The crucifixion of our Lord. 33 A.D. Pentecost. Descent of the Holy Ghost. The growth of the Church at Jerusalem as described in Acts ii.—v. The *Sadducees*, the opponents of Christianity.
37 A.D. Caligula.	37 A.D. Herod Agrippa I. succeeds to the tetrarchy of Herod Philip.	37 A.D. Jonathan, son of Ananus. 38 A.D. Theophilus, son of Annas.	37 A.D. *First Persecution by the Pharisees and Sadducees.* Martyrdom of Stephen, vii. 59. Dispersion of the disciples, viii. 4. Missionary journeys of Philip and Peter, viii. 5—40. Conversion of Saul.
[40 A.D. Caligula orders his statue to be set up in the Temple.]	40 A.D. Antipas goes to Rome to solicit the title of King, but is banished to Lyons and his tetrarchy given to Agrippa.		38—40 A.D. Peace of the churches. Conversion of Cornelius. Saul after three years in Arabia returns to Damascus. Saul in Jerusalem. Saul in Cilicia.
41 A.D. Claudius.	41 A.D. Herod Agrippa I. obtains Judæa and Samaria, and rules over all Palestine.	41 A.D. Simon, son of Bœthus, surnamed Cantheras. 42 A.D. Matthias, son of Annas.	Preaching of the Gospel at Antioch, xi. 19, 20.
	44 A.D. Death of Herod.	43 A.D. Elionacus, son of Cantheras.	43 A.D. Barnabas at Antioch. Saul at Antioch. 44 A.D. *Second Persecution by Herod.* Martyrdom of James. Imprisonment of Peter. Paul and Barnabas come to Jerusalem. They return to Antioch.

ANALYSIS OF THE ACTS OF THE APOSTLES.
Chaps. I.—XII.

Introduction I. 1—12.

I. The forty days and the commandments of Jesus . . . . . i. 1—8.
II. The Ascension . . . . . 9—12.

The Church in Jerusalem.

I. The Church of the Upper Chamber. The appointment of Matthias . . . . 13—26.
II. The day of Pentecost.
1. The descent of the Holy Ghost . . ii. 1—13.
2. The address of Peter. . . . . 14—36.
3. The effect on the people. 3,000 baptized . . . . . 37—41.
4. The first converts. . . . . 42—47.
III. Progress of the Church in Jerusalem. The Sadducees and the Apostles.
1. The healing of the lame man at the Beautiful Gate of the Temple by Peter and John . . . . . iii. 1—10.
2. Peter's sermon to the crowd in Solomon's Porch . . . . . 11—26.
3. Peter and John arrested by the party of the High Priest, examined and dismissed . . . . . iv. 1—22.
4. A second outpouring of the Holy Spirit . . . . . 23—31.
5. The unanimity and charity of the Early Church . . . . . 32—37.
6. False Brethren. The sin and death of Ananias and Sapphira . . . . v. 1—11.
7. Miracles wrought by the Apostles. The Church grows greatly . . . 12—16.
8. Arrest of the Twelve. . . . . 17, 18.
9. Miraculous deliverance of the Apostles from prison by an Angel . . 19—21.

10. Trial before the Sanhedrim. Counsel of Gamaliel. The Apostles are scourged and then dismissed . . v. 22—42.
11. Beginnings of organization. Election and ordination of the seven Deacons . . . . . vi. 1—7.

IV. The First Persecution.
1. The preaching of Stephen. His arrest . . . . . 8—12.
2. The accusation and trial of Stephen . 13—15.
3. Stephen's Defence . . . . . vii. 1—53.
4. The death of Stephen . . . . . 54—viii. 2.

The Church beyond Jerusalem in Judæa and Samaria.

I. The scattered converts become missionary preachers . . . . . viii. 3—4.
II. Philip's missionary journeys.
1. To Samaria.
(*a*) Philip in Samaria . . . . . 5—8.
(*b*) Simon the Sorcerer . . . . 9—13.
(*c*) Mission of Peter and John to Samaria to confirm the disciples baptized by Philip . . 14—25.
2. The baptism of the Ethiopian Eunuch 26—40.
III. The conversion of Saul . . . . . ix. 1—31.
IV. Peter's missionary journeys.
1. Peter at Lydda. Healing of the paralytic Æneas . . . . . 32—35.
2. Peter at Joppa. The raising of Tabitha or Dorcas . . . . . 36—43.
3. Peter at Cæsarea.
(*a*) An angel warns Cornelius to send for Peter . . . . . x. 1—8.
(*b*) Peter's vision . . . . . 9—16.
(*c*) Peter goes to Cæsarea. Descent of the Holy Ghost. Baptism of Cornelius . . . . . 17—48.

4. Peter defends his action of consorting with Gentiles . . . . . xi. 1—17.
The Church rejoices at the acceptance of the Gentiles . . . . . 18.

The Church at Antioch.

I. The Gospel spreads as far as Antioch.'
1. Wandering missionaries preach the word to Gentiles at Antioch . . . 19—21.
2. The Church at Jerusalem send Barnabas to Antioch . . . . . 22—24.
3. Barnabas goes to Tarsus for Saul, and brings him to Antioch . . . 25, 26.
4. The disciples are called Christians first at Antioch . . . . . 26.
II. The famine foretold by Agabus. Relief sent to Jerusalem . . . . . 27—30.

The Persecution under Herod Agrippa I.

I. The martyrdom of James . . . . . xii. 1—2.
II. Imprisonment and deliverance of Peter . . 3—19.
III. Death of Herod Agrippa I. . . . . 20—23.
IV. Barnabas and Saul return to Antioch . . 24, 25.

THE ACTS OF THE APOSTLES.

Connection of the Acts with St. Luke's Gospel.

1. The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, [2] Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: [3] To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: [4] And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me. [5] For John truly

Treatise (Gk., logos). A modest name for the Gospel, indicating rather an authentic account told briefly and naturally than a long and laboured history.

R.V. Commandment, *i.e.* commissioned them to do the works of which the Acts is a partial record.

Apostle (Gk., apostolos) = one sent forth.

R.V. Appearing unto them by the space of forty days, *i.e.* appearing, not continuously, but only now and then during the forty days.

Passion (Lat., patior), means "suffering."

Promise, *i.e.* the comforter (John xiv. 16—26; Luke xxiv. 49).

Theophilus = lover of God. The person to whom St.

V. 3.—**Many Infallible Proofs.**
(1) Walking with the two disciples to Emmaus. Luke xxiv. 13—30.
(2) Eating with them at Emmaus. Luke xxiv. 30.
(3) Showing His hands and feet. Luke xxiv. 39.
(4) Eating of a broiled fish and honeycomb. Luke xxiv. 43.
(5) Giving proofs to Thomas. John xx. 26—29.
(6) Appearance at the Sea of Galilee. Second miraculous draught of fishes. John xxi.

V. 3.—**Forty days** in Scripture is significant of **probation** before some great event; thus—
(1) **Forty days** at the flood. Gen. vii. 4.
(2) Moses was **forty days** in the Mount receiving the Law. Ex. xxiv. 18.
(3) The spies were **forty days** searching the land. Num. xiii. 25.
(4) Elijah was **forty days** on Horeb. 1 Kings xix. 8.
(5) The time of probation of Nineveh was **forty days**. Jonah iii. 4.

V. 3.—**Kingdom of God** = the visible Church of Christ on earth.
As regards the visible Church we find in the Gospels—
(1) That Jesus has all power in His Church. Matt. xxviii. 18.
(2) The Commission to preach and baptize. Matt. xxviii. 19, Mark xvi. 15.
(3) That Jesus will be constantly present with His Church. Matt. xxviii. 20.
(4) "That signs shall follow them that believe." Mark xvi. 17, 18.
(5) That our Lord interpreted the Scriptures, and opened the understanding of His disciples. Luke xxiv. 27 and 45.
(6) As the Father had sent Jesus, so He sent His disciples. John xx. 21.

V. 4.—They were to remain at Jerusalem for two reasons:—
(1) That they should receive the Holy Ghost collectively as a body.
(2) To fulfil prophecy: "out of Zion shall go forth the law, and the word of God from Jerusalem."

Luke addresses both his Gospel and the Acts. Of him nothing is known, though the adjective "most excellent" applied to him (Luke i.3) is also applied to Felix (Acts xxiii. 26, xxiv. 3), and to Festus (Acts xxvi. 25). We may infer that Theophilus was a person of rank, and possibly a Roman officer.

The apostles were still thinking that the kingdom of God was to be a restored kingdom of David, v. 3.

R.V. Within his own authority, *i.e.* in his own absolute disposal.

This order of evangelization was exactly carried out. Intro., pp. 61—66.

Two men. Evidently "angels" in human form.

Ye men of Galilee. The apostles, except Judas Iscariot, were Galileans, and were easily distinguished by their Galilean dialect. Of St. Peter, see Matt. xxvi. 73. "Surely thou also art one of them, for thy speech bewrayeth thee."

(St. Luke xxiv. 50) says, "He led them out as far as to Bethany," which was on the further side.

Sabbath day's journey. 2,000 cubits, or rather more than a mile. It was the distance between the tabernacle and the farthest part of the camp in the wilderness.

R.V. The upper chamber. Probably the same upper room (Mark xiv. 15) used for our Lord's last Passover.

R.V. Were abiding. Denoting where the apostles usually stayed.

R.V. Simon the Zealot.

R.V. Judas the son of James.

Note! The last mention of the Virgin Mary.

Note! The Lord's brothers are placed apart from the twelve, and therefore were not apostles.

baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. [6] When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? [7] And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. [8] But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth. [9] And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. [10] And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; [11] Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. [12] Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey. [13] And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alphæus, and Simon Zelotes, and Judas *the brother* of James. [14] These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

V. 10.—**Instances of angels described as men are.**
(1) "A young man arrayed in a white robe." Mark xvi 5.
(2) "Two men in shining garments." Luke xxiv. 4.
(3) "A man in bright clothing." Acts x. 30.

For list of Apostles and account of each, see Introduction, p. 7.

The Women. The mention of "the women" as a body is peculiar to Luke (see Luke viii. 1—3; xxiii. 49). The women mentioned in the Gospel included Mary Magdalene, Susanna, Joanna, and to these may be added Martha and Mary of Bethany, and Salome, the wife of Zebedee.

Brethren. Their names were James, Joses, Simon, and Judas. Mark vi. 3, Matt. xiii. 55. The following suggestions have been made, *viz.* that they were—
(1) Children of Joseph by a former wife.
(2) Children of Joseph and Mary after the birth of Christ.
(3) Children of Mary, a sister of the Virgin, and wife of Cleopas, or Alphæus.
The first is the best supported theory, and explains the superiority which His brethren always assumed over our Lord.

Election of Matthias in place of Judas Iscariot.

15 And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,) 16 Men *and* brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. 17 For he was numbered with us, and had obtained part of this ministry. 18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. 19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. 20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take. 21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, 22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. 23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. 24 And they

R.V. Brethren. The usual expression for acknowledged followers of our Lord.
The first Christian congregation consisted of about one hundred and twenty persons, viz.:—
1. The eleven. (Judas is dead.)
2. Certain women, including the Virgin Mary.
3. The brethren of Jesus.
4. Disciples, *i.e.* believers in the Messiahship of Jesus.

Guide. Psalm xli. 9.
R.V. Received his portion in this ministry.
R.V. Obtained, viz. "The Potter's Field," purchased by the priests with the money bribe paid for the betrayal of Jesus, which Judas, in remorse, threw back to them.
R.V. Their language, viz. Aramaic. Readers ignorant of it would need the explanation of Aceldama—field of blood.
Ps. lxix. 25; Ps. cix. 8.
R.V. Office. "Let another take his office." Ps. cix. 8.
Qualification of an apostle = to have been a disciple of Jesus, and an eye-witness from the beginning.
Work and duty of an apostle = to witness to the resurrection of Jesus.
R.V. Become.
Nothing is known of these men, though possibly they were of the Seventy.
R.V. "Shew of these two the one whom thou hast chosen,"

prayed, and said, Thou, Lord, which knowest the hearts of all *men*, shew whether of these two thou hast chosen, 25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. 26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

R.V. "The place in this ministry and apostleship from which Judas fell away."

Lots = tablets. Each one wrote on a tablet the name of one of the candidates. These tablets were placed in a vessel and shaken together until one of the tablets fell out. The name of this tablet signified the elected candidate.

Barsabas = son of the oath or of wisdom.

Matthias = given by Jehovah.

This Scripture. Ps. xli., written originally by David of Ahitophel.

AHITOPHEL—	JUDAS—
(1) Was the familiar friend of David.	(1) Was the disciple of Jesus.
(2) Sided with Absalom in his rebellion.	(2) Betrayed our Lord to the chief priests.
(3) Hanged himself when the plot failed.	(3) Hanged himself.

The **Death of Judas** is also described by St. Matthew. The two accounts differ.

St. Matthew xxvii. 3—10.	St. Luke, Acts i. 18, 19.
The chief priests . . . bought the potter's field.	This man (Judas) purchased a field.
He went away and hanged himself.	And, falling headlong, he burst asunder in the midst, &c.
Calls the field "the potter's field."	Calls the field "Aceldama," the field of blood.

There is no satisfactory explanation of these discrepancies. They are differing accounts of the same events, but do not destroy the historic truth of the events because they differ.

Instances of lots.

(1) The selection of the scapegoat. Lev. xvi. 8.
(2) The detection of Achan's sin. Josh. vii. 16—18.
(3) The division of Canaan among the tribes. Josh. xiv. 2.
(4) The election of Saul as King of Israel. 1 Sam. x. 20-21.
(5) The detection of Jonathan as having tasted food in the pursuit of the Philistines, contrary to the oath of Saul. 1 Sam. xiv. 42.
(6) The sailors detected Jonah by casting lots. Jonah i. 7.

Descent of the Holy Ghost at Pentecost.

2. And when the day of Pentecost was fully come, they were all with one accord in one place. 2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. 3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. 4 And they were all filled with the Holy Ghost, and began to

Pentecost (Gk., Pentecostos, fiftieth), because it was held on the fiftieth day after the Passover Sabbath. Whit Sunday is the corresponding Christian Festival.

R.V. A sound as of the rushing of a mighty wind.

So the "great and strong wind" that rent the mountains on Horeb before Elijah (1 Kings xix. 11.)

R.V. Tongues parting asunder (among them, margin), *i.e.* distributing themselves.

speak with other tongues, as the Spirit gave them utterance. 5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. 6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. 7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilæans? 8 And how hear we every man in our own tongue, wherein we were born? 9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, 10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and Proselytes, 11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. 12 And they were all amazed, and were in doubt, saying one to another, What meaneth this? 13 Others mocking said, These men are full of new wine.

Jews of the Dispersion who were now permanent residents in Jerusalem.

Devout men, *i.e.* reverent men; men who would treat and discuss sacred things with reverence. See Simeon (Luke ii. 25). The men who carried Stephen to burial (Acts viii. 2).

R.V. And when this sound was heard, *i.e.* as of the rushing mighty wind, probably heard throughout Jerusalem.

Pentecost was peculiarly fitted for the descent of the Holy Ghost—

1. More strangers were present in Jerusalem at this feast than at the Passover or Feast of Tabernacles; for the dangers of travel in early spring or late autumn prevented many from undertaking the journey for Passover and Tabernacles.
2. As the "feast of harvest—the feast of firstfruits" it was symbolical of the first gathering of converts into the Christian Church.
3. Pentecost was also regarded by the Jews as a commemoration of the giving of the Law on Sinai. Now God's law was henceforward to be written, "not in tables of stone, but in fleshy tables of the heart" (2 Cor. iii. 3).

Galilæans. See i. 11.

R.V. Our own language. Intro., p. 60.

R.V. Sojourners from Rome = Roman Jews come up to the Holy City to worship.

Proselyte (Gk., proselutos) = one who has come over; always descriptive of a convert from heathenism to Judæism.

R.V. Mighty works.

R.V. Were perplexed, *i.e.* were at a loss to understand what they saw and heard.

Original has "sweet wine," *i.e.* stronger and more intoxicating than the lighter wines that were ordinarily drunk.

This is a catalogue of the **Jews of the Dispersion.** They are classified into three great sections:—

(1) **Babylon**, including Parthians, Medes, Elamites, and the dwellers in Mesopotamia.
(2) **Syria**, including Judæa, Cappadocia, Pontus, Asia, Phrygia, and Pamphylia.
(3) **Egypt**, including also "the parts of Libya about Cyrene."

Pompey's conquest had added a Roman section. Cretes and Arabians are added as finding no place in the above classification. For geographical description, see Intro. pp. 18—21.

The Jewish hours of prayer were the third (nine o'clock), the sixth (midday), and the ninth (three o'clock).

PETER'S SERMON.

I. Refutation of the Charge of Drunkenness.

R.V. Spake forth unto them.
St. Peter addresses.
(1) The Jews dwellers in Jerusalem.
(2) The Jews sojourners from other parts.

Third hour = 9 a.m., the first hour of prayer, the hour of morning sacrifice, before which the law allowed no Jew to eat or drink.

Joel ii. 28—32.

Last days = the days of the Messiah.

14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all *ye* that dwell at Jerusalem, be this known unto you, and hearken to my words: 15 For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day. 16 But this is that which was spoken by the prophet Joel; 17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: 18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: 19 And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: 20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: 21 And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved.

The prophecy of Joel was fulfilled.
(1) Destruction of Jerusalem by Nebuchadnezzar.
(2) Destruction of Jerusalem by the Romans.
The Christians fled to Pella, and thus escaped the horrors of the siege of Jerusalem.

Prophesy has two significations.

(I.) As regards the future = to foretell; to predict future events.

Examples:—

Agabus, who, at Antioch (Acts xi. 28), "signified by the Spirit that there should be a great famine," which came to pass in the days of Claudius Cæsar.

Agabus, at Cæsarea (Acts xxi. 11), "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."

(II.) As regards the present = to forth tell, to proclaim, to preach, and expound.

Examples:—

Judas and Silas being prophets also themselves, exhorted the brethren (Acts xv. 32).

The twelve men at Ephesus on whom St. Paul laid his hands, "they spake with tongues and **prophesied**" (Acts xix. 6).

The daughters of Philip, "Four daughters, virgins, which did prophesy" (Acts xxi. 9).

Analysis of St. Peter's Sermon.

He addresses two classes, *viz.* the mockers (v. 13) and the devout men (v. 5), and so the sermon comprises two main divisions.

I. **The Mockers answered.**
- (1) The charge of drunkenness is refuted, for it is very unlikely that so many would be drunken before nine in the morning.
- (2) These men are not under the influence of wine, but under the influence of the Holy Spirit, foretold by the prophet Joel (Joel ii. 28).

II. **An explanation is given to the devout men.**
The cause of the outpouring of the Spirit is stated—
- (1) The miracles, crucifixion and death of Jesus are alluded to as well-known facts.
- (2) The resurrection of Jesus is stated as a proposition to be proved.
- (3) Proof of this resurrection.
  - (*a*) It was foretold by David. Ps. xvi. 8, 9.
  - (*b*) This passage cannot apply to David, for he is dead and buried, and his sepulchre remains.
  - (*c*) But it does apply to one of the seed of David. Ps. cxxxii. 11.
  - (*d*) Therefore when David spoke the prophecy (Ps. xvi.) he referred to the resurrection of the Christ.
  - (*e*) The prophecy has been fulfilled in Jesus, for "This Jesus hath God raised up, whereof we all are witnesses."
- (4) Further explanation—
  - (*a*) Jesus has not only risen, but is ascended into heaven.
  - (*b*) Being ascended, "he has received of the Father the promise of the Holy Ghost."
  - (*c*) And now from heaven hath poured forth this (gift of tongues), foretold by Joel, and "which ye (men of Israel) now see and hear," and are amazed and perplexed thereat.
  - (*d*) This ascension was foretold by David (Ps. cx. 1), which prophecy cannot apply to David (for he is not ascended), but does apply to Jesus.

Conclusion of the Argument. Therefore this outpouring of the Holy Spirit, shown in this gift of tongues, is the proof given by God that He has made this same Jesus, whom ye have crucified, both Lord and Christ.

The Gift of Tongues.

Instances:—
- (1) The Day of Pentecost, ii. 11.
- (2) The conversion of Cornelius, x. 46.
- (3) The twelve men baptized by St. Paul at Ephesus, xix. 6.

Nature of the Gift. There are two varying accounts given in the New Testament:—
- (1) A miraculous power of speaking different languages. This is the account given at the Day of Pentecost—"and began to speak with other tongues as the Spirit gave them utterance."
- (2) An ecstatic and unintelligible utterance expressive of praise and adoration. This is St. Paul's account in the Epistle to the Corinthians—"He that speaketh in an unknown tongue speaketh not unto men but unto God, for no man understandeth him; howbeit in the spirit he speaketh mysteries." 1 Cor. xiv. 2.
  St. Paul further explains—"Wherefore tongues are for a sign, not to them that believe, but to them that believe not." 1 Cor. xiv. 22.

How can we explain this difference?
- (1) Were there two gifts of tongues?—
  - (*a*) Given to the Apostles only, for missionary purposes.
  - (*b*) Given to Christians of the Apostolic Church for worship.
- (2) Was the gift of tongues simply an impression made on the hearers, whereby though the language spoken was one, each hearer heard in his own?

On this it may be said—

(1) That there is no evidence that the gift was ever used for missionary purposes.
(2) That St. Paul could not speak at Lystra in the foreign tongue of Lycaonia, when it would have been a valuable aid to him. Acts xiv. 11.
(3) That it was used when the Churches met for worship.
(4) That the "hearing" supposition does not meet St. Paul's description at all.

Wherefore we may conclude that the gift of tongues was an actual gift of languages on the day of Pentecost, given as a "sign," but that afterwards it became the utterance of an ecstatic condition. This agrees with St. Paul's description that it was a "sign" to them that believe not, and this sign was necessary on all these occasions when the gift is recorded, viz. :—

(1) Day of Pentecost, on the foundation of the Church.
(2) The conversion of Cornelius, at the admission of the Gentiles into the Church.
(3) At Ephesus, in order to make an impression upon the population of that maritime city, the centre of Asia, and resorted to by men from different countries speaking different languages.

The disappearance of the miraculous element from the gift is only consistent with the withdrawal of the power to work miracles.

II. The Resurrection of Jesus a Proof of His Messiahship.

Approved means "proved," *i.e.* a man publicly avouched or declared.

Miracles. R.V. **Mighty works**; indicating the power of the worker.

Wonders = portents, indicating the astonishment caused to the observers.

Signs pointing out the divinity of the worker.

Determinate counsel = fixed resolve.

R.V. **By the hand of lawless men.**

R.V. **Pangs of death** = birth pangs, denoting that the death of Christ was the life of the world.

Ps. xvi. 8—11.

Rest. R.V. **dwell** = will pitch its tabernacle, *i.e.* only for a time.

In hell. R.V. **Hades**, the place of departed spirits, not the **Gehenna**, the place of torment.

R.V. **I may say unto you freely.**

Patriarch = "head or prince of a tribe."

Instances of the use of the word in this meaning are—
1. Of David, here.
2. Of Abraham. Heb. vii. 4.
3. Of the twelve sons of Jacob as the founders of the twelve tribes of Israel.

In common usage the title is

22 Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: 23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: 24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. 25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: 26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: 27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. 28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. 29 Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us

unto this day. 30 Therefore being a prophet and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; 31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. 32 This Jesus hath God raised up, whereof we all are witnesses. 33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. 34 For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, 35 Until I make thy foes thy footstool. 36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

assigned especiallyto those whose lives are recorded in Scripture previous to the time of tribes.

R.V. Tomb. The tomb ot David was a conspicuous object in Jerusalem.

R.V. Of the fruit of his loins he would set *one* upon his throne.

R.V. The Christ (*i.e.* the Messiah — the anointed one) **that neither was He left in Hades** (v. 27), nor did his flesh see corruption.

R.V. Hath poured forth this; and so fulfilled the prophecy of Joel.

Psalm cx., appropriated to himself by Jesus (Matt. xxii. 44, 45). Lit in Heb., "Jehovah said unto Adonai," &c.

To pour contempt on princes taken in battle, the Easterns put their feet on their necks.

Earliest example—
"Joshua said to his captains, Come near and put your feet upon the necks of these kings" (Josh. x. 24—26).

Lord and Christ = Ruler and Messiah.

Results of the Sermon.

37 Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do? 38 Then Peter said unto them, 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. 39 For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call. 40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

Pricked in their heart. Conviction, like a sword, pierced through their hearts.

They were self-convicted of their
(1) **Blindness**, in not recognizing Jesus as the Christ.
(2) **Crime**, in persecuting Him as a false Christ.
(3) **Cruelty**, in crucifying Him.

What shall we do? *i.e.* to expiate our sin, and to avert the punishment.

Mark xvi. 15, 16, "preach the Gospel to every creature. He that believeth and is baptized shall be saved."

Untoward. R.V. = **crooked,** perverse.

The Conduct of the Early Christians.

Apostles' Doctrine and Fellowship. This indicates that already there were some settled forms of teaching and of Church organization, which eventually developed into Creeds and settled form of government.

R.V. Teaching.

Breaking of Bread. The earliest title of the Holy Communion (Act xx. 7; 1 Cor. x. 16).

Community of Goods. Instances of the same idea—

1. Plato in his ideal republic.
2. The Essenes had no distinctions in property.
3. Our Lord and His disciples had a common purse.
4. Later monastic orders lived a communistic life.

Characteristics of the Apostolic Communism—

1. It did not extend beyond Jerusalem.
2. It was not compulsory as with the Essenes and monastic orders.
3. It would seem to have been an attempt under newly roused feelings to realise the ideal felt by their deeper nature.
4. It ended abruptly in the treachery of Ananias and Sapphira, and this may account for the poverty of the saints at Jerusalem afterwards.

R.V. To all according as any man had need.
R.V. And breaking bread at home, they did take their food.
R.V. Day by day those that were being saved.

41 Then they that gladly received his word
were baptized: and the same day there were
added *unto them* about three thousand
souls. 42 And they continued stedfastly in
the apostles' doctrine and fellowship, and
in breaking of bread, and in prayers.
43 And fear came upon every soul: and many
wonders and signs were done by the apostles.
44 And all that believed were together, and
had all things common; 45 And sold their
possessions and goods, and parted them to
all *men*, as every man had need. 46 And
they, continuing daily with one accord in
the temple, and breaking bread from house
to house, did eat their meat with gladness
and singleness of heart, 47 Praising God,
and having favour with all the people. And
the Lord added to the church daily such as
should be saved.

V. 46.—**Continuing daily with one accord in the Temple.** The first Christians kept all the religious observances of the Jewish religion, its feasts, its hours of prayer and its ritual, as far as possible consistently with their Christian faith. Thus:—

(1) The hours of prayer were observed by Peter and John (iii. 1); by Peter at Joppa, (x. 9).
(2) The Apostles and disciples were in the Temple (iii. 1) (v 12) (v. 21).
(3) Paul, though holding the Mosaic ritual as non-obligatory, kept the Nazarite vow—
(i.) At Cenchrea, where he shaved his head because he had a vow (xviii. 18).
(ii.) At Jerusalem, on his arrival there after his third missionary journey (xxi. 23, 24).
(4) St. Paul hastened to be at Jerusalem on the Feast of Pentecost (xx. 16).

The Cripple at the Beautiful Gate of the Temple made whole by Peter and John.

Went up, better "were going up."

Ninth hour = three P.M., The last of the three ap-

3. Now Peter and John went up together
into the temple at the hour of prayer, *being*
the ninth *hour*. 2 And a certain man lame

from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; 3 Who seeing Peter and John about to go into the temple asked an alms. 4 And Peter, fastening his eyes upon him with John, said, Look on us. 5 And he gave heed unto them, expecting to receive something of them. 6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. 7 And he took him by the right hand, and lifted *him* up: and immediately his feet and ancle bones received strength. 8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. 9 And all the people saw him walking and praising God: 10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

pointed hours of prayer. Also that of the evening sacrifice.

Was carried, better "was being carried."

No miracle would so widely affect the "religious world" of Jerusalem, because the beggar, being laid daily at the Beautiful Gate, would be familiar to all Temple worshippers.

Unlike that other cripple from birth at Lystra, in whom "Paul perceived that he had faith to be healed," Peter saw no such symptoms in this one.

R.V. In the name of Jesus Christ of Nazareth, walk. As brief as the soldier's word of command.

R.V. Began to walk. How vivid and graphic, yet so detailed! Do we owe this to Luke the Physician's knowledge of anatomy?

Peter and John had been friends from youth. In the Gospels we find—

(1) They had been partners as fishermen on the Sea of Galilee (Luke v. 10).

(2) Together they had received the baptism of John (John i. 41).

(3) They had been sent together to prepare the Passover Feast (Luke xxii. 8).

(4) John takes Peter to the Palace of the High Priest (John xviii. 16).

(5) Peter and John go in company to the sepulchre on the morning of the resurrection (John xx. 6).

(6) It was Peter who asked our Lord concerning John "And what shall this man do?" (John xxi. 21).

The Jewish hours of prayers were the third hour, or morning prayer; the sixth hour, or noon; and the ninth hour, or evening prayer. So David in the Psalms says, "Evening and morning and at noon will I pray" (Ps. lv. 17). Daniel is recorded to have prayed "three times a day" (Dan. vi. 10).

Beautiful Gate. Probably the magnificent Eastern Gate, adorned and covered with massive plates of gold and silver, which led up from the Court of the Gentiles to the Court of the Women.

St. Peter's Address to the Multitude.

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. 12 And when

Ye men of Is·ael expresses the whole dignity and glory of the theocratic people in peculiar covenant relation with God. **The Hebrew** shared the glory of being a

descendant of Abraham with the **Ishmaelites**; of Isaac with the **Edomites**; but of Jacob with no one, it was peculiarly his own. Their descent was traced to Jacob not as Jacob, but as "**Israel**," "who had power with God and man and prevailed." The ten tribes assumed the title "kingdom of Israel," as one of peculiar honour.

R.V. Why marvel ye at this man?

R.V. Godliness. The apostles give all the glory to Jesus, and disclaim all the credit for themselves.

R.V. Servant Jesus, *i.e.* not the Son of God, but, the Servant of God ("Behold my Servant whom I have chosen" (Matt. xii. 18; Isaiah xlii. 1). So Jehovah calls "Moses His servant" (Josh. i. 7).

Murderer. Barabbas, "who for certain insurrection . . . . and for murder was cast into prison."

I wot = I know. Present tense of **to wit**; past tense, **wist.** "As for this **Moses**, we **wot** not what is become of him" (Exodus xxxii. 2). "**Wist** ye not that I must be about my Father's business (Luke ii. 49).

Through ignorance. The people sinned through want of instruction and knowledge of the law. The rulers sinned in spite of instruction and knowledge of the law.

R.V. His Christ.

R.V. And turn again (from your blindness and blood-guiltiness.)

R.V. That (by your repentance) **so there may come seasons of refreshing.**

R.V. Restoration.

For Moses **indeed** said, *i.e.* not Moses **truthfully** said, but it is a fact that Moses said.

Peter charges the Jews:—
(1) Ye delivered Him to trial.
(2) Ye denied Him before Pilate, a heathen.
(3) Ye denied His righteousness.

Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? 13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go. 14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; 15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. 16 And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all. 17 And now, brethren, I wot that through ignorance ye did *it*, as *did* also your rulers. 18 But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. 19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; 20 And he shall send Jesus Christ, which before was preached unto you: 21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. 22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. 23 And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people. 24 Yea,

and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. 25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. 26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

(4) Ye preferred a murderer.
(5) Ye killed the Prince (or Author) of Life.

Deuteronomy xviii. 15; also quoted by Stephen, Acts vii. 37.

Samuel, the founder of the schools of the prophets. The prophetic period began with Samuel. "God gave unto them judges about the space of 450 years, until Samuel the prophet" (Acts xiii. 20).

R.V. **All the families** (Gen. xii. 3., xxii. 18).

Solomon's Porch. Magnificent cloisters on the east side of the Temple. They are minutely described by Josephus, who asserts that they were the original work of Solomon, and formed part of the first temple. Hence the name, Solomon's Porch.

Jesus taught in this porch, and the Jews took up stones to stone him. See John x. 23—31.

Like unto me. The parallelism between Moses and Jesus can be shown thus:—

Moses was—	Jesus was—
(1) **A Deliverer**, freeing the Israelites from Pharaoh and the Egyptians.	(1) **A Deliverer**, freeing "his people from their sins." Egypt is a type of the bondage of sin.
(2) **A Lawgiver**, promulgating the Law at Sinai.	(2) **A Lawgiver.** "A new commandment give I unto you, that ye love one another."
(3) **A Mediator**, at Sinai, where the Israelites implore Jehovah to speak to them through Moses.	(3) **A Mediator.** "Jesus, the mediator of the new covenant." Heb. xii. 24.

Peter's Address interrupted through the Jealousy of the Sadducees.

4. And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, 2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead. 3 And they laid hands on them, and put *them* in hold unto the next day: for it was now eventide. 4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand. 5 And it came to pass on the morrow, that their rulers, and elders, and scribes, 6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the

Captain of the Temple. The officer in command of the Temple Guard, composed of Levites.

R.V. **Sore troubled.**

R.V. **Proclaimed.**

R.V. **In ward,** *i.e.* locked them up for the night, to be examined next morning.

R.V. **Came to,** *i.e.* an increase of 2,000 since the Day of Pentecost.

The party of the Sadducees.

kindred of the high priest, were gathered together at Jerusalem. 7 And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? 8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, 9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole; 10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole. 11 This is the stone which was set at nought of you builders, which is become the head of the corner. 12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

In the midst. The Sanhedrim sat in a semicircle, the president being in the middle of the arc, whilst the accused stood in the centre.

R.V. In what name? Deuteronomy xiii. 15, decreed that any one working a miracle in the name of any other God should be put to death. The question admits the **fact** and **reality** of the miracle.

Good deed = act of beneficence. The Sanhedrim refer to the miracle contemptuously as "this thing." Peter describes it as "a good deed."

Name. The use of the expression in the Bible "in the name of" always indicates the individuality, attributes, and character of the person named.

R.V. He is the stone. Psalm cxviii. 22. Applied to Himself by Jesus (Matthew xxi. 42).

None other name, *i.e.* none other individual character or individual power.

The High Priestly families belonged to the Sadduceean party. They denied the resurrection (Matt. xxii. 23, "which say there is no resurrection"), and did not believe in the existence of angels (Acts xxiii. 8, "the Sadducees say there is no resurrection, neither angel, nor Spirit").

We notice that whereas the Pharisees were Christ's enemies, the Sadducees are His Apostles' enemies, being specially opposed to the doctrine of the resurrection. When Stephen and the Hellenists gave a new direction to their teaching, the Pharisees, headed by Saul of Tarsus, once more turned against them.

The Sadducees had perhaps listened to end of verse 15, and then on mention of the resurrection had gone to call the Temple Guard.

On Annas and Caiaphas, both called high priests (Luke iii. 2), see Introduction, p. 27.

Of John and Alexander nothing is known.

The Apostles are Released without Punishment.

13 Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. 14 And beholding the man which was healed standing with them, they could say nothing

Unlearned and ignorant = untutored common fellows, not Rabbis.

They began to recognise, *i.e.* the members of the council began to remember that they had seen these two apostles with Jesus in the Temple.

The presence of the healed cripple ties the hands of the priests.

against it. 15 But when they had commanded them to go aside out of the council, they conferred among themselves, 16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them *is* manifest to all them that dwell in Jerusalem; and we cannot deny *it*. 17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. 18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus. 19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. 20 For we cannot but speak the things which we have seen and heard. 21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all *men* glorified God for that which was done. 22 For the man was above forty years old, on whom this miracle of healing was shewed.

A notable miracle. Second acknowledgment of the complete cure of the cripple, and of their resolve to ignore it as a sign from God.

The Greek means "Let us threaten them with threats."

R.V. Charged. Our Lord charged the leper to tell no man (St. Luke v. 14).

"**Absolutely not to utter**"—the very name of Jesus was not to pass their lips.

R.V. Rather than unto God.

They could assign no reason for punishment.

R.V. Was wrought.

V. 19.—The Apostles' answer.
Which is right? To obey God or man?
Judge ye! You may judge for yourselves!
We have judged for ourselves.
To obey you is impossible.
The things our eyes saw and our ears heard speak and teach we must.

Peter and John going to the Brethren unite with them in Prayer and are Answered from Heaven.

23 And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. 24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is: 25 Who by the mouth of

Company implies there was a recognised place of meeting.

Reported. Even if the Judgment Hall were open to the general public but few Christians would be present at the trial.

With one accord, *i.e.* they united in singing the hymn.

R.V. Thou that didst make the heaven.

Lord. Greek is not Kyrios

but **Despotes** = absolute ruler of the universe.

R.V. Who by the Holy Ghost, by the mouth of our father David, thy servant.

R.V. Gentiles = Roman soldiers.

R.V. Peoples = or Israel (Twelve Tribes).

Kings = Herod Antipas.

Rulers = Pontius Pilate and the Jewish rulers.

R.V. Servant.

thy servant David hast said, Why did the heathen rage, and the people imagine vain things? [26] The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. [27] For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, [28] For to do whatsoever thy hand and thy counsel determined before to be done. [29] And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, [30] By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. [31] And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

R.V. While thou stretchest forth thy hand.

R.V. Servant.

So after the prayers of Paul and Silas, the prison at Philippi was shaken (xvi. 26).

V. 20.—The Apostles' prayer and the answer to their prayer.
Petitions of their prayer to God—
1. Look upon their threatenings.
2. Grant us to speak Thy word with all boldness.
3. Stretch forth Thy hand to heal.
4. Do signs and wonders in the name of Jesus.
Answer to their prayer—
1. The place was shaken wherein they were gathered.
2. All were filled with the Holy Ghost.
3. They were filled with boldness to speak the Word.

The Unanimity and Charity of the Early Church.

[32] And the multitude of them that believed were of one heart and of one soul: neither said any *of them* that ought of the things which he possessed was his own; but they had all things common. [33] And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. [34] Neither was there any among them that lacked:

R.V. Their witness, *i.e.* were rendering their appointed testimony.

Grace from God, not favour with the people.

for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, 35 And laid *them* down at the apostles' feet: and distribution was made unto every man according as he had need. 36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, *and* of the country of Cyprus, 37 Having land, sold *it*, and brought the money, and laid *it* at the apostles' feet.

R.V. Joseph. Intro., p. 31.

R.V. Son of exhortation. He is called a prophet (Acts xiii. 1).

R.V. A field.

Unanimity, unselfishness, and zeal in the Church at this period.
Unanimity, or concord. All of one heart and one soul.
Unselfishness. All property was for the common use.
Zeal. The resurrection was preached with great power.
Plenty. There was no one in need.
Special examples:—Many sold their property and paid the price into a common fund, to be distributed according to their several needs, as did Barnabas of Cyprus, a Levite.

Account of Ananias and Sapphira.

5. But a certain man named Ananias, with Sapphira his wife, sold a possession, 2 And kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid *it* at the apostles' feet. 3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land? 4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. 5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. 6 And the young men arose, wound him up, and carried *him* out, and buried *him*. 7 And it was about the space of three hours after, when his wife, not knowing what was done, came in. 8 And Peter answered unto her, Tell me

Sapphira, probably derived from Gk. sapphire, the name of a precious stone.

Possession, called in verse 8 "the land."

The sin was a deliberate act, as shown by the wife being party to it.

R.V. Whiles it remained, did it not remain thine own, *i.e.* to be disposed of as you pleased.

The young men. The use of the article seems to indicate a definite class. Perhaps a lay organization of helpers.

R.V. Wrapped him round, *i.e.* in his own flowing robes. They became his winding-sheet. In hot climates burial follows quickly after death.

whether ye sold the land for so much? And she said, Yea, for so much. 9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out. 10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband. 11 And great fear came upon all the church, and upon as many as heard these things.

Yea, for so much. Sapphira confesses her complicity (1) in the sale (2) in the purloining.

Tempt, Latin, tentare, has two meanings: (1) to try, to make trial of; (2) to entice to sin. Here = to try or test whether the spirit that dwelt in the Apostles really knew the secrets of men's hearts.

R.V. All that heard, *i.e.* those outside the Christian Church.

But. This paragraph opens with a But, because it contrasts Barnabas, a single-minded giver, with Ananias, a double-minded giver, who was actuated by ambition, covetousness, love of praise, and deceit.

The sin of Ananias and Sapphira. They sold the field and brought part of the money to the Apostles, professing to be bringing the whole sum into the common fund.

They were guilty of—

Vanity, seeking the praise of their fellows for their devotion and sacrifice.

Covetousness, in keeping part of the money back.

Contempt for God, in thinking that their offence would not be detected by the Apostles acting under the guidance of the Holy Spirit. "They had lied not unto men, but unto God."

The Sin was deliberate, for Sapphira was "privy to it," *i.e.* Ananias and Sapphira had consulted together and arranged their plan of action, so as both to tell the same tale. See v. 8.

Their punishment was necessary—

(1) to show that their sin was detected.

(2) To prevent internal corruption of the infant Church, a corruption infinitely more dangerous than any external persecution, had not such a crime been at once severely visited.

So was necessary the punishment of the man for gathering sticks on the Sabbath at the early institution of the Sabbath. Num. xv. 32—36.

So was necessary the punishment of Nadab and Abihu at the commencement of the Jewish priesthood. Lev. x. 2.

Miracles wrought by the Apostles. The Church grows greatly.

12 And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. 13 And of the rest durst no man join himself to them: but the people magnified them. 14 And believers were the more added to the Lord, multitudes both of men and women.) 15 In-

Solomon's porch. See iii. 11.

The rest. Terror caused by the sudden death of Ananias and Sapphira prevented others intruding on the Christians during worship.

To the Lord. By being added to His Church, which is His body.

somuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. 16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

The "**beds**" were those of the well-to-do people; the "**couches**" were the mats or pallets of the poor.

Shadow of Peter. A parallel to this occurred at Ephesus, "where God wrought special miracles by the hands of Paul" (xix. 11).

The demoniacs. In the Gospels they are usually described as those possessed with a devil.

Arrest of the Twelve.

17 Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation, 18 And laid their hands on the apostles, and put them in the common prison.

Annas, &c. See Intro., pp. 27, 28. Josephus tells us that Annas and his five sons were Sadducees.

R.V. Jealousy included—
(1) **Zeal** against the doctrine.
(2) **Envy** of the popularity of the Apostles.

R.V. Public ward (iv. 3).

Deliverance of the Apostles.

19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said, 20 Go, stand and speak in the temple to the people all the words of this life. 21 And when they heard *that*, they entered into the temple, early in the morning, and taught.

This life = the future life, of which the resurrection of Jesus was a promise and a pledge.

R.V. About daybreak, *i.e.* as soon as possible after daydawn.

Trial before the Sanhedrim.

But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. 22 But when the officers came, and found them not in the prison, they returned, and told, 23 saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within. 24 Now when the high priest and

Council = Sanhedrim. Intro. p. 44.

Senate = the whole council of representatives of the people.

Captain of the Temple. See iv. 1.

R.V. Were much perplexed, *i.e.* at a loss what to do. The Sadducees denied the existence of angels, and therefore the extraordinary nature of the release of the apostles **perplexed** them. During the examination they put no question as to how the release was effected.

the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow. 25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. 26 Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned. 27 And when they had brought them, they set *them* before the council: and the high priest asked them, 28 Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. 29 Then Peter and the *other* apostles answered and said, We ought to obey God rather than men. 30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. 31 Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. 32 And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him.

R.V. We straitly (strictly) **charged you.**

R.V. Teaching. Before Pilate the priests cried, "His blood be on us and on our children" (Matt. xxvii. 25).

R.V. We must obey. Implying obligation.

R.V. Whom ye slew, hanging him on a tree.

Prince, to whom ye owe obedience.

Saviour, by whom ye must be saved from your sins.

R.V. Remission of sins.

Hanged on a Tree. This is an expression peculiar to St. Peter. He uses it again (x. 39): "Whom they slew and hanged on a tree." Also (1 Pet. ii. 24), "His own self bare our sins in his own body on the tree."

Argument of Peter's Reply—

We ought to obey God rather than man.

Reasons why? Because—

1. The God of our fathers raised up Jesus.
2. Whom ye slew by hanging on a tree.
3. But God exalted Him to His own right hand.
4. And God has made Him a Prince and a Saviour.
5. To give repentance and remission of sins.
6. And we are witnesses of these things.
7. So too the Holy Ghost is a witness.

Speech of Gamaliel. Release of the Apostles.

Cut = cut through as with a saw.

R.V. Were minded to slay them, but afraid, therefore they listen to Gamaliel.

33 When they heard *that,* they were cut *to the heart,* and took counsel to slay them. 34 Then stood there up one in the council,

a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; 35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. 36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. 37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, *even* as many as obeyed him, were dispersed. 38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: 39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. 40 And to him they agreed: and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go. 41 And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. 42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

Gamaliel. Intro., p. 28.

R.V. In honour.

R.V. Put the men forth a little while, *i.e.* outside, so that they might not hear the deliberations of the council.

Theudas. Intro., p. 29.

R.V. Giving himself out, *i.e.* claiming to be the Messiah.

Judas of Galilee. Intro., p. 29.

R.V. Enrolment (St. Luke ii. 2). But the revolt took place not at the enrolment, but at the actual imposition of the tax seven years later.

R.V. Will be overthrown.

Called, *i.e.* back into the judgment hall.

R.V. Charged.

R.V. Dishonour for the Name, *i.e.* the Name before which every knee must bow.

R.V. And at home.

R.V. Jesus as the Christ.

Argument of Gamaliel—

Be cautious, do not proceed to extremities. Why?—

1. Theudas' insurrection came to nothing, and himself slain.
2. Judas of Galilee insurrection met the same fate.

Conclusion. Refrain from these men—let them alone! Time tries all things, and time will show if this movement is of God or man—

1. If of man, it will fall to pieces.
2. If of God, it will stand and your efforts will fail.

Therefore leave it alone—fight not against God.

Election and Ordination of the Seven Deacons.

R.V. Was multiplying.

R.V. Grecian Jews. As they spoke a foreign language, their widows would be likely to be overlooked.

R.V. Fit, or pleasing.

R.V. Forsake.

Tables. The bench or counter at which the money was distributed. "The tables of the money-changers" (St. Matt. xxi. 12).

R.V. Good report. The qualifications were (1) good character, (2) wisdom, (3) the "Indwelling Spirit."

The names are all Greek names, so probably every one of the seven was a Grecian Jew.

On the names. See Intro., pp. 20, 30, 31.

Deacon. From Greek diakonein = to minister. The seven are nowhere called "Deacons" which word, as the title of a distinct office, does not appear in the Acts but only in Phil. i. 1, and 1 Tim. iii. 8–13. For history, &c., see Intro. pp. 58, 59.

6. And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. 2 Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables. 3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. 4 But we will give ourselves continually to prayer, and to the ministry of the word. 5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: 6 Whom they set before the apostles: and when they had prayed, they laid *their* hands on them. 7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

The three classes of hearers to whom the Gospel was preached are called "Hebrews," "Grecians," and "Greeks."

Hebrews were **home**-Jews, Jews born and bred in Palestine, speaking **Aramaic**, a dialect of Hebrew.

Grecians were **foreign** Jews, or Jews of the **Dispersion**, Jews born and bred in foreign parts, speaking Greek, called **Hellenists** in the Greek Testament.

Greeks, sometimes natives of Greece, as in Acts xviii. 17, but more usually **Gentiles**, as opposed to Jews.

The word **Greek** is properly opposed to **Jew**.

The word **Grecian** is properly opposed to **Hebrew**.

Of the seven we hear in future only of Philip (Intro. p. 30) and Stephen (Intro. p. 20). There is a tradition, but founded on no trustworthy evidence, that Nicolas was the originator of the heresy of the Nicolaitanes referred to by St. John (Rev. ii. 6). "The deeds of the Nicolaitanes which I hate."

A great number of the Priests.—This mention of the conversion of the priests stands alone, and is important. Ezra tells us (ii. 36) that they numbered four thousand two hundred and eighty-nine on the return from Babylon. Their numbers at this time were probably greater.

The Preaching of Stephen. His Arrest.

8 And Stephen, full of faith and power, did great wonders and miracles among the people. 9 Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. 10 And they were not able to resist the wisdom and the spirit by which he spake.

R.V. Graee, *i.e.* of God.

The first instance of any one, not an Apostle, working miracles.

Synagogue. See Intro., pp. 42, 43.

Libertines.—Most likely the descendants of Jews, who had been carried captive to Rome by Pompey (B.C. 63), and had been made freedmen (libertini). They had been expelled from Rome by Tiberius.

Cyrenians.—The district on the north coast of Africa. Josephus states that a fourth part of the population of Cyrene consisted of Jews.

Alexandria.—Josephus states that three of the five districts of Alexandria were occupied by Jews.

Cilicia, in the south-east corner of Asia Minor; chief town, Tarsus, the birth-place of St. Paul, had many Jews there, descendants of those Jews whom Antiochus Epiphanes placed there.

Asia—Here and usually in the Acts implies proconsular Asia, a large and important Roman province, including Mysia, Lydia, Caria, and Phrygia. Ephesus was the chief town.

The Grecian Jews, not speaking Aramaic, naturally had synagogues of their own in Jerusalem. The number of synagogues is estimated at four hundred and eighty.

11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* God. 12 And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council.

Suborned, *i.e.* procured others to take a false oath.

It would appear as if the onset against Stephen was not a casual outburst of fury, but planned beforehand.

The Accusation against Stephen.

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: 14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. 15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

False witnesses. So "the chief priests sought false witness against Jesus."

See John ii. 19; Matt. xxiv. 2.

Face of an angel. Describes either

(1) The calm and holy aspect with which he stood before the council, or

(2) A supernatural appearance glorifying the face of Stephen.

Analogy between our Lord's trial and St. Stephen's:—

Our Lord's.	Stephen's.
False witnesses.—"At the last came in false witnesses."	**False witnesses.**—"And set up false witnesses."
False charge.—That Jesus said "He was able to destroy the temple of God and build it up in three days."	**False charge.**—"That Stephen spoke blasphemous words against this holy place (*i.e.* the temple) and the law."
Prayed for his murderers.—"Father, forgive them; for they know not what they do."	**Prayed for his murderers.**—"Lord, lay not this sin to their charge."
Commended his soul to God. "Father, into thy hands I commend my spirit."	**Commended his soul to God.** "Lord Jesus, receive my spirit."

Stephen's Trial.

These things, *i.e.* the two charges against Stephen.

God of Glory. Unusual address, found only in Psalm xxix. 3.

R.V. Haran, one day's journey from Orfa or Ur, of the Chaldees.

Mesopotamia. The country watered by the rivers Tigris and Euphrates.

This land, *i.e.* Judæa.

Set his foot on, *i.e.* a foot's breadth.

The cave of Machpelah was **purchased** for a special purpose, not given to Abraham as an inheritance.

Strange land = Egypt (Gen. xv. 13, 14).

400 years. Ex. xii. 40, Gal. iii. 17, have **430** years. See note.

Serve in this place, *viz.* Sinai, where God was speaking to Moses (Ex. iii. 12).

Covenant of circumcision. Given the year before Isaac was born (Gen. xvii. 21).

Patriarchs = the sons of Jacob, who were the fathers of the twelve tribes (from

7. Then said the high priest, Are these things so? **2** And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, **3** and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. **4** Then came he out of the land of the Chaldæans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. **5** And he gave him none inheritance in it, no, not *so much as* to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child. **6** And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat *them* evil four hundred years. **7** And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place. **8** And he gave him the covenant of circumcision: and so *Abraham* begat Isaac, and circumcised him the eighth day; and Isaac *begat* Jacob; and Jacob *begat* the twelve patriarchs. **9** And the patriarchs, moved with envy, sold Joseph into Egypt: but God

Historical Discrepancies.

V. 2 and 3.—Assert that God appeared to Abraham in Mesopotamia before he dwelt in Haran.

Objection.—Nothing is said in Gen. xi. 31, of any call that Abraham received in Mesopotamia before he dwelt in Haran.

Reply.—But it is said, Gen. xv. 7, "I am the Lord that brought thee out of Ur of the Chaldees to give thee this land."

And Josh. xxiv. 3, "I took your father Abraham from the other side of the flood" (*i.e.* the river Euphrates).

And Nehemiah ix. 7, "Thou art the Lord the God who didst choose Abram, and broughtest him forth out of Ur of the Chaldees."

And so, according to Jewish tradition, there were **two calls** of Abraham, (1), from his country and kindred (Ur); (2), from his father's house (Haran).

V. 4, states that Abraham left Haran when his father Terah was dead.

Objection.—The notices of Terah in Genesis are:—

Gen. xi. 26. "And Terah lived seventy years and begat Abraham, Nahor, and Haran."

Gen. xi. 32. "And the days of Terah were two hundred and five years, and Terah died in Haran."

Gen. xii. 4. "And Abraham was seventy and five years old when he departed out of Haran."

From comparison of these notices it appears that Terah lived sixty years after Abraham left Haran.

Explanation.—(1). Some suppose Abraham a younger son, born sixty years after the eldest.

(2). The Samaritan Pentateuch in Gen. xi. 32, for 205 reads 145, which has most probably been an alteration to remove the apparent inconsistency.

(3). The Rabbis, explanation of the inconsistency by making the departure of Abraham to have taken place after the **spiritual** death of Terah, is plainly a subterfuge to reconcile their tradition to the sacred chronology.

Reply—Stephen is merely quoting the rabbinical tradition, and his statement would be accepted by his hearers. The discrepancy does not affect the argument.

V. 6.—400 years. The statements on this period are:—

Gen. xv. 13. "They shall afflict them four hundred years."

Ex. xii. 40. "Now the sojourning of the children of Israel who dwelt in Egypt was four hundred and thirty years."

Objection.—The Israelites were not in Egypt more than 215 years.

Reply.—The texts refer to the time that Abraham, the patriarchs, and the Israelites were **sojourners** in a strange land, for till they entered into Canaan under Joshua they were strangers in the promised land.

Stephen's argument is that God's favour is not confined to a particular place or nation. It is therefore enough for him to show that Abraham and the chosen seed were **sojourners**. For a considerable time the land of promise was to them a strange country.

In Gal. iii. 17, St. Paul states "that the covenant, that was confirmed before of God in Christ, the law which was four hundred and thirty years after cannot disannul."

The difference of four hundred and four hundred and thirty receives three explanations—

(1.) One number dates back to the first call, and the second only to the departure from Haran.

(2.) The one is reckoned from the promise of the land, and the other from the covenant of circumcision.

(3.) The one is merely a round number, and the other an attempt at greater exactness.

V. 7.—**They shall worship me in this place,** *i.e.* in Horeb and not in Canaan.

Objection.—These words are not in the promise given to Abraham (Gen. xv. 13, 14), but are taken from Ex. iii. 12, where the promise is repeated to Moses at Sinai.

Gk. πάτρια = patria, a race, clan, or tribe, and ἄρχειν, archein, to rule).

R.V. Jealousy.

R.V. Famine.

R.V. The first time. Jacob's sons went thrice to Egypt, (1) When Simeon was detained. (2) Joseph made known. (3) Jacob accompanied them.

R.V. Joseph's race became manifest unto Pharaoh.

See historic note.

Sychem and Shechem. See historic note.

See historic note.

The time, *i.e.* of the fulfilment of the promise.

R.V. God vouchsafed.

"600,000 on foot that were men, beside children" came out of Egypt" (Ex. xii. 37.

Subtilly = craftily.

R.V. Race.

R.V. That they should cast out their babes, *i.e.* by the orders of the king of Egypt (Ex. i. 15—22).

R.V. (margin) Fair unto God, *i.e.* of extraordinary beauty.

Cast out = exposed in the ark of bulrushes (Ex. ii. 1—10).

Jewish tradition says that Moses was designed to succeed Pharaoh, who had no son.

R.V. Instructed. To learn is still used in some districts as expressive of instruction given.

R.V. Well nigh forty years.

To visit, *i.e.* with intent to do kindness to them (Ex. ii. 12).

was with him, [10] And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house. [11] Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance. [12] But when Jacob heard that there was corn in Egypt, he sent out our fathers first. [13] And at the second *time* Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh. [14] Then sent Joseph, and called his father Jacob to *him*, and all his kindred, threescore and fifteen souls. [15] So Jacob went down into Egypt, and died, he, and our fathers, [16] And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor *the father* of Sychem. [17] But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt, [18] Till another king arose, which knew not Joseph. [19] The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live. [20] In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months: [21] And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. [22] And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. [23] And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. [24] And seeing one *of them* suffer wrong, he defended *him*, and avenged him that was oppressed,

Reply.—Stephen combines the two prophecies that he may emphasize his argument which is that the Jews are not to imagine that God can be worshipped only in Judæa and at Jerusalem. God Himself had appointed that He should be worshipped by their forefathers in the wilderness of Arabia at Mount Sinai, before any worship was offered to Him in the city of Jerusalem.

V. 14.—**Three score and fifteen souls.**

Objection.—This is inconsistent with Gen. xlvi. 27, where it is said that the souls which went down with Jacob into Egypt were **seventy.**

Reply.—Stephen quotes from the Septuagint, which seems to reckon the five sons of Manasseh and Ephraim born in Egypt (1 Chron. vii. 14).

V. 16.—**Objection** —The statement that Jacob was buried at Sychem is at variance with the Old Testament account.

The facts in the Old Testament are:—

(1.) Jacob, dying in Egypt, was taken into Canaan and buried in the cave of Machpelah at Mamre.

(2.) Joseph, dying also in Egypt, was embalmed and carried into Canaan at the Exodus, and buried at Shechem.

(3.) Of the burial of the other patriarchs there is no mention.

The Jewish traditions were that the patriarchs were buried at Sychem.

Josephus states that they were taken and buried at Hebron.

Explanation.—(1.) Stephen followed the traditions of the rabbis, and in haste or inadvertence classed **Jacob** with the other patriarchs.

(2.) The R.V. reads: "**and he died himself and our fathers: and they were carried over unto Shechem.**" If "**they**" is distinct from Jacob, the difficulty about his burial disappears.

V. 16.—"**Abraham bought for a sum of money of the sons of Emmor, the father of Sychem.**"

Objection.—It was **Jacob**, not **Abraham**, who purchased this land.

Old Testament facts are:—

(1.) Abraham bought Machpelah from Ephron the Hittite (Gen. xxiii. 16).

(2.) Jacob bought a plot of ground at Sychem, from the sons of Hamor, the father of Shechem, for a hundred pieces of silver (Gen. xxxiii. 19).

Reply.—(1.) Shechem was one of the resting places of Abraham, when he came first to Canaan, and that **probably** he bought a possession there, for he built an altar there.

(2.) If so, there is no difficulty about there being two princes of Shechem named Hamor, which may have been an hereditary title, as the Pharaohs of Egypt. The name Hamor occurs (Judges ix. 28) five hundred years after the death of Jacob.

(3.) Even the inaccuracy does not invalidate the argument, for whether the burying place were **Hebron** or **Shechem** it was not **Jerusalem.** Stephen probably emphasizes Sychem, because it was in the hated land of Samaria.

Stephen's Teaching, Accusation, and Defence.

STEPHEN'S TEACHING may be gathered from his defence. It is clear that he must have been proclaiming that no longer was the worship of the Almighty to be confined to one nation, one city, and one temple. He was following out the declaration of Jesus to the woman of Samaria: "The hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father" (John iv. 21). This was construed by the Jews into "**blasphemous words against this holy place.**"

It is also clear that he must have announced that the observance of the Jewish ritual was no longer **absolutely** necessary for acceptance with God. In this he was in advance of the Apostles themselves. This teaching was construed by the Jews into "**blasphemous words against Moses,**" or "**blasphemous words against the Law.**"

THE CHARGE AGAINST STEPHEN is twofold:—

1. That he had spoken **blasphemous words against this holy place** (*i.e.*, **the Temple**). "We have heard him say that this Jesus of Nazareth shall destroy this place" (vi. 14).

Josephus relates the great success and sagacity of Moses as a general.

and smote the Egyptian: [25] For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not. [26] And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? [27] But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us? [28] Wilt thou kill me, as thou diddest the Egyptian yesterday? [29] Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons. [30] And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush. [31] When Moses saw *it*, he wondered at the sight: and as he drew near to behold *it*, the voice of the Lord came unto him, [32] *Saying*, I *am* the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold. [33] Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground. [34] I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt. [35] This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send *to be* a ruler and a deliverer by the hand of the angel which appeared to him in the bush. [36] He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty years. [37] This is that Moses,

They = two men of the Hebrews (Ex. ii. 13).
The Hebrews rejected Moses, as the Jews afterwards rejected Jesus.

R.V. Sojourner in the land of Midian (Ex. ii. 15—25).
Two sons. Gershom and Eliezer. Their mother was Zipporah, daughter of Jethro.
R.V. Fulfilled. Making Moses eighty years old.

He wondered, &c. Because the bush was not consumed (Ex. iii. 2—10).

R.V. Loose the shoes, *i.e.* sandals. So Joshua before Jericho (Josh. v. 15).

R.V. I have surely seen.

The once rejected Moses is now the ruler and deliverer appointed by God.

II. That he had spoken blasphemous words against the Law, *i.e.*, the authority of Moses.
"Shall change the customs which Moses delivered us" (vi. 14).

STEPHEN'S DEFENCE is therefore a reply to these two accusations; thus:—

I. Blasphemous words against this holy place.

To this he replies:—

(1.) God's earliest revelation of Himself had been to Abraham in **Mesopotamia**, not in **Canaan**.
(2.) For four hundred years God's people were without a country they could call their own.
(3.) Moses, their great lawgiver, was born in **Egypt**, and owed his education to the **Egyptians**.
(4.) Jehovah appeared to Moses in the bush in the **wilderness of Sinai**.
(5.) The Tabernacle, the pattern of the Temple, was erected in the **wilderness**.
(6.) After they entered the Promised Land the Tabernacle was moveable and not confined to **any one place** until the time of Solomon.
(7.) **No temple** was needed from the time of Moses to that of Solomon.
(8.) When David desired to build a **temple** God did not allow him to do so.
(9.) Solomon in his prayer at the dedication of the Temple declared "**That the Most High dwelleth not in temples made with hands.**"
10.) Isaiah the prophet declared that God needs **no temple**.

Therefore his teaching was consistent with God's purpose and dealings with His chosen people, and in harmony with the declarations of their own prophets.

II. **He shows how their fathers had resisted every prophet of God.**
(1.) Joseph (**the type of the Messiah**) had been sold into Egypt by his brothers through envy.
(2.) Moses (**the type of the Messiah**) when endeavouring to assist his oppressed brethren had been rejected, and forced to flee to Midian.
(3.) The Israelites had made and worshipped the golden calf in the wilderness.
(4.) "Which of the prophets had they not persecuted?"
(5.) As they had slain them which showed before of the coming of the Just One, so they had been the betrayers and murderers of that Just One Himself.

Therefore it was **they**, not **he**, who had failed to keep the **Law**.

The speech, in addition to being a defence, is also a direct attack on the Council, thus—

HISTORY.	INFERENCE.
The patriarchs rejected Joseph.	So ye have rejected Him of whom Joseph was the type.
Joseph became the ruler of those who rejected him.	So He whom ye have rejected is your ruler.
Your ancestors rejected Moses, the lawgiver, and abandoned the law.	Ye have rejected the Messiah and abandoned His law.
God rejected your fathers.	And so He may reject you.

The final outburst of indignation was possibly evoked because Stephen saw signs of disapproval exhibited by the Council.

---

which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. 38 This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and *with* our fathers: who received the lively oracles to give unto us: 39 to whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again

Like unto me. See note iii. 22 (Deut. xviii. 15).

R.V. Living. "The word of God, which liveth and abideth for ever" (1 Pet. i. 23).

R.V. Would not be obedient. After the return of the spies,

the people said, "Let us make a captain, and let us return into Egypt" (Num. xiv. 4).

When Moses was absent forty days on the Mount (Ex. xxxii. 1).

Calf. In imitation of the sacred bull, Apis.

Rejoiced. When Moses came down from the mount he said, "It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear." (Ex. xxxii. 18).

Amos v. 25.

Moloch. The Phœnician Saturn.

Remphan. O.T., Chiun, the Egyptian name for Saturn.

Babylon. O.T., Damascus, but Babylon is the place most closely connected with the captivity, and so Stephen substitutes Babylon for Damascus.

R.V. Tabernacle of the testimony.

The Tabernacle contained the ark, and in the ark were (1) the Two Tables of stone, (2) Aaron's rod which budded, (3) the pot of manna. All these were testimonies to God's power and His will.

R.V. In their turn.

R.V. Joshua (who carried the tabernacle into Canaan) at their taking possession.

R.V. David asked to find a habitation (2 Sam. vii. 2). Permission was asked through Nathan, the prophet, and at first granted, but afterwards denied.

Isaiah lxvi. 1, 2. See also Solomon's prayer at the dedication of the Temple (1 Kings, viii. 27).

Stephen suddenly breaks from calm argument to vehement denunciation.

Stiff-necked. So the Israelites are termed "a stiff-necked people" (Ex. xxxii. 9; Ex. xxxiii. 3).

Uncircumcised. The same term is applied by Jeremiah (Jer. vi. 10).

R.V. The Righteous One, *i.e.* one who kept the law.

into Egypt, [40] saying unto Aaron, Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him. [41] And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands. [42] Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices *by the space of* forty years in the wilderness? [43] Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon. [44] Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen. [45] Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David; [46] who found favour before God, and desired to find a tabernacle for the God of Jacob. [47] But Solomon built him an house. [48] Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, [49] Heaven *is* my throne, and earth *is* my footstool: what house will ye build me? saith the Lord: or what *is* the place of my rest? [50] Hath not my hand made all these things? [51] Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye. [52] Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now

the betrayers and murderers: 53 who have received the law by the disposition of angels, and have not kept *it*.

Betrayers. By the treachery of Judas.
Murderers. By the hands of the Romans.
R.V. As it was ordained by angels.

Moloch was the Egyptian Saturn; his image was of brass, with the head of an ox, and outstretched arms of a man, hollow; and human sacrifices (of children) were offered, by laying them in these arms and heating the image by a fire kindled within. King Ahaz made his own "son to pass through the fire to Moloch" (2 Kings xvi. 3). The image was in the valley of Hinnom. The worship of Moloch was strictly forbidden as early as the time of Moses (Lev. xviii. 21).

Effect of the Speech.

54 When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth. 55 But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, 56 and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. 57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, 58 and cast *him* out of the city, and stoned *him*: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. 59 And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit. 60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

8. And Saul was consenting unto his death.

Cut to the heart = were sawn through and through.
Gnashed on him with their teeth, in the frantic rage of brute passion.
Glory of God. Possibly the Shechinah (Ex. xvi. 10).
The Son of Man. This title is peculiar to Stephen, and is not found elsewhere, in the Acts nor in the Epistles, only in the Gospels and Revelation.
Standing. This description of our Lord's posture is also peculiar to Stephen. See Collect of St. Stephen's Day, "O Jesus, who standest at the right hand of God to succour all those that suffer for thee."
R.V. Their garments, *i.e.* their loose outer garments, so as to be the more ready for stoning Stephen.
Stoning. The punishment for blasphemy. See note.
Stephen. The name means "a crown," and he received "a crown of life."

Effect of the address of Stephen—

(1.) **On the Judges.** Their anguish was unendurable, their hearts cut asunder, and their anger irrepressible; they gnashed with their teeth.

(2.) **On Stephen.** He looked up to heaven and saw—
  (*a*) The glory of the God whom he began by appealing to
  (*b*) Jesus, not sitting, but standing at God's right hand.

(3.) **Effect upon Paul.**—The teaching of Stephen made a deep impression on Saul's mind, as shown—
  1. By the touching allusion, "When the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death" (xxii. 20).

2. By the reappearance of so many of Stephen's phrases in the language of the Apostle to the Gentiles. Thus—
   (*a*) The speech at Antioch reminds us of the defence of Stephen (xiii. 17—23).
   (*b*) In his speech at Athens Paul uses the very words of Stephen, "God dwelleth not in temples made with hands" (xvii. 24).
   (*c*) Stephen calls his judges "uncircumcised in heart," whilst Paul speaks of "the true circumcision of the heart."
3. Paul, when death approached, prayed like Stephen for his enemies, "I pray God that it may not be laid to their charge" (2 Tim. iv. 16).

Stoning. The legal punishment for blasphemy. As all the legal requirements were complied with, the stoning of Stephen was evidently a judicial act.

The stoning must take place outside the camp (Lev. xxiv. 14), so Stephen was cast out of the city.

The first stone must be cast by the witnesses (Deut. xvii. 7), (a regulation laid down to prevent the bringing of hasty charges against a person); so the witnesses laid aside their garments to be free to cast the stones.

The process of stoning was as follows. There was a place, outside the city, set apart for the purpose. The criminal had his hands bound, and was placed on an elevation, whence he was cast down. The witnesses then rolled a stone down upon him, after which all the people present cast stones upon him.

V. 1.—St. Paul refers to this (chap. xxii. 20), "When the blood of thy martyr Stephen was shed, I also was standing by and consenting unto his death." Saul was not less than thirty years of age. He seems to have been a member of the Sanhedrim, for he speaks, in xxvi. 10, of having a vote, and was present at Stephen's death in an official capacity, as shown by his having to take charge of the raiment of the witnesses.

Persecution and Flight of the Christians.

R.V. And there arose on that day a great persecution, *i.e.* immediately following the stoning of Stephen.

Judæa and Samaria. Thus, according to Christ's words (i. 8), the disciples became "witnesses unto Him in Judæa and Samaria."

R.V. Saul laid waste the Church. As a wild beast ravaging a flock.

Haling. Also spelt hauling = to drag. "Horses haul the barges along the canal." The halyards of a ship.

And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles. 2 And devout men carried Stephen *to his burial*, and made great lamentation over him. 3 As for Saul, he made havock of the church, entering into every house, and haling men and women committed *them* to prison. 4 Therefore they that were scattered abroad went everywhere preaching the word.

Except the Apostles.—There is a tradition that our Lord bade the Apostles remain at Jerusalem for twelve years.

The Gospel spreads to Samaria.

R.V. Proclaimed unto them the Christ.

5 Then Philip went down to the city of Samaria, and preached Christ unto them. 6 And the people with one accord gave heed

unto those things which Philip spake, hearing and seeing the miracles which he did. 7 For unclean spirits, crying with loud voice, came out of many that were possessed *with them:* and many taken with palsies, and that were lame, were healed. 8 And there was great joy in the city. 9 But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: 10 to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. 11 And to him they had regard, because that of long time he had bewitched them with sorceries. 12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. 13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

R.V. Saw the signs. Both Philip and Stephen wrought miracles.

Philip, the Deacon (vi. 5). Also called "Philip the Evangelist, which was one of the seven" (Acts xxi. 8). If the Apostle Philip had been the preacher, there would have been no need for Peter and John to come down to confirm (v. 14—25).

Simon. Intro., p. 33.

R.V. Amazed (v. 11).

Sorcerer comes, through French *sorcier*, from Latin *sortitor* = a caster of lots for the purpose of divination.

R.V. This man is that power of God which is called Great.

R.V. Preaching good tidings. Lit. evangelizing.

R.V. Beholding signs and great miracles wrought he was amazed.

V. 9.—**Amazed.** His magic or conjuring tricks had fairly bewitched the simple Samaritans, so that they attributed supernatural power to him, saying, "This man is that power of God which is called great."

Mission of Peter and John to Samaria.

14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: 15 who, when they were come down, prayed for them, that they might receive the Holy Ghost: 16 (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) 17 Then laid they *their* hands on them, and they received the Holy Ghost. 18 And when Simon saw that through laying on of the

R.V. Only they had been baptised. The tense "had been" emphasizes the baptism of the converts as being previous to the laying on of hands.

They received the Holy Ghost. No special signs are mentioned as following the gift,

as is the case with Cornelius (x. 46), and the twelve men at Ephesus (xix. 6), who spake with tongues.

From this offer of money by Simon, all trafficking in sacred things has since been called **Simony.**

R.V. To obtain the gift of God with money.

I see that thou art falling into the misery of a poisoned conscience, and the thraldom of habitual sin.

There are here two metaphors. The ancients regarded the gall of venomous reptiles as the source of their poison; so Peter declares to Simon that unless he repents he will become worse and worse till he is all venom. This is the first metaphor. The second metaphor represents Simon's iniquity as having so great hold upon him as to cause him to be bound as it were with the iron chains of a habit from which he was unable to free himself. We may, therefore, paraphrase thus: "Thou art bitter at the very root, and bound by the force of sinful habits as if chained with fetters."

apostles' hands the Holy Ghost was given, he offered them money, [19] saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. [20] But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. [21] Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. [22] Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. [23] For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity. [24] Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me. [25] And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

Pray for me. Simon was terrified, but not repentant. He is afraid of punishment but has no horror of guilt.

Preached the word. **R.V. Spoken.**

The first instance of confirmation by the imposition of hands. We may note—

(1.) That it followed baptism.

(2.) None but the Apostles could administer it. Philip could baptize, but could not confirm.

(3.) The rite consisted of—

(*a*) Prayer that the confirmed might receive the Holy Ghost.

(*b*) The laying on of hands.

Conversion of the Eunuch of Ethiopia.

Gaza. Intro., p. 24. There were two ways from Jerusalem to Gaza; one through Ascalon and by the coast to Gaza, the other by Hebron and through desert country. The latter was probably the road travelled by Philip.

For to worship. This object proves him to have been a Jew or a proselyte, and this view is confirmed by his

[26] And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. [27] And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure,

and had come to Jerusalem for to worship, [28] was returning, and sitting in his chariot read Esaias the prophet. [29] Then the Spirit said unto Philip, Go near, and join thyself to this chariot. [30] And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? [31] And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. [32] The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: [33] in his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. [34] And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? [35] Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. [36] And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized? [37] And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. [38] And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. [39] And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. [40] But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cæsarea.

study and knowledge of Isaiah.

Read, *i.e.* aloud. A common practice of the Jews.

R.V. Isaiah.

The place of the Scripture = the section. The Jews divided the law and the prophets into sections, which were read in regular order in the Synagogue service. The section which the Eunuch was reading was the section or lesson appointed for the Feast of Tabernacles, and therefore it is supposed he had been attending that feast.

R.V. He besought Philip. So eager was he to learn.

Isaiah liii. 7, 8. Taken from the Septuagint version.

Who shall declare his generation? *i.e.* the age in which he shall live—the wickedness of his own contemporaries.

The Hebrew has "for he is cut off from the land of the living."

Of whom speaketh the prophet? This question of the Eunuch is explained by the fact that the Jews did not apply these words to the Messiah; their Messiah was a conquering captain, not a suffering Saviour.

R.V. omits this verse. It was probably written in the margin as an exposition, and thus found its way into the text.

Into the water. It was almost the universal practice in the early Church for the person about to be baptized to lay aside his garments, to enter the water, to stand there waist deep, and then to be plunged beneath the surface "in the name of the Lord Jesus."

See 1 Kings xviii. 12, where Obadiah expects that whilst he is on his way to Ahab Elijah may be carried away by the Spirit of the Lord.

Azotus = Ashdod. Intro., p. 24.

Cæsarea. Intro., p. 24. Here Philip seems to have made his home (xxi. 8).

Ethiopia, called also Meroe = the whole country south of Egypt extending over Nubia and Abyssinia.

Candace, the common title of the Queens of Meroe as Pharaoh of the Kings of Egypt and Cæsar of the Emperors of Rome.

In his humiliation, so Phil. ii. 8. "As a man he humbled himself and became obedient unto death, even the death of the cross."

His judgment was taken away, *i.e.*, His condemnation was set aside by God, *i.e.*, He was made perfect through suffering, and exalted through and because of his humiliation.

The Conversion of Saul, also Chaps. xxii., xxvi.

Still in the same mind as when he consented to Stephen's death.

Letters, *i.e.* written authority or commission from the High Priest and Sanhedrim (Acts xxvi. 12).

R.V. Of the Way = "of the Christian way of belief."

Of Himself our Lord said, "I am the Way, the Truth, and the Life" (John xiv. 6).

Damascus. Intro., p. 25.

A light from heaven. It happened at noon-day, but the light was brighter than the noon glare of the eastern sun.

R.V. omits "it is hard for thee to kick against the pricks."

Kick against the pricks. An old and familiar Jewish proverb. The "pricks" are the goad used to spur on 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 haled into prison.

9. And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, [2] and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. [3] And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: [4] and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? [5] And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is* hard for thee to kick against the pricks. [6] And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do. [7] And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. [8] And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus. [9] And he was three days without sight, and neither did eat nor drink.

R.V. Hearing the voice (margin has sound), but not understanding the words spoken to Paul.

Seeing no man. R.V. Beholding no man.

Saw no man. R.V. Saw nothing. The blindness was complete.

Full of strange new ecstasy he held communion with God, secluded from the world of sight. His mental feelings overpowered the natural craving for food.

This way. For examples of the Christian belief termed "the way" see—
Acts xix. 9. "But spake evil of that way before the multitude,"

Acts xix. 23. "And the same time there arose no small stir about **that way**."
Acts xxii. 4. "And I persecuted **this way** unto the death."
Acts xxiv. 14. "But this I confess unto thee that after the **way** which they call heresy, so worship I the God of my fathers."
Acts xxiv. 22. "And when Felix heard these things, having more perfect knowledge of **that way**."

How could the Sanhedrim at Jerusalem have any authority over the Jews at Damascus? Because C. Julius Cæsar had made a decree giving the High Priest at Jerusalem a kind of protectorate over all Jews in foreign places.

10 And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord. 11 And the Lord *said* unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for *one* called Saul, of Tarsus: for, behold, he prayeth, 12 and hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight. 13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: 14 and here he hath authority from the chief priests to bind all that call on thy name. 15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: 16 for I will shew him how great things he must suffer for my name's sake. 17 And Ananias went his way, and entered into the house; and putting his hand on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. 18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. 19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. 20 And

Ananias. Intro., p. 32. He is not mentioned elsewhere (xxii. 12).

Street = a lane, narrow but straight. Such a street stretching though Damascus still exists.

Tarsus. Intro., p. 25.

He hath seen = in anticipation and preparation for the coming of Ananias.

Lord, I have heard by many of this man. These words indicate the character and duration of the persecution in which Saul had been the leader. It had been severe and long continued, and the Christians who had fled from Jerusalem had evidently spread abroad the tale of the sufferings inflicted by Saul upon the brethren.

Saints (Latin, *sanctus* = set apart). The first time the term is applied to believers in Jesus.

Chosen vessel, or vessel of election.

Kings. At Cæsarea before Herod Agrippa II. (xxvi. 1—32), and at Rome before Cæsar.

R.V. How many things (2 Cor. xi. 22—28. Note, p. 105).

Brother Saul. Words of welcome spoken to the persecutor by one of the very men he had come to drag to Jerusalem.

Scales, *i.e.* a scaly substance thrown off in the process of the instantaneous and miraculous healing.

It is generally supposed that this blindness left permanent effects upon Paul, and that his eyesight was weak for the rest of his life.

R.V. And he took food and was strengthened. His abstinence then ending.

The Acts gives three different accounts of Paul's conversion. These should be compared carefully. They are found in ix. 3—8; xxii. 6—11; xxvi. 13—18.
Italics mark what are given in two narratives; **black letters** what are peculiar to one.

Acts ix. 3—9.	Acts xxii. 6—11.	Acts xxvi. 12—18.
3 And as he journeyed, *he came near Damascus;* and suddenly there shined round about him a light from heaven.	6 And it came to pass as I made my journey, *and was come nigh unto Damascus about noon,* suddenly there shone from heaven a great light round about me.	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.
4 And he fell to the earth and heard a voice saying unto him, Saul, Saul, why persecutest thou me?	7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?	14 **And when we were all** fallen to the earth, I heard a voice speaking unto me, saying in **the Hebrew tongue,** Saul, Saul, why persecutest thou me? **it is hard for thee to kick against the pricks.**
5 *And he said, Who art thou, Lord?* And the Lord said, I am Jesus, whom thou persecutest: it is hard for thee to kick against the pricks. 6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him) Arise, and *go into the city, and it shall be told thee what thou must do.* 7 And the men which journeyed with him **stood speechless hearing a voice, but seeing no man.** 8 And Saul arose from the earth; and when his eyes were opened, *he saw no man; but they led him by the hand, and brought him into Damascus.* 9 And he was three days without sight, and neither did eat nor drink.	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 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.*	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 to 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.**

By comparing the three accounts we gather—
(1) That they were near Damascus.
(2) That the time was noon.
(3) That the light shone above the brightness of the sun.
(4) That they all fell to the earth.
(5) That all saw the light and heard a voice.
(6) That none but Saul saw the form, and that Saul alone heard the words.
(7) That the words were uttered in the Hebrew or Aramaic language.
(8) That after the vision Saul could not see, but his companions could.
(9) That Saul was led by the hand into Damascus.
(10) That he was three days without sight, and during that time did not eat nor drink.
(11) In chap. xxvi. 17, 18, Christ's apostolic commission to Saul is related as if it were given him while he lay on the ground; but probably Paul in the brevity of his speech, anticipated what occurred afterwards in the temple at Jerusalem (xxii, 17—21).

straightway he preached Christ in the synagogues, that he is the Son of God. 21 But all that heard *him* were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? 22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

Straightway. He began his work at once.

R.V. Proclaimed Jesus that he is the Son of God.

Were amazed. All knew why he had come to Damascus, and the miracle of his conversion was acknowledged by all.

R.V. Made havock (viii. 3).

On this name. Jesus of Nazareth.

Confounded the Jews. Saul, as a trained Rabbi, would be able to refute the Jews more effectually than the other preachers of the Gospel could.

R.V. Proving that this is the Christ.

V. 16.—For the sufferings of St. Paul read 2 Cor., xi., 24-27:—

"Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep.

"In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

"In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

Saul flees from Damascus to avoid a Plot against his Life.

23 And after that many days were fulfilled, the Jews took counsel to kill him: 24 But their laying await was known of Saul. And they watched the gates day and night to kill him. 25 Then the disciples took him by night, and let *him* down by the wall in a basket.

Many days = three years (Gal. i. 17, 18).

R.V. Plot became known (2 Cor. xi. 32).

R.V. Let him down through the wall, lowering him in a basket, *i.e.* through the window of a house on the city wall.

So the spies were lowered from the house of Rahab at Jericho (Josh. ii. 15).

So Michal let down David, who thus escaped the messengers sent by Saul to slay him (1 Sam xix. 12).

Basket (spuris), the same as that mentioned in the "feeding of the four thousand." It was large enough to contain a man.

This escape is referred to by St. Paul in 2 Cor. xi. 32-33. "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." Governor = Ethnarch. Intro., p. 50.

How came Aretas, King of Arabia, to have dominion over Damascus? Herod Antipas had been at war with Aretas on account of the divorce by Herod of Aretas's daughter at the instance of Herodias. Herod was defeated by Aretas, and then Tiberius, who favoured Herod, ordered Vitellius, governor of Syria, to march against Aretas. Tiberius died and was succeeded by Caligula, who deposed Antipas and banished him to Lyons. It is conjectured that Caligula assigned Damascus to Aretas as a compensation for injuries received at the hands of Antipas. This conjecture is borne out by the fact that there are no coins of Damascus, of Caligula, or Claudius, but there are coins of their predecessors and successors.

Saul visits Jerusalem. He is shunned and sent away to Tarsus.

Saul was in Jerusalem fifteen days (Gal. i. 18), and saw Peter and James, the Lord's brother, only.

Assayed = endeavoured to join himself.

Barnabas, a native of Cyprus, might well have been known in youth to Saul of Tarsus. The schools of Tarsus were greatly famed.

His stay at Jerusalem lasted fifteen days (Gal. i. 18) with the disciples on familiar terms.

R.V. Grecian Jews. Greek-speaking Jews (Intro., pp. 50, 60) who had put Stephen to death. They now plot the death of Saul.

In Acts xxii. 17, 18, another reason is stated, viz. a vision of the Lord, commanding him to depart, because they would not receive his testimony.

R.V. The Church. Thus regarding all the separate congregations as one Church.

Edified (ædifico), built up.

26 And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. 27 But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. 28 And he was with them coming in and going out at Jerusalem. 29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him. 30 *Which* when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus. 31 Then had the churches rest throughout all Judæa and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

Gal. i. 17, 18, gives particulars. "I went into Arabia and returned again to Damascus. 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."

Cause of the rest. Because the attention of the Jews was at this time drawn away from the Christians by the attempt of Caligula to set up his statue in the Temple at Jerusalem. The opposition of the Jews and the intercession of Agrippa caused the Emperor to desist from his purpose.

The order of events in Paul's life at this period seems to have been (see also Intro. pp. 60, 61, 62)—

(1) The vision on the road to Damascus near the town. Saul struck with blindness (3—8).
(2) Three days' blindness spent in silent communion with God in the house of Judas in the street called Straight (9).
(3) Visit of Ananias; sight restored, baptism, received the Holy Ghost (10—19).
(4) Preached Jesus in the synagogues and confounded the Jews (19—22).
(5) Sudden departure to Arabia, where he was three years (Gal. i. 17, 18).
(6) Return to Damascus; conspiracy to slay him, escapes to Jerusalem (23—26).
(7) The disciples are afraid of him, but Barnabas vouches for his conversion (27)
(8) Preaches to the Hellenists, and, in consequence, they conspire to slay him (28, 20).
(9) The brethren send him to Cæsarea and thence to Tarsus (30), where he remains till Barnabas comes to fetch him to Antioch (xi. 25).

Æneas the Paralytic made Whole.

R.V. Parts.
This was probably a tour of visitation or oversight.

32 And it came to pass, as Peter passed throughout all *quarters*, he came down also

to the saints which dwelt at Lydda. 33 And there he found a certain man named Æneas, which had kept his bed eight years, and was sick of the palsy. 34 And Peter said unto him, Æneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately. 35 And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

Lydda. Intro., p. 25.

R.V. Palsied, *i.e.* a helpless paralytic, and so bedridden for eight years.

R.V. Healeth thee. Whole is the past participle of the verb "to heal."

R.V. Sharon. The celebrated plain of that name, extending along the coast from Cæsarea to Joppa. Intro., p. 25.

Dorcas raised to Life at Joppa.

36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. 37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in an upper chamber. 38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not delay to come to them. 39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them. 40 But Peter put them all forth, and kneeled down, and prayed; and turning *him* to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter she sat up. 41 And he gave her *his* hand, and lifted her up, and when he had called the saints and widows, presented her alive. 42 And it was known throughout all Joppa; and many believed in the Lord. 43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

Joppa. Modern Jaffa. Intro., p. 25.

Tabitha (Aramaic), **Dorcas** (Greek) = a gazelle. The name Dorcas is now commonly given to sewing-meetings to make garments for the poor.

R.V. Fell sick and died, *i.e.* the attack and death were sudden.

Distant about nine miles.

They laid her in an upper chamber. They did not bury her at once. Why this delay in the usual rapidity of Eastern funerals? Probably the knowledge that Peter was close at hand, and the hope that the power which had been exerted to heal Æneas, might extend even to the further work of raising the dead.

R.V. Delay not to come on unto us.

Widows. The "widows" of the Church were the object of special provision.

See vi. 1: "The Grecians murmured against the Hebrews because their widows were neglected in the daily ministration."

Coats = close-fitting tunics, worn next the body.

Garments = the loose outer cloaks worn over them.

Put them all forth. As Christ had done at the raising of Jairus's daughter (Matt. ix. 25).

We may note how Peter copies his Master in every detail. As Jesus put out the hired mourners, so

Peter put all forth. Jesus says, "Damsel, I say unto thee, arise." Peter says, "Tabitha, rise." Jesus took the maid by the hand and she arose; and so Peter gave Tabitha his hand and lifted her up. The prayer is the essential feature by which the raising of Tabitha is distinguished from that of the daughter of Jairus. Jesus acts of His Divine power; Peter prays his Master to grant the power.

R.V. Abode. The trade of a tanner was held as abominable by the Jews.

Instances of raising to life:—

Old Testament. Elijah raised the son of the widow of Sarepta, 1 Kings xvii. 17-24.
Elisha raised the Shunamite's son. 2 Kings iv. 32-37.
The dead man cast into the grave of Elisha was restored to life. 2 Kings xiii. 20-21.

New Testament. Christ raised Jairus's daughter. Matt. ix. 23-26.
Christ raised the widow of Nain's son. Luke vii. 11-16.
Christ raised Lazarus. John xi. 43-44.
St. Peter raised Tabitha at Joppa. Acts ix. 36-43.
St. Paul raised Eutychus at Troas. Acts xx. 9-10.

An Angel warns Cornelius to send for Peter.

Cæsarea. Intro., p. 24.
Cornelius. Intro., p. 33.
Centurion. Commander of a sixth part of a cohort = half a maniple.
Cohors Italica, *i.e.*, a cohort levied in Italy, not in Syria.
Devout = religious.
R.V. Saw in a vision openly. He was not in a trance, as Peter was (v. 11).
Ninth hour, *i.e.* 3 p.m. Hour of evening prayer (iii. 1).
R.V. Fastening his eyes upon him (the angel), and being affrighted, said.

Memorial, such as to be remembered by God, who is now about to answer them.

R.V. omits he shall tell thee what thou oughtest to do. The passage is supplied from xi. 14. Probably first appeared as a marginal note.
Devout soldier. The devout centurion has devout soldiers, thus showing the influence of Cornelius upon his servants.

10. There was a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian *band*, 2 a devout *man*, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. 3 He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. 4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. 5 And now send men to Joppa, and call for *one* Simon, whose surname is Peter: 6 he lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do. 7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually; 8 and when he had declared all *these* things unto them, he sent them to Joppa.

Whenever centurions are mentioned in the N. T. they are always referred to in commendatory language, thus:—
The centurion at Capernaum whose servant Jesus healed is described as being "worthy for whom he should do this." Luke vii. 4.

The centurion at the cross confessed "Truly this was the Son of God." Matt. xxvii. 54.

Cornelius is described as "a devout man and one that feared God."

Julius, the centurion, who had charge of St. Paul on his voyage to Rome was evidently of noble and humane character.

V. 4.—Not abject panic, fear—still less the fear of a coward or of an evil conscience—but such as Peter (Luke v. 8) felt when he fell at Jesus' knees, or Moses when, hearing the voice from the burning bush, "he hid his face, for he was afraid to look upon God." Ex. iii. 6.

V. 6.—**By the seaside**, apart from the town. This was for sanitary reasons and from religious scruples of the Jews. The house still shown to visitors occupies that situation.

V. 8.—**Declared** R.V. **Rehearsed** is not a happy expression, for it looks too much to the past. The meaning is rather "explained and advised," *i.e.*, he recounted what had happened, and directed the soldier what to do. The sequel shows how thoroughly the messenger understood the situation and how wisely he acted on his instructions.

The Vision of Peter.

9 On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: 10 and he became very hungry, and would have eaten: but while they made ready, he fell into a trance, 11 and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: 12 wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. 13 And there came a voice to him, Rise, Peter; kill, and eat. 14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. 15 And the voice *spake* unto him again the second time, What God hath cleansed, *that* call not thou common. 16 This was done thrice: and the vessel was received up again into heaven.

Housetop. Roofs of Eastern houses are flat.

Sixth hour. Noon, and the second hour of prayer.

R.V. **Desired to eat.**

Trance. Literally an ecstasy fell upon him. Peter saw things mentally, as in a dream.

R.V. **Let down by four corners.** Corners = end of a cord. What Peter saw was the four rope ends attached to the sheet.

The sheet = the world.

The four corners. North, south, east, and west (Luke xiii. 29), the directions into which the Gospel was to be preached.

R.V. **Make not thou common,** *i.e.* it is not for man to make distinctions, when God himself removes all distinctions and separations. See chap. xi. 5.

Thrice. To indent the lesson more effectually on the apostle's mind.

Housetop. In eastern houses the roofs are flat and are protected by a parapet. Deut. xxii. 8.

They were used:—

(1) For various household purposes, such as drying corn, hanging up linen.
Rahab hid the spies at Jericho under flax spread on the roof to dry. Josh. ii. 6.

(2) For places of recreation in the evening and sleeping places at night.
David rose from his bed and was walking on the roof when he saw Bathsheba. 2 Sam. xi. 2.
They spread Absalom a tent on the top of the house. 2 Sam. xvi. 22.
Samuel communed with Saul on the top of the house. 1 Sam. ix. 26.

(3) For places of devotion and even idolatrous worship.
Jeremiah (xxxii. 29, xix. 13) speaks of "the houses upon whose roofs they have offered incense unto Baal."
Zephaniah (i. 5) speaks of "them that worship the host of heaven upon the house tops"
Josiah removed "the altars that were on the top of the upper chamber of Ahaz." 2 Kings xxiii. 12.
"Peter went up upon the housetop to pray." Acts x. 9.

The Arrival of the Messengers interprets the Vision.

R.V. Much perplexed. Peter evidently felt he had been taught a lesson, but what the lesson was he scarcely knew. Was it that henceforth he should eat what he had before thought unclean, or had it a wider application?

The gate = at the porch, where they called on some one from the house to come forth.

Three men = the two servants and the soldier sent by Cornelius (v. 7).

These words of the Spirit sweep away the doubts of Peter, and explain the vision.

R.V. omits which were sent unto him from Cornelius. The addition was evidently inserted to make the text quite clear.

R.V. Righteous.

One that feareth God. An expression commonly used to denote a *proselyte of the gate*, who worshipped Jehovah in Jewish fashion, but had not become a full proselyte. Cornelius and the Ethiopian Eunuch were such proselytes.

To hear words = to receive commandment.

Six brethren (xi. 12). They were of the circumcision, (v. 45), *i.e.* Jews, and were taken by Peter to be witnesses of what might occur. Peter appeals to their testimony (xi. 12).

R.V. Cornelius was waiting for them, having called together, &c.

17 Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate, 18 and called, and asked whether Simon, which was surnamed Peter, were lodged there. 19 While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. 20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them. 21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what *is* the cause wherefore ye are come? 22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee. 23 Then called he them in, and lodged *them*. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him. 24 And the morrow after they entered into Cæsarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

Instances of heavenly warnings:—
An angel appeared to Joseph in a dream telling him not to fear to take Mary his wife. Matt. i. 20.
The wise men of the east were warned not to return to Jerusalem. Matt. ii. 12.
Joseph warned by an angel in a dream to flee to Egypt with the young child Jesus. Matt. ii. 13.

Joseph instructed by an angel in a dream to return to Judæa on the death of Herod the Great. Matt. ii. 19.

V. 24.—**The morrow after they entered into Cæsarea.** The distance from Cæsarea to Joppa was 30 Roman miles, about 27½ English miles. The double journey took four days (see v. 30), taken up as follows :—

The vision of the angel appeared to Cornelius at the ninth hour (3 p.m.). He despatched the messengers the same evening. They stayed at Apollonia (probably) for the night, arriving at Joppa at noon on the second day. They stayed with Peter that night, and left for Cæsarea on the third day, and breaking their journey at Apollonia, arrived at the house of Cornelius at 3 o'clock on the fourth day.

Peter arrives at Cæsarea.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped *him*. 26 But Peter took him up, saying, Stand up ; I myself also am a man. 27 And as he talked with him, he went in, and found many that were come together. 28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation ; but God hath shewed me that I should not call any man common or unclean. 29 Therefore came I *unto you* without gainsaying, as soon as I was sent for : I ask therefore for what intent ye have sent for me ? 30 And Cornelius said, Four days ago I was fasting until this hour ; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, 31 and said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. 32 Send therefore to Joppa, and call hither Simon, whose surname is Peter ; he is lodged in the house of *one* Simon a tanner by the sea side : who, when he cometh, shall speak unto thee. 33 Immediately therefore I sent to thee ; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

From verse 27 it is clear that Cornelius went out and met Peter outside the house.

Fell down at his feet. Common enough in the East, but unknown in the West, except in adoration of their gods. In a Roman officer such conduct carried but one meaning, *i.e.* religious worship to the apostle as God's messenger. Peter refuses this worship.

Took him up = **R.V. Raised him up.**

As he talked implies a long conversation outside the house.

The strict Jew would not enter a Gentile's house, nor sit on the same couch, nor eat or drink out of the same vessel.

Peter now learns and propounds the lesson which the vision had taught him.

Without gainsaying = without having a word to say against it, without objecting.

R.V. Four days ago until this hour I was keeping the ninth hour of prayer.

Thy prayer is heard. The singular number denotes that the prayer of Cornelius was for some definite blessing. The coming of Peter and the revelation by his mouth was *the answer* to his prayer. His desire, therefore, was evidently for more light, for further teaching. He could not rest satisfied as he was. He felt the need for something, he knew not what.

R.V. omits **who when he cometh shall speak unto thee.**

R.V. Forthwith therefore. Soldier-like, he obeyed promptly and sent at once.

Peter's Speech.

The appearance of the angel to Cornelius, and the vision vouchsafed himself convince St. Peter that God is now making himself known to all workers of righteousness whether Jew or Gentile.

R.V. **Acceptable to him** is everyone possessing two qualifications—
(1) Fearing God,
(2) Working righteousness.

R.V. **That saying ye yourselves know,** *i.e.* Ye (Gentiles) know the facts and teaching.

Jesus commenced His ministry in Galilee after John the Baptist was put in prison (Matt. iv. 12; Mark i. 14).

So Nicodemus confessed, "No man can do these miracles that thou doest except God be with him" (John iii. 2).

R.V. **Gave him to be made manifest.** Christ was not openly shown, but by many proofs was made manifest to His disciples.

R.V. **Charged.** Two truths about Jesus.
(1) His justice—He is to judge, to discover if men possess the two qualifications.
(2) His mercy — through His name is remission of sins.

Is. xlix. 6; Joel ii. 32.

34 Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons: 35 but in every nation he that feareth him, and worketh righteousness, is accepted with him. 36 The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) 37 that word, *I say*, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached; 38 how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. 39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: 40 Him God raised up the third day, and shewed him openly; 41 not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead. 42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead. 43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

V. 41.—**Who did eat and drink with him.** The recorded instances are:—

(1.) "And they gave him a piece of a broiled fish, and of an honeycomb. And he took it and did eat before them." Luke xxiv. 42, 43.

(2.) With the two disciples at Emmaus. "And it came to pass as he sat at meat with them he took bread, and blessed it," &c. Luke xxiv. 30.

(3.) At the Sea of Galilee after the miraculous draught of fishes it is most probable that Jesus dined with His disciples, though it is not actually stated that he did do so. John xxi. 12-15.

Descent of the Holy Ghost. Baptism of Cornelius.

44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. 45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. 46 For they heard them speak with tongues, and magnify God. Then answered Peter, 47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? 48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

The gift of the Holy Ghost came upon Cornelius and on his friends in the very way it had come on the earliest disciples, without any human intervention, and made itself manifest in the same way. There was no difference between Jew and Gentile.

The six Jews who accompanied Peter.

R.V. Were amazed (v. 45).

The Pentecostal gifts, proving that Cornelius and his friends were acceptable to God.

Peter does not baptize them himself. Paul also refrained from baptizing converts, and he assigns a reason (1 Cor. i. 12—16), *i.e.* lest men should call themselves by the names of some one of the apostles, and thus form factions.

Peter, accused of consorting with Gentiles, satisfies his Accusers.

11. And the apostles and brethren that were in Judæa heard that the Gentiles had also received the word of God. 2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, 3 saying, Thou wentest in to men uncircumcised, and didst eat with them. 4 But Peter rehearsed *the matter* from the beginning, and expounded *it* by order unto them, saying, 5 I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me: 6 upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. 7 And I heard a voice saying unto me, Arise, Peter; slay

The admission of uncircumcised Gentiles was an event so new and startling that the news of it spread rapidly and created great stir among the brethren. The words of the text imply that news came to Jerusalem before Peter had left Cæsarea.

They of the circumcision. The believers who were Jews, and clung to the Mosaic system.

Men uncircumcised, *i.e.* Gentiles, heathens, not Jews.

R.V. Began and expounded.

Didst eat with them. The charge brought against Peter is not that he preached to the Gentiles, but that he associated familiarly with them, and especially that he did eat with them.

The difference in the recital of the vision is additional vividness to the narrative: thus, *Even unto me* (5); *I considered and saw* (6); *Were drawn up* (10);

and eat. 8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth. 9 But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common. 10 And this was done three times: and all were drawn up again into heaven. 11 And, behold, immediately there were three men already come unto the house where I was, sent from Cæsarea unto me. 12 And the spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house: 13 and he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; 14 who shall tell thee words, whereby thou and all thy house shall be saved. 15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. 16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. 17 Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? 18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

These six brethren (12); *Whereby thou and all thy house shall be saved* (14); *As I began to speak* (15); *Then remembered I* (16).

Common or unclean. According to the Levitical law of clean and unclean, things clean might be eaten, but unclean things not. In v. 8, Peter shows that he had not yet realised that the old ceremonial law is no longer of necessity.

Again. R.V. the second time.

R.V. Make not thou common.

R.V. Making no distinction, *i.e.* treating Jew and Gentile exactly alike.

As on us. Without human intervention, and accompanied by the same manifestations. Peter was deeply impressed with the fact that the descent of the Holy Ghost on the household of Cornelius was in all respects the same as the outpouring at Pentecost.

The beginning = day of Pentecost.

Then remembered I the word of the Lord. The special promise is contained in chap. i. 5. When uttered, it seemed to refer to the disciples only, and to have received its fulfilment on the day of Pentecost. But the descent of the Spirit upon Cornelius taught that the promise had a wider range, that the gift might be bestowed on those who were not of Israel, and who were not called to come outwardly within the covenant of Israel.

V. 17 contains the conclusion of the argument. If the Gentiles had received the baptism of the Holy Ghost, it was clear that, as the greater includes the less, they were admissible to the baptism of water, and therefore, "I," says Peter, "enjoined that they be baptized."

Held their peace and glorified God. The Greek tenses make the scene more vivid—a breathless pause and then a continuous utterance of praise. Luke is particular to note this as being a complete answer to the Judaizers, for—

(1) Peter, the chief of the Apostles, had admitted the Gentiles.
(2) The admission had been under direct guidance from above.
(3) And it had received formal approval and expressions of gratification by the members of the Church at Jerusalem, themselves of the circumcision.

They that were of the circumcision. Were not all Christians circumcised men at this time? Yes, at the time of which St. Luke is writing, but not at the time when he

wrote. At the time when he wrote the Judaizers were a distinct party, and had been the bitter opponents of St. Paul, so from later habit St. Luke uses the phrase, "they of the circumcision," as though the Gentile element of which Cornelius was the first fruits were already in existence.

The Gospel spreads as far as Antioch.

19 Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. 20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. 21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord. 22 Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. 23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. 24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. 25 Then departed Barnabas to Tarsus, for to seek Saul: 26 and when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

R.V. Tribulation (Acts viii. 1).
R.V. Phœnicia. Intro., p. 26.
Cyprus, Cyrene. Intro., p. 20.
Antioch. Intro., p. 23.
R.V. Speaking the word to none save only to Jews.
R.V. Greeks, *i.e.* Gentiles. To the Greek-speaking Jews the Gospel had always been preached.
R.V. And the report concerning them, *i.e.* concerning the Gentile converts.
R.V. Sent forth Barnabas as far as Antioch.
Barnabas (Intro., p. 31), a native of Cyprus, would be well known to the Cyprians preaching at Antioch.
The character of Barnabas is described in the same words as applied to Stephen (vi. 5).
And now that the Gospel is being preached to the Gentiles Barnabas fetches Saul, who had been marked (ix. 15) as a "chosen vessel" to preach the Gospel to the Gentiles.
Whole year. Paul's first work as the Apostle of the Gentiles was at Antioch, and continued for a whole year. Hence his constant return to Antioch at the conclusion of each missionary journey.
The New Testament names for the followers of Jesus were—*The Saints*, Acts ix. 41; *The Brethren*, Acts xi.; *Those of the Way*, Acts ix. 2; *The disciples*, Acts ix. 1; *The faithful*, Eph. i. 1.

Speaking the word to none save only to Jews. At the earlier period of their exile the disciples observed our Lord's rule, "I am not sent but unto the lost sheep of the house of Israel" (Matt. xv. 24). But later on some from Cyprus and Cyrene break through this rule and speak to Greeks, *i.e.*, heathen.

It is difficult to fix the time of this preaching to the Greeks, but on the circumstance being reported no objection is made at Jerusalem as was done (chap. xi.) against Peter for receiving Gentiles; on the contrary Barnabas, a man of Cyprus, was commissioned to help the movement.

Hence it may be inferred that the news of the preaching of the Gospel to the Greeks or heathen did not reach the church at Jerusalem until after the contention of the Jews with Peter as recorded, xi. 1-18.

Christians.—The word occurs three times only in the N. T.
1. The disciples were called **Christians** first in Antioch. Acts xi. 26.
2. Agrippa says to Paul, "Almost thou persuadest me to be a **Christian**." Acts xxvi. 28.
3. "If any man suffer as a **Christian** let him not be ashamed." 1 Pet. iv. 16.

By whom was the name given?

Not by the disciples of Jesus, for they never give it to themselves.

Not by the Jews, for the title would imply the Messiahship of Jesus. The Jews always styled the disciples of Jesus as **Galilæans** or **Nazarenes**.

Most probably by the heathen, and in ridicule and scorn of the humble occupation of Christ and his followers.

Reason of the new term. Hitherto the disciples had been **Jews only**, but now they are a mixed body of **Jews** and **Gentiles**, and so some new appellation is needed.

The term at first applied in ridicule and taunt soon became a title of honour and a name in which to glory.

Famine foretold by Agabus. Relief sent to Jerusalem.

These days, *i.e.* during the year's ministry of Barnabas and Saul.

Prophets. See note p. 72.

Agabus. Intro., p. 34. He also foretold Paul's imprisonment at Jerusalem and Rome (xxi. 10, 11).

R.V. Great famine. It raged in Judæa A.D. 44—the fourth year of Claudius.

It is probable that the visit of Barnabas and Saul to Jerusalem took place after the events recorded in xii. 1—23. This visit is omitted in Gal. i. 18; ii. 1.

Elders = presbyters, the first time this term is used. Intro., p. 58.

27 And in these days came prophets from
Jerusalem unto Antioch. 28 And there stood
up one of them named Agabus, and signified by the spirit that there should be great
dearth throughout all the world: which
came to pass in the days of Claudius
Cæsar. 29 Then the disciples, every man
according to his ability, determined to send
relief unto the brethren which dwelt in
Judæa: 30 which also they did, and sent it
to the elders by the hands of Barnabas and
Saul.

The 12th chapter is a huge parenthesis describing events going on in Jerusalem when Paul and Barnabas visited it. They probably delivered their mission and immediately returned to Antioch. The shortness of their stay (due to persecution going on) may account for their visit not being mentioned by St. Paul in Galatians.

Persecution by Herod. Imprisonment of Peter.

Herod Agrippa I. See Intro., p. 36.

About that time, *i.e.* of the famine, A.D. 44.

R.V. Afflict.

James. Intro., p. 6. The only martyrdom of an apostle mentioned in the New Testament.

Days of unleavened bread = the Passover feast.

R.V. After the Passover.

12. Now about that time Herod the king
stretched forth *his* hands to vex certain of
the church. 2 And he killed James the
brother of John with the sword. 3 And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then
were the days of unleavened bread.) 4 And
when he had apprehended him, he put *him*
in prison, and delivered *him* to four quarternions of soldiers to keep him; intending
after Easter to bring him forth to the

people. 5 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. 6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. 7 And, behold, the angel of the Lord came upon *him*, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands. 8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. 9 And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. 10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. 11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews. 12 And when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying. 13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. 14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. 15 And they said unto her, Thou art

R.V. Earnestly, *i.e.* instant, intense, and probably without intermission.

Four quaternions, *i.e.* four parties of four soldiers each, one set for each watch of the night. The prisoner was chained to two of them, whilst the other two kept watch at the doors of the prison, forming the first and second wards (guards of v. 10).

R.V. Stood by him.

R.V. In the cell, *i.e.* in which Peter was confined.

R.V. And awoke him, *i.e.* awoke him from sleep, not that he helped him to rise.

Gird thyself, *i.e.* bind up the loose garments so as to be ready for quick movement. See Ex. xii. 11. Elijah (1 Kings, xviii. 46); Gehazi (2 Kings, iv. 29).

Wist (ii. 17).

Ward. The warders or guards, stationed probably one at the door of the cell, the other at the outer door of the prison. The iron gate formed the exit from the premises. The prison seems to have been in the midst of the city.

His. R.V., its. His was good English use when A.V. was made, but is now obsolete. See Shakespeare, *Julius Cæsar*. "And that same eye . . . . did lose his lustre."—Act I. sc. ii. 124.

Mary. Sister of Barnabas. Intro., p. 35.

John Mark. Intro., p. 35.

Door = the wicket opened to admit anyone.

Gate = porch into which this wicket gave admission.

R.V. To answer. Peter's voice was well known (Matt. xxvi. 73).

A damsel = a maid servant. The portress in Jewish houses was commonly a maid servant. Compare John xviii. 17, where another maid who kept the door recognised Peter when John brought him into the palace of the high priest.

Rhoda = rose.

mad. But she constantly affirmed that it was even so. Then said they, It is his angel. 16 But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished. 17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place. 18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter. 19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judæa to Cæsarea, and *there* abode.

R.V. Confidently, *i.e.* with determination.

The whole scene is so vivid that an eye-witness, probably Mark himself, must have told it to Luke.

R.V. Were amazed.

James. The same who is afterwards described as presiding over the Council at Jerusalem (xv. 13), "the Lord's brother." Intro., p. 6.

The guards were alarmed, knowing they would probably answer with their lives (as they did, v. 19) for the life of Peter.

Another place. We know not where. Roman Catholic writers assert that Peter went to Rome at this time and founded the Church there, but there is no warrant for the statement. Others suggest Antioch, but (see Gal. ii. 12) there are no traces of his presence there till after the Council at Jerusalem (xv.).

R.V. The guards.

Cæsarea. Herod Agrippa I. received in order—

(1) The Tetrarchies of Herod Philip and Lysanias.
(2) The Tetrarchy of Antipas and the title of king.
(3) The districts of Judæa and Samaria.

So Herod, and not a Roman governor, was in power at Cæsarea at this time. Intro., p. 36.

Why did Herod Agrippa I. persecute the Church?

Josephus records that he was desirous of being esteemed a devout Jew. Hence his eagerness to put down the Christians and his desire to please the Jews.

James, the brother of John, and the son of Zebedee, who had declared his willingness "to drink of the cup that Christ drank of, and to be baptized with his baptism." He now drinks the cup of persecution and is baptized with the baptism of martyrdom.

V. 4.—After Easter. Peter was arrested at the commencement of the Passover, and it was Herod's intention to execute him at the conclusion of the Feast. Peter would therefore be in prison 8 days, and so it was necessary to take careful precautions for guarding him.

V. 15.—It is his angel, *i.e.* his guardian angel in the likeness of Peter, a doctrine believed in by the Jews at that period, which was that each man had a guardian angel assigned to him.

V. 17.—Tell these things unto James, showing that James was the chief of the brethren at Jerusalem,

---

Death of Herod.

20 And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend,

Came with one accord = sent a combined embassy.

Tyre and Sidon. Intro., p. 26.

Blastus (Intro., p. 34) is a Roman name. As Herod Agrippa I. was in favour at

desired peace; because their country was nourished by the king's *country*. 21 And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. 22 And the people gave a shout, *saying*, *It is* the voice of a god, and not of a man. 23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

Rome, it is probable he would have some Romans as his confidential officers.

Peace better **reconciliation.** There was not open war, but Herod was not on friendly terms with them.

R.V. Was fed, *i.e.* Tyre drew its supplies of corn from Judæa (Ezek. xxvii. 17).

Set day. The events here described took place in the Theatre at Cæsarea, when Herod was celebrating festive and votive games in honour of Claudius.

V. 22.—**The voice of a god.** Josephus writes that Herod did not rebuke this impious flattery but accepted it. But later, when suffering violent pain, he reproved their lying words and acknowledged God's providence and his approaching end.

Eaten of worms. Josephus is not so particular in his description of the cause of death, though he attributes it to a swift and fatal disease on the stomach.

The same painful death occurred to Antiochus Epiphanes (2 Macc. ix. 5).

Josephus gives a similar account of the death of Herod the Great.

Barnabas and Saul return to Antioch.

24 But the word of God grew and multiplied. 25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ministry, and took with them John, whose surname was Mark.

R.V. Their ministration, *i.e.* the handing over to the Church at Jerusalem the contributions of the disciples at Antioch for the support of their brethren in Judæa, during the famine foretold by Agabus (xi. 28).

The first portion of the Acts closes with the establishment of the Gospel in Jerusalem, in Judæa, and Samaria, and in Palestine.

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 I.

1. Compare the accounts of the Ascension in the Acts and in the Gospels.—O. L. S., 1886.

2. Give an account of the way in which Matthias was chosen to be an Apostle.—C. L. J., 1887.

CHAPTER II.

1. Give an outline of Peter's speech on the day of Pentecost. How does he show that David in the Psalms "spake of the Resurrection of Christ?"—C. L. J., 1883.

2. What words of prophecy were quoted by Peter on the day of Pentecost? How did he explain their fulfilment?—C. L. J., 1885.

CHAPTER III.

1. Describe the healing of the lame man. What were the immediate consequences of it?—O. L. J., 1888.

CHAPTER IV.

1. "Now when they saw the boldness of Peter and John." How and under what circumstances was this boldness shown?—C. L. J., 1887.

CHAPTER V.

1. What was the nature of the sin of Ananias and Sapphira?—O. L. S., 1884.

CHAPTER VI.

1. What led to the appointment of the seven deacons? What is the meaning of the word deacon?—C. L. J., 1887.

CHAPTER VII.

1. Trace the argument of Stephen's speech, and state the successive steps by which the Gentiles were admitted to full membership in the Christian Church.—O. L. S., 1883.

2. "Who have received the Law by the disposition of angels?" Where do these words occur in the Acts, and where does a similar expression occur elsewhere in the New Testament? Explain the meaning of the words in both passages.—O. L. J., 1884.

3. To what charges was Stephen's speech an answer? Show in what way he met the charges.—O. L. S., 1884.

4. What were the charges brought against Stephen? Quote that part of his speech which relates to the Temple.—C. L. J., 1883.

5. What was Stephen trying to prove in his speech? Illustrate your answer by quotations from it.—C. L. S., 1883.

6. Comment on the difficulties contained in the following words: "Jacob, and our fathers, were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor, the father of Sychem."—C. L. S., 1883.

7. Give exactly Stephen's last words, and narrate the circumstances under which he is first mentioned.—C. L. J., 1885.

8. Relate briefly what we are told about Stephen after he became a deacon.—C. L. J., 1887.

9. What was the object of Stephen's apology? Why, when his hearers "heard these things," were they cut to the heart?—C. of P. C., 1885.

CHAPTER IX.

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

CHAPTER X.

1. Give the substance of Peter's speech at the house of Cornelius, and show how the argument differs from a speech to a Jewish audience.—O. L. J., 1884.

2. Give the substance of Peter's address in the house of Cornelius, and his later defence of his proceedings there.—O. L. S., 1888.

3. Narrate the circumstances of Peter's vision at Joppa, and explain its meaning.—C. L. J., 1883.

4. Describe the vision by which Peter was taught that he must not despise the Gentiles. How was he at once called upon to apply the lesson?—C. L. J., 1887.

CHAPTER XII.

1. Which of the Apostles was put to death by "Herod the King"? How did this Herod come to be a king; and of what district was he king? Why did he put Peter in prison?—C. L. J., 1887.

2. Relate the circumstances that led to Peter's imprisonment.—C. of P., M. 1886.

EXPLANATIONS.

1. Explain—"The baptism of John."
"The Tabernacle of Witness."
"This way."
"The respecter of persons."—O. L. J., 1886.

2. Explain the words:—"Pentecost," "Captain of the Temple," "Synagogue," "Suborned," "Ministry;" and quote for each term a passage in which it occurs.—C. L. J., 1887.

PLACES.

1. Give short notices of the following places:—Lydda, Cyprus.—O. L. J., 1884.

2. Where are the following places, and what events are mentioned in the Acts as happening there:—Joppa, The Mount of Olives, Cyprus, Cæsarea?—O. L. J., 1888.

3. Describe by map or otherwise the situation of Antioch, Charran, Damascus, Joppa, Tarsus: and say briefly how they are mentioned in Acts i.—xii.—C. L. J., 1885.

4. Where are Antioch, Azotus, Cæsarea, Damascus, Joppa? In connection with what persons or incidents are they mentioned in Acts i.—xii.?—C. L. J., 188-.

BIOGRAPHY.

1. What do you know of the following:—Æneas and Theudas?—O. L. S., 1881.

2. Give short notices of the following persons:—Candace, Gamaliel, Blastus.—O. L. J., 1884.

3. Tell shortly what you know of Cornelius, James the Son of Zebedee, Gamaliel, Agabus.—O. L. S., 1884.

4. What do you know of Æneas, Agabus, Gamaliel, Nicolas?—O. L. J., 1886.

5. What do you know about Agabus, Gamaliel, Nicolas, Philip?—O. L. S., 1886.

6. What is said of Philip the Deacon, Blastus, Simon Magus, Theudas, in Acts i.—xii.?—O. L. J., 1888.

7. What is recorded in Acts i.—xii. of the life of Barnabas and of Saul?—C. L. J., 1883.

8. State shortly what you know of the following:—Gamaliel, Simon Magus, Herod the King.—C. L. S., 1883.

9. "Barnabas took him and brought him to the Apostles." To what does this refer? What is said of the character of Barnabas, and of his history before he was called to be an Apostle?—C. L. J., 1885.

10. Give an account of the following names:—Simon of Samaria, Tabitha. C. of P., M. 1882.

11. Who were Ananias (both of this name)?—C. of P., C. 1889.

CONTEXT.

1. Explain, by reference to the circumstances under which it was spoken, the following:—

"God is no respecter of persons."—O. L. S., 1883.

2. Mention the context of the following and explain briefly:—

"Cloven tongues like as of fire."

"There arose a murmuring of the Grecians against the Hebrews."

"I will carry you away beyond Babylon."

"God is no respecter of persons."—O. L. J., 1884.

3. Give the context and explanation of:—

"Being grieved that they taught the people, and preached through Jesus the resurrection from the dead."

"Then said they, It is his angel."

"Their widows were neglected in the daily ministration."—O. L. S., 1886.

4. What is the meaning of the following phrases, and in what connections are they used?—

"Lord, wilt thou at this time restore again the kingdom to Israel?"

"The lot fell upon Matthias."

"Their country was nourished by the king's country."—O. L. J., 1888.

5. Explain with reference to the context in which the words are used:—

"The promise of the Father."

"When he had said this, he fell asleep."

"It is his angel."

"He departed to Tarsus, for to seek Saul."—O. L. S., 1888.

6. Explain the following passages, and state in what connection they occur:—

"His bishoprick let another take."

"After this man rose up Judas of Galilee in the days of the taxing."

"There arose a murmuring of the Grecians against the Hebrews."—C. L. J., 1883.

7. By whom and under what circumstances were the following passages spoken?—

"Silver and gold have I none."

"Understandest thou what thou readest?"

"It is the voice of a god, and not of a man."—C. L. J., 1883.

8. Comment on the following passages, stating where they occur:—

"The Lord added to the Church daily such as should be saved."

"Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled."

"Which also our fathers that came after brought in with Jesus into the possession of the Gentiles."

"It is hard for thee to kick against the pricks."

"They desired peace; because their country was nourished by the king's country."—C. L. S., 1883.

9. In what connection do the following passages occur in the Acts?—

"Understandest thou what thou readest?"

"God is no respecter of persons."—C. L. J., 1885.

10. Explain the meaning of the following passages, and state the connection in which they are found:—

"The gate of the Temple which is called Beautiful."

"Which also our fathers that came after brought in with Jesus into the possession of the Gentiles."

"It is the voice of a god, and not of a man."—C. L. J., 1887.

11. To what does the following passage refer?—

"It is his angel."—C. of P., M. 1883.

12. Explain briefly the following passage, and state to what it refers:—

"What God hath cleansed, that call not thou common."—C. of P., C. 1883.

13. To what does the following refer:—

"Lord, lay not this sin to their charge."—C. of P., M. 1884.

14. To what does the following passage refer? Complete the quotation:—
"I perceive that God is no respecter of persons."—C. of P., C. 1884.

15. Give the context and the occasion of the following passages:—
"Ye denied the Holy One and the Just."
"Cast thy garment about thee."—C. of P., M. 1885.
"Ye men of Israel, why marvel ye at this?"—C. of P., C. 1885.
"It is but the third hour of the day."
"Full of good works and alms-deeds."—C. of P., M. 1886.
"He was numbered with us."
"Of whom speaketh the prophet this?"—C. of P., C. 1886.

16. Explain the following passages:—
"Thou hast thought that the gift of God may be purchased with money."—C. of P., C. 1887.
"Thou hast not lied unto men, but unto God."
"What God hath cleansed, that call not thou common."—C. of P., M. 1888.
"It is an unlawful thing for a man that is a Jew to keep company, or come into one of another nation."—C. of P., C. 1888.
"If this counsel or this work be of men, it will come to nought."—C. of P., C. 1889.

17. "Therefore did my heart rejoice, and my tongue was glad; moreover, also, my flesh shall rest in hope." Complete the passage. By whom were these words quoted in the Acts, from what book of the Old Testament, and for what purpose?—O. L. J., 1886.

18. "Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon." Whence is this quoted, and with what differences from the original in our version?—O. L. S., 1886.

GENERAL QUESTIONS

1. What events in Peter's life are recorded in the Acts of the Apostles?—O. L. S., 1882.

2. 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.

3. Write an account of Paul, from his conversion to his first missionary journey.—O. L. J., 1884.

4. What special point of doctrine respecting the Lord did the first preaching of the Apostles chiefly dwell upon? Give quotations in your answer.—O. L. S., 1884.

5. What persecutions of the Church are recorded in these chapters? By what class of opponents were they raised?—O. L. S., 1884.

6. What answers to prayer are recorded in these chapters?—O. L. S., 1884.

7. Give instances of baptism recorded in these chapters.—O. L. J., 1886.

8. What is said about the Holy Ghost in these chapters?—O. L. J., 1886.

9. Trace the spread of the Gospel and the increase in the number of the disciples recorded in Acts i.-xii.—O. L. J., 1886.

10. What proofs are found in the Acts of the writer's acquaintance with Jewish customs and localities?—O. L. S., 1886.

11. What appearances of angels are mentioned in the first twelve chapters of the Acts?—O. L. J., 1888.

12. Give some account of the writer of the Acts, and his object in writing. —O. L. S., 1888.

13. What church officials are mentioned in the first part of the Acts of the Apostles? Can you gather anything from the early chapters of the book as to the organization of the Early Christian community, and the routine of its religious life?—O. L. S., 1888.

14. Mention some of the chief Old Testament prophecies that are declared in the first twelve chapters of the Acts to have been fulfilled by Christ and His work.—O. L. S., 1888.

15. "Ye shall be witnesses unto me both in Jerusalem and in all Judæa, and in Samaria, and unto the uttermost part of the earth." Trace the gradual fulfilment of these words in the period of time embraced by Acts i.-xii. To what fact did the Apostles bear special witness, and why?—C. L. S., 1883.

16. Who are the chief persecutors of the disciples of Jesus, mentioned in the Acts i.-xii.? For what reasons did they persecute them? By what names are the disciples called? On what occasions are the Grecians mentioned, and what do you understand by the word?—C. L. S., 1883.

17. Give as nearly as you can the dates of the events recorded in (1) Acts i., and (2) Acts xii. How are these dates determined?—C. L. S., 1883.

18. Show from the early history in the Acts that the Apostles constantly bore witness to the Resurrection.—C. L. J., 1885.

19. Mention the different occasions on which we read (in Acts i.-xii.) about the baptism of one person, or of a number of persons.—C. L. J., 1887.

20. What were Luke's objects in writing the book of the Acts?—
C. of P., M. 1885.

21. Give briefly the "acts" of Peter as narrated in the Acts of the Apostles.—C. of P., M. 1887.

22. Give briefly the "acts" of Barnabas, as related in the Acts of the Apostles.—C. of P., C. 1887.

23. What do you know of the family of Herod the Great?—C. of P., M. 1888.

COLLEGE OF PRECEPTORS.

Midsummer, 1890.

Who were the following?—Cyrenius, Caiaphas, Chuza, "the Grecians," Simon Magus, Herod Agrippa.

Explain the following:—

"What God hath cleansed, that call thou not common."

CAMBRIDGE LOCAL EXAMINATION.

1890.

Junior.

A.

1. "Ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth." Show, very briefly, how this order in preaching the Gospel was observed.

2. Quote the words of Peter:—

(*a*) When commanded not to teach in the name of Jesus.

(*b*) To Ananias after his false assertion.

3. Explain the words printed in italics in the following passages:—

(*a*) "The Lord added to the Church daily *such as should be saved*."

(*b*) "He saw in a vision *evidently* about the *ninth* hour of the day."

How are these passages rendered in the Revised Version?

B.

1. (*a*) What were the several charges brought against Stephen? From what Christian doctrines might they have originated?

(*b*) What was the substance of the teaching of Saul at Damascus?

2. Narrate the story of Simon Magus.

3. In what connection do the following passages occur:—

(*a*) "A prophet shall the Lord your God raise up unto you of your brethren."

(*b*) "Understandest thou what thou readest?"

C.

1. What is recorded of Barnabas in Acts i.-xii.?

2. Explain—"they that were of the circumcision." State briefly Peter's reply to the charge of eating with men uncircumcised.

3. Explain—"the synagogue of the Libertines," "the Grecians," "the Italian band."

OXFORD LOCAL EXAMINATION.

Midsummer, 1890.

Junior.

1. Quote the Preface to the Acts of the Apostles. What evidence does it afford as to the authorship?

2. What is the main drift of Stephen's speech? Mention the circumstances of his martyrdom.

3. What is told in these chapters of Gamaliel, Ananias of Damascus, Barnabas and Agabus?

4. Give, as nearly as you can, in the words of Scripture, either—
   (1) The conversion of St. Paul; or,
   (2) The release of Peter from the prison in Jerusalem.

5. Collect the references to the Holy Spirit in Acts i.-xii.

6. Explain the following, and refer in each case to the context:—
   (1) "Sirs, ye are brethren."
   (2) "What was I that I could withstand God?"
   (3) "And now, Lord, behold their threatenings."
   (4) "The times of refreshing."
   (5) "This man is the great power of God."

Senior.

1. "Ye shall be my witnesses both in Jerusalem, and in all Judæa, and Samaria, and unto the uttermost part of the earth." Show how this command of our Lord was fulfilled.

2. What were the two charges brought against Stephen? Show accurately how his speech answered them.

3. Give the context of the following passages, and explain them:—
   "After this man rose up Judas of Galilee in the days of the taxing."
   "Ye took up the tabernacle of Moloch."
   "This man is the great power of God."
   "It is the voice of a God, and not of a man."
   "Lord, wilt thou at this time restore the kingdom to Israel?"

4. What are the events in the life of Peter recorded in this part of the Acts?

5. Explain terms:—"Solomon's porch," "Akeldama," "Italian band," "serving tables," "Pentecost."

6. In what connection do the names—Barnabas, Barsabas, Gamaliel, Agabus, Rhoda occur?

PRINTED BY J. S. VIRTUE AND CO., LIMITED, CITY ROAD, LONDON.

UNIVERSITY OF CALIFORNIA LIBRARY

Los Angeles

This book is DUE on the last date stamped below.

Form L9–Series 4939

UC SOUTHERN REGIONAL LIBRARY FACILITY

AA 001 297 257 6

UCLA-Young Research Library
BS2623 1890
yr

L 009 497 054 8