

MISCELLANIES

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CONTAINING THE NOTES ON THE ACTS OF THE APOSTLES,
AND BRIEFS AND SERMONS,

SELECTED AND ARRANGED BY

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MISCELLANIES

OF THE LATE

THOMAS E. PECK, D. D., LL. D.

NOTES ON THE ACTS OF THE APOSTLES.

PREFATORY NOTE.

THESE "Notes," written to aid me in teaching my classes in the Seminary, are not intended to cover the ground covered by commentators. The matter of the commentaries is generally presupposed: and these "Notes" have either been suggested by my own meditations or derived from books which are not commentaries on the Acts. Bacon (*Adv. of Learning*, B. II., Vol. i., p. 243, of his works, American reprint of Montague's Edition), speaking of the exposition of Scripture, expresses a preference for these *occasional* expositions which are found "dispersedly in sermons" and other writings, over the professed and formal commentaries. This is only another exemplification of the saying that we hit an object sometimes more effectually by not aiming directly at it.

THOS. E. PECK.

Union Theological Seminary, Va., July, 1868.

The above is the date at which the writing of the following "Notes" was begun.

T. E. PECK.

NOTES

ON THE

ACTS OF THE APOSTLES.

INTRODUCTORY REMARKS.

I.—THE FUNCTION OF THE ACTS IN THE ORGANISM OF THE NEW TESTAMENT SCRIPTURES.

1. **T**HE New Testament is not a fortuitous or mechanical, but an organized, collection of writings. An organism differs from a machine. They both have parts arranged in certain relations to each other and to the whole, but they differ in the following particulars: (1), An organism has *life*: vegetable, animal, intellectual organisms. The life of the whole is in every part, or organ, and the life of the whole controls the life in every part. Illustrate by the human body.¹ (2), An organism is complete,² that is, has all its parts in every stage of its existence. The acorn contains the oak. (3), Its increase, therefore, is growth and development, not increase by accumulation or addition. (4), As a result of the

¹ A machine has no internal principle of growth and expansion. "The living principle by which it was originated is not in it, but in the mind of the mechanic. The mind, it is true, is a living thing, a living soul, but it is unable to breath itself, as a principle of growth and formation, into its rigid wooden or metallic product. The story of Pygmalion and his statue is still a fable." (Shedd: *The Philosophy of History*, p. 22.)

² Perfect in the sense of *perfectio partium*. When it reaches its maturity it was the *perfectio absoluta*, omnibus numeris, tam quoad gradus, quam quoad partes, intensive et extensive. This last is the perfection of the canon; the first the perfection of the particular books.

last two, an organism is the same substance throughout all its stages. (5), Lastly, an organism, according to Kant's definition,¹ is a "product in which each and every part is, reciprocally, means and end." The eye exists for the body and the body for the eye.

(1), The life of the New Testament is the Holy Ghost, taking of the things of Christ and showing them to men, and this life governs the interpretation, because it determines the character of every part. (2), The New Testament is complete in every stage. The whole gospel is in the Gospels, the Acts, the Epistles, the Apocalypse; and, indeed, for that matter, in Genesis iii. 15. (3), There is a development and growth in the New Testament. Explain the difference between the true notion of development and the false ones of Romanism and rationalism. Romanism indeed is rationalism under the condition of "traditionalism."² Explain also the difference between the development of revelation (which ends with the Apocalypse) and the development of the *knowledge* of revelation, which will grow to the end of time. The development within the limits of the Bible is only the unfolding of the germ in Genesis iii. 15, and the Gospels are the germ of the New Testament, and Matthew i. 21 may be considered the germ of the Gospels. (4), Of course, therefore, the same revelation is found throughout. (5), Each part of the New Testament is for the whole, and the whole for each part, and each part for every other part. The Gospels cannot be understood fully without the Acts, nor the Acts without the Gospels, nor either without the Epistles, etc.³

2. The organs of this organism are the particular books, or the division of the books, known as Gospel, Acts, Epistle,

¹ Shedd's *Lectures on the Philosophy of History*, L. 1, p. 20.

² See Bernard's Bampton Lectures on "The Progress of Doctrine in the New Testament," *passim*.

³ The Apocalypse is cast in an Old Testament mould throughout. It ends with a paradise, as Genesis begins with it.

Apocalypse. The very fact that such a division and arrangement exists is proof that the church perceives the New Testament to be an organism, and not fortuitous or mechanical collection of writings. However within these general divisions the order of particular books may vary in different catalogues, manuscripts and versions, the general divisions themselves are found in all.¹

3. Each of these organs has its own function. Discounting for the present the special function of each, Gospel, Epistle, Apocalypse, and looking only at the general divisions, we may say that the function of the Gospel is to record what Jesus "*began to do and teach*" (Acts. i. 1); of the Acts, to record what he continued to do and teach in the formation of his church; of the Epistles, to present the continued teaching of Christ for the edification of his church; and of the Apocalypse, to present the effects and results of this teaching and doing of Christ upon the church considered as a whole, as one body, in consummating its victory and perfection.²

4. But let us look more closely at the special functions of the Acts, which is a book by itself, and specially concerns us now. This function, as we have seen, is the *continuation* of the doing and teaching of Christ, in the gathering and organizing of his church. (See Acts i. 1-4, where we have a protasis without an apodosis, the intended or the appropriate apodosis being, "I write now of what Jesus continued to do and teach after he was taken up," or something like this, as the third Gospel (the first book, *πρωτον λογος*, of Luke's history) was the record of what Jesus *began* to do and to teach to prepare the way, to lay the foundation, for the building of his church.³ And here there are two points to be observed: that the teacher is the same, and that the method is changed.

(1), The teacher is the same.

¹ See Bernard's Lectures, I., note 1.

² See Bernard's summing up at the close of last lecture.

³ Bernard, Lecture IV.

- 16 Argue from John xiv. 16-18, 25, 26: And I will pray the
 17 Father, and he shall give you another Comforter, that he may
 18 be with you for ever; even the Spirit of truth: whom the world
 19 cannot receive; for it beholdeth him not, neither knoweth him:
 20 ye know him; for he abideth with you, and shall be in you . . .
- 25 These things have I spoken unto you, while yet abiding with
 26 you. But the Comforter, even the Holy Spirit, whom the
 Father will send in my name, he shall teach you all things, and
 bring to your remembrance all that I said unto you.
- 26 John xv. 26: But when the Comforter is come, whom I will
 send unto you from the Father, even the Spirit of truth, which
 proceedeth from the Father, he shall bear witness of me.
- 7 John xvi. 7-15: Nevertheless I tell you the truth; It is ex-
 pedient for you that I go away: for if I go not away, the Com-
 forter will not come unto you; but if I go, I will send him unto
 8 you. And he, when he is come, will convict the world in respect
 9 of sin, and of righteousness, and of judgment: of sin because
 10 they believe not on me; of righteousness, because I go to the
 11 Father, and ye behold me no more; of judgment, because the
 12 prince of this world hath been judged. I have yet many things
 13 to say unto you, but ye cannot bear them now. Howbeit when
 he, the Spirit of truth, is come, he shall guide you into all the
 truth: for he shall not speak from himself; but what things
 soever he shall hear, these shall he speak: and he shall declare
 14 unto you the things that are to come. He shall glorify me: for
 15 he shall take of mine, and shall declare it unto you. All things
 whatsoever the Father hath are mine: therefore said I, that he
 taketh of mine, and shall declare it unto you.
- 2 Argue from these, compared with Acts i. 2, 24, 25: Until
 the day in which he was received up, after that he had given
 commandment through the Holy Ghost unto the apostles whom
 24 he had chosen. . . . And they prayed, and said, Thou, Lord,
 which knowest the hearts of all men, show of these two the one
 25 whom thou hast chosen, to take the place in this ministry and
 apostleship, from which Judas fell away that he might go to
 his own place.
- 33 Acts ii. 33: Being therefore by the right hand of God exalted,
 and having received of the Father the promise of the Holy
 Ghost, he hath poured forth this which ye see and hear.
- 16 Acts iii. 16: And by faith in his name hath his name made
 this man strong, whom ye behold and know: yea, the faith
 which is through him hath given him this perfect soundness in
 the presence of you all.
- 10 Acts ix. 10, 23-30: Now there was a certain disciple at
 Damascus named Ananias; and the Lord said unto him in a

vision, Ananias And he said, Behold, I am here, Lord. . . .
 And when many days were fulfilled, the Jews took counsel together to kill him: but their plot became known to Saul. And they watched the gates also day and night that they might kill him: but his disciples took him by night, and let him down through the wall, lowering him in a basket.

And when he was come to Jerusalem, he essayed to join himself to the disciples: and they were all afraid of him, not believing that he was a disciple. 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 at Damascus he had preached boldly in the name of Jesus. And he was with them going in and going out at Jerusalem, preaching boldly in the name of the Lord: and he spake and disputed against the Grecian Jews; but they went about to kill him. And when the brethren knew it, they brought him down to Cæsarea, and sent him forth to Tarsus.

Also, from the record of Stephen's martyrdom, especially his vision of the "Son of man"; from Philip's preaching to the eunuch, Peter's preaching to Cornelius, and, above all, from the calling, training and whole history of Paul, the apostle of the Gentiles and the *theologian* of the church. The *movements* of the apostles were directed by Christ, and this fact, combined with the promises quoted in reference to the Holy Ghost, show that their *teaching* was his. Christ taught them by the Holy Ghost before he left them (Matt. xii. 23-32; John iii. 34; Acts i. 2), and he continued to teach them by the Holy Ghost after his ascension. (Acts ii. 33; Rom. ix. 1; Gal. i. 11, 12; 1 Cor. ii. 16 compared with verses 10-15 preceding; Rev. i. 10-20; *et mult. al.*) "I will send you the Comforter" is equivalent to "I will come to you." (See John xiv. 16-18.) The authority of the apostles' teaching is, therefore, the same as that of Jesus. "Such an inference," says Bernard,¹ "would be reasonable if we regarded the teaching as simply an accompaniment of the acting. Such an inference is inevitable when we see that the delivering of the truth to the world is the one *end* and *object* of what

¹ Bernard, Lecture IV., p. 97.

is done." For then¹ the facts recorded in the Acts are not only a pledge of the divine authority of the doctrine of the Epistles, but are also the means through which that doctrine is perfected. There is a "progress of doctrine" within the limits of the "Acts" itself.

(2,) But the method is changed. Let us see in what respects: (a), Not in divorcing teaching from doing.² God teaches men by *dealing* with them. A Christian man once said that he never knew the meaning of the words, "Like as a father pitieth his children, etc. (Psa. ciii.), until he saw one of his own children suffering. We all know the advantage of "Christian experience" to an interpretation of the Scriptures. A young Apollos who has not seen war may often receive instruction from an elderly Priscilla who has. She knows nothing, perhaps, of Hebrew, theology, history, etc.; but she knows "the way of God more perfectly." Christianity in Christ is first life, then doctrine. In Christians, first doctrine, then life. In them doctrine comes first, because it is through doctrine that life is communicated.

- 18 James i. 18: Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures.
- 23 1 Peter i. 23: Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth.
- 17 Rom. vi. 17: But thanks be to God, that whereas ye were the servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered.
- 14 Rom. x. 14-17: How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?
- 15 and how shall they preach, except they be sent? even as it is

¹ Bernard, Lecture IV., p. 98.

² "Truth in religion is always something that has been *acted* and *transacted* and that has been embodied in persons and societies. Hence, example more than precept, biography more than abstract doctrine, are made to convey to us in the Scriptures the various elements of piety."—*Taylor's Ancient Christianity*, p. 25.

written. How beautiful are the feet of them that bring glad tidings of good things!

But they did not all hearken to the glad tidings. For Isaiah 16 saith, Lord, who hath believed our report? So belief cometh 17 of hearing and hearing by the word of Christ.

1 Peter ii. 2: As newborn babes, long for the spiritual milk 2 which is without guile, that ye may grow thereby unto salvation.

Col. iii. 16: Let the word of Christ dwell in you richly in all 16 wisdom: teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God. (*Et al. mult.*)

Now the Saviour's teaching was, in the main, an exposition of something *done*, either delivered upon occasion of some occurrence in his own life, or an exposition of what is habitually done. Of the first, Matthew xii. 1-7 is an example; of the second, most of the parables. Then his miracles are parables in *act* setting forth as *σημια* the nature of his work; that it is a work of *power*, *δυναμις*, a work of *mercy*, a work of *illumination*, a work of *healing*, a work of *restoration to life*, etc. But the greatest of all his works were his death and resurrection. These *were* his *works*. (John x. 17, 18.) He offered himself a sacrifice; was as active in his death as he ever was, as he was in raising Lazarus, and he rose by his own power. (Rom. i. 4.) Now those works of his could not be explained until after they had been performed. Therefore he says to his disciples, "What I do, ye know not now, but ye shall know hereafter." (John xiii. 7.) What a flood of light was thrown upon this transaction (John xiii. 1-17, the washing of the disciples' feet) by his death! Again he says (John xvi. 12): "I have many things to say unto you, but ye cannot bear them now," and they could not bear them, because they could not bear to hear of his death. (Matt. xvi. 21, 22.) The announcement could of course be made and was made; but the apprehensions it was suited to make in the minds of the disciples were not made and could not be made until the Comforter should come and take up his abode in

them as "the Spirit of the Truth." Hence (*b*),¹ The change in the method consisted in no longer declaring what view the disciples *ought* to take of the doings of their Lord, and what their faith and feeling ought to be concerning it; but it consisted in voices from the disciples themselves expressing the view which they *did* take and the faith and fulness which were *actually* in their hearts.² Hence the revelations of the Acts (and of the Epistles) are not revelations *ab extra*, but the actual results, under the teachings of the indwelling Comforter, of the manifestation of Christ in human hearts. "We believe, and *therefore* speak." "We cannot but speak the things we have seen and heard." First *πληροφορία*, then *παροργισία*. It is "a divine announcement changed into a human experience." Such was the method of teaching which resulted from the divine action of the Holy Ghost, which fused into one the thoughts of God and the thoughts of man. *Note* here,³ that while all the disciples received this experience, the apostles alone were commissioned authoritatively to expound it. (See Eph. ii. 20.) "The same view of salvation that gladdened the soul of Paul might gladden the soul of one of his hearers, as it now gladdens ours as we read his words. For both there is the same Spirit and the same testimony; but the Spirit is given to one that he may originate that testimony; to the other, that he may receive it. There is a difference between being builded into the holy temple, and being constituted a foundation. In this last by their inspiration as teachers they share with the Lord alone; in their inspiration as believers they share with the whole church."

This method of teaching was an advance upon that of the Gospels. The apostles now differed from their former selves as the man who has imbibed sound principles and formed

¹ Bernard, Lecture IV., p. 113.

² Compare the Psalms with the writings of the other prophets.

³ Bernard, Lecture IV., p. 116.

good habits under instruction differs from the boy who is just beginning school. It was "expedient" for the apostles that their Master should withdraw his bodily presence.¹

(*a*), The first and most important function of the Acts is to place in the clearest light the *divine authority* of the doctrine preached by the apostles as the agents of Jesus Christ.

(*β*), The second is that it represents the *general character* of the doctrine delivered by the apostles to the world. The general character of the doctrine is summed up in Acts v. 42: "They ceased not teaching and declaring the glad tidings of Jesus the Christ." The like expressions often occur in this book.² Now, no such announcements as this are found in the Gospels. The preaching there is not of the *person*, but of the "*kingdom*." (See Luke ix. 2; Matt. iv. 23, *et al.*) And as to his person, see Matt. xvi. 20; xvii. 9. This reticence about his person may account for the perplexity of the Baptist. (Matt. xi. 2.) Compare John x. 24; Mark xiv. 61; compare also the first Gospel with the fourth to see that the tendency from the kingdom to the person of the King had already manifested itself. The two are often united in the Acts. (See viii. 12; xxviii. 23, 31. Compare this summary of the teaching at the end of the book with the summary of the last teaching of Jesus at the beginning.) The preaching of the kingdom and the preaching of Christ are one. In the conjunction of these words the progress of doctrine appears. The Jewish expectation of a "kingdom of God" is fulfilled in the person of Jesus. The account of its realization consists in the unfolding of the truth concerning him. The manifestation of Christ being finished, the kingdom is already begun. Those who receive *him* enter into *it*.

This accounts, perhaps, for the greater effectiveness of the preaching of the apostles, as compared with that seen in the Gospels. (See John xvi. 14.) "He shall glorify *me*."

¹See Hare's *Mission of the Comforter*, Sermon I.

²See Bernard, Lecture V., p. 124.

But what was this preaching of Christ? It was the proclamation of the true nature of his Messiahship, as appearing in his death, his resurrection, and his exaltation in *heaven*, and all this in opposition to the carnal expectations of the Jews. And no less did these facts declare the *spiritual consequences* of his manifestation, since they carried with them the implication of the forgiveness of sins, the resurrection of the body, and the life everlasting. These are the topics upon which the preachers in the Acts insist, specially the first two. *Note* that the preaching in the Acts is to the world without, not to the church within. If we except the debate in the council of Jerusalem (chap. xv.), and the charge to the elders at Miletus (chap. xx.), all the discourses reported in this book are addressed to those who are *not yet Christians*. The preaching which was done to the church is given in the Epistles.

The difference between the teaching of the Acts and that of the Gospels has been illustrated by the difference between the evidence in a judicial trial and the "*summing up*" of the judge. The latter is an advance upon the former, inasmuch as it adds to the rehearsal of the evidence the selection of its critical points, the representation of their force and bearing, and the intimation of the conclusions to which they lead.¹ Here note the absurdity of those who set the "theory" against the "facts" of redemption. The very design of the apostolic exposition is to give us the theory, without which the facts are of no use.

Illustrate: See my introduction on Church History.²

(7), The third function of the Acts is to lay down the course of external events through which the doctrine was matured. We find the mature doctrine in the Epistles, and the Acts is the bridge from the Gospels to the Epistles, in two senses, an external and an internal. Take the inscriptions

¹ Bernard, Lecture V., p. 134.

² This may be found in Vol. II. of these MISCELLANIES, pp. 114, 115.—Ed.

or superscriptions to any of the epistles; how perplexing they would be without the information of the Acts. Who is this Paul? How became he an apostle? How came the gospel to Rome? Corinth? Galatia? etc. As for James, John, Peter, Jude, when we saw them last, they were in partial ignorance and error. How are we to know what value to put upon their words *now*? This is the external connection. Now, as to the internal, note that the doctrine was not only spreading, but it was clearing and forming itself under the hand of its divine author; clearing itself of the false element which the existing Judaism would have infused into it, and forming itself of the true elements which the old covenant had been intended to prepare for its use.

Two great principles were fought for and secured: (*a*), The gospel does that which the law had been supposed to do, but could not do. (*b*), The gospel is the heir of the law. Of these in their order (*a*), The gospel provides for individual souls the means of justification and the title to eternal life. It was in the arguments of Stephen, and afterwards in the preaching of Paul, that this feature of the Christian system made itself felt in its bearing on the great Jewish error of justification by the law.

(*b*), The gospel is the heir of the law in the sense that the vast system of ideas, such as an elect nation, a miraculous history, a special covenant, a worldly sanctuary, a perpetual service, a scheme of sacrifice, a purchased possession, a holy city, a throne of David, a destiny of dominion, which was exhibited in the law in the forms according to the flesh, died with Christ, and with Christ it rose again a body of antitype according to the spirit. That which under the law had been "sown in weakness" was now under the gospel "raised in power"; that which had been sown a "natural body" was now raised a "spiritual body." Still, the Old Testament Scriptures were not antiquated; nay, belonged more truly to the New Testament church than to the old, for they were

now raised to newness of life and recognized as having been written less for the immediate than for the ulterior purposes. (1 Pet. i. 12.) Paul was the apostle of the spirit of liberty, and yet, as Baumgarten has said,¹ "no other apostle has laid such stress upon the Holy Scriptures."

The first of the above-named principles was wrought out in the Epistle to the Romans; the second in the Epistle to the Hebrews. It is in the Epistles that we behold this formed and expanded doctrine. In the Acts we see the providential illumination through which the result was obtained. "The process through which great principles are wrought out and settled in men's minds (by persons raised up to represent them, by consultations, reasonings, debates concerning them, by events which compel their more distinct assertion and test their hidden strength, and by the action of opposing principles firmly resisted in their fierce assaults, or instinctively rejected in their subtle approaches) is here represented to us as carried on under the manifested guidance of the Lord himself, who by special interventions raises up the persons, guides the events, and certifies the issue with his own signature and seal."²

II.—THE PLAN OF THE ACTS.

On the plan of this composition see Alexander's *Introduction*; Baumgarten's *Apostolic History*, section 1; Bernard's *Bampton Lecture V., Exordium*.

¹ *Apostolic History*, Vol. III., p. 78. T. & T. Clark's translation.

² Bernard, *Lecture V.*, p. 145.

EXPOSITORY REMARKS.

CHAPTER I.

III. THE PROSPECT. (VERSES 1-11.)

The former treatise I made, O Theophilus, concerning all 1
that Jesus began both to do and to teach, until the day in which 2
he was received up, after that he had given commandment 3
through the Holy Ghost unto the apostles whom he had chosen : 4
to whom he also shewed himself alive after his passion by many 5
proofs, appearing unto them by the space of forty days, and 6
speaking the things concerning the kingdom of God : and, be- 7
ing assembled together with them, he charged them not to de- 8
part from Jerusalem, but to wait for the promise of the Father, 9
which, said he, ye heard from me: for John indeed baptized 10
with water; but ye shall be baptized with the Holy Ghost not 11
many days hence.

They therefore, when they were come together, asked him, 6
saying, Lord, dost thou at this time restore the kingdom to 7
Israel? And he said unto them, It is not for you to know 8
times or seasons, which the Father hath set within his own 9
authority. But ye shall receive power, when the Holy Ghost 10
is come upon you: and ye shall be my witnesses both in Jeru- 11
salem, and in all Judæa and Samaria, and unto the uttermost
part of the earth. And when he had said these things, as they
were looking, he was taken up; and a cloud received him out of
their sight. And while they were looking stedfastly into heaven 10
as he went, behold, two men stood by them in white apparel;
which also said, Ye men of Galilee, why stand ye looking into 11
heaven? this Jesus, which was received up from you into heaven,
shall so come in like manner as ye beheld him going into
heaven

Vs. 1. See introduction on the function of the book.

Vs. 2. "*Having charged them through the Holy Ghost.*"
Either according to John iii. 34, or according to John xx. 22,¹
or both (compare for a similar zeugma in sense, Acts ii. 33,

¹ An earnest of Pentecost. (Bengel.)

where the dative $\delta\epsilon\tilde{\zeta}\acute{\alpha}\tilde{\iota}$ may express either the instrument or the place of exaltation). The special reference is probably to the influence Christ bestowed rather than that which he received. If "through the Holy Ghost" be connected with "chose" also (by another kind of zeugma), then the reference might be to both sorts of influence. The "*choosing*" implies a *calling*. (John xv. 16; compare vs. 5.)

Vs. 3. " $\delta\pi\tau\alpha\nu\acute{o}\mu\epsilon\nu\omicron\varsigma$." "*appearing*." Christ's resurrection body seems to have been visible or invisible according to his will. (See John xx. 19-26; Luke xxiv. 31, 36; comp. vs. 16.)

" $\lambda\epsilon\gamma\omega\nu\ \chi.\ \tau.\ \lambda.$ " (See pp. 39, 40.) What is the "kingdom of God"? It is the dominion of God, his reign in the soul by his law written upon the heart; his reign in that community of souls which is called the church; his reign in the souls of all men in the end, except those in hell. The kingdom of God is opposed to the kingdom of the devil, and to the kingdom of man undertaking to reign without God, and to the kingdom of man, who, as a civil magistrate and sword-bearer, can only restrain evil-doers and protect those who do well by *force*. We see its beginning in Genesis iii. 15 in opposition to the kingdom of the devil and the beastly nature of fallen man (now become the image of the devil). Here it is the kingdom of God in man, or in the woman's seed; the kingdom of man in God or God in man in opposition to the kingdom of man without God or against God. We see it again in the family of Abraham: in Israel after the flesh (theocracy), especially in the typical kingdoms of David and Solomon. Again in opposition to the kingdom of the beasts in Daniel, as the kingdom of the "Son of man."¹ Then

¹ It is characteristic of the teaching of the Old Testament that it becomes more and more *spiritual* and *personal*, as it advances, concerning this kingdom. Compare Deuteronomy with Exodus (both in "the law"), then the prophets with the law, then John the Baptist with the prophets who went before him, then Christ with him, then the apostles with Christ. This is a crushing argument against Rome, and is urged with great force by Litton in his *Church of Christ*, Part I., Chapters i. and ii.

again in Revelation in opposition to the kingdom of the beast, and finally prevailing and absorbing the kingdom of the world (the sovereignty of the world which had lasted for centuries becoming the sovereignty of our Lord and of his Christ) in Rev. xi. 15. The kingdom of God, therefore, is the *theocracy* (the only kind of government which would have existed in the world if man had not apostatized from his Maker); sometimes the theocracy in its laws and principles of administration; sometimes, in its *personnel*, when it is equivalent to church¹ (during the present militant condition of the kingdom); sometimes as to its internal growth; sometimes as to its external growth; sometimes in its militant, sometimes in its triumphant, state; but the fundamental idea always is that of a theocracy, of a government of God which is consented to (either in reality or pretence) by man; and always a government of God administered by man; and in the New Testament (when the incarnation has become plainly revealed) by the God-man, the "Son of man" (the special sense of which phrase is "the King" and "Head of the kingdom"); hence the association in the Gospels of the "kingdom of God" or "heaven" with the "Son of man."²

Here, I suppose, "kingdom of God" is the theocracy in the widest sense, with special reference to those aspects and phases of the kingdom which we find in the Acts and epistles, because the gathering, organizing and edification of the *church* were the things which the apostles were at this time

¹ The kingdom is not identical with the church in all respects, but is wider. Its greater extension, however, will not appear until the kingdom of the world is become the kingdom of our Lord and of his Christ. (Rev. ii. 15.) The kingdom will then bear to the church (perhaps) the relation which the civil state in the Jewish nation bore to the church, or which the civil power bore to the Church of Rome in the Middle Ages. The devil, in that age, forged an imitation of the true theocracy. (See some interesting hints in *Baumgarten's Apostolic History*, Vol. I., pp. 424 ff, and Vol. II., pp. 335 ff.

² This explains the occurrence of the phrase, "Son of man," in Acts vii. 56 and Rev. i. 13.

most concerned to know. It is to be observed, however, that the *person* of the King is still kept in the back-ground. The reasons for this have been suggested in the introduction on the function of the Acts. This kingdom of God is founded in the death and resurrection of the King. (Compare Gen. iii. 15, the bruising the *head* of the woman's seed is the *means* of bruising the serpent's *head*.) This death and resurrection is the only channel through which the Spirit comes—that Spirit by whom faith and repentance (the only qualifications of membership in the kingdom) becomes possible to man. Hence, the preaching of the kingdom is the preaching of Christ on the one hand, and of faith and repentance on the other. (Compare Acts xx. 21 with 25.)

Vs. 4. "*The promise of the Father.*"¹ So called, according to Baumgarten, because the Father is the governor of the kingdoms of this world; and this gift was an assurance that the kingdoms of this world should become the kingdoms of the Lord and of his Christ, or, in other words, that the kingdom should be "restored to Israel," not in the sense in which the apostles at that time understood it, perhaps; but in the sense of the promise (Gen. iii. 15), and the promise to Abraham, that the seed of God, "Jezreel," the true Israel transformed by the Spirit, should possess it. It was further intimated that this grand result should not take place *immediately*, but gradually by times and epochs (vs. 6), according to the will and purpose of the Father. But the final result was certain; the government of the world should become a *theocracy*. (Rev. xi. 15.) Here note, that the Church of Rome, which derives its power, in so great degree, from counterfeiting the truth (see Owen's Sermon on "the Chambers of Imagery in the Church of Rome"), has attempted, specially in the Middle Ages, to realize this theocracy and the prediction in Rev. ii. 15, with an utter disregard: 1, Of the "times

¹ Also sent by Christ. (See Luke xxiv. 49.)

and epochs" of the Father and of the conditions by which the theocracy is to be established, faith, repentance, suffering, patience, etc. In other words, it fell into the snare of the devil, which the Saviour escaped (Matt. iv. 8-10) and into which Peter fell (Matt. xvi. 21-23), of seeking the dominion of the world without *suffering*. Truly Rome resembles her pretended founder, in his weaknesses and sins.

Vs. 5. βαπτισθῆσθε. This word when used of a religious rite, means to "purify,"¹ without reference to any mode, or any element. See John iii. 25, 26; Heb. ix. 10, where the divers baptisms are purifications either by water or blood, either by dipping or sprinkling. Hence, the baptism of the Holy Ghost is represented sometimes as a baptism by *water*, sometimes as a baptism by *fire*, because fire and water are the chief *purifying* elements used among men. Acts ii. 1 is the fulfilment of this saying of John: The baptism of fire, on Pentecost, which fitted the apostles for their work, was not only a quickening, but a purifying baptism. Compare the striking parallel in Isaiah vi. 6, 7.² The apostle, the prophet, the preacher (compare Gal. i. 15, 16), need not only *light* but *holiness* to fit them for their work. Compare the *character* of Peter as presented in Matthew xvi. 21, 22; xxvi. 69-75 with his character after Pentecost, Acts iv. 10, 19, 20; v. 29, and we see how he had been *purified* as well as *enlightened*. Indeed, as inspiration is dynamic and not mechanical (for the most part), as the truths of revelation are conveyed to us by means of men who are convinced of their truth and feel their power, by men in whom the divine announcement has become a personal experience, it could not be otherwise. "We believe, and *therefore* speak." The tongue of fire was the organ of a heart purified by fire. (See Luke vi. 45.)

¹See *Baptism: Its Import and Mode*, by Edward Beecher, a valuable work to come from a Beecher source.

²The sacred fire upon the altar performed the office of dissolving from the bonds of this world whatever was offered, and setting it free to ascend into the other as a sweet savor.—*Baumgarten*.

God *may* use a Balaam (or even his ass), but this is not his usual method. There are seasons in the experience even of bad men, when their badness seems to be in abeyance and when they have views of truth which surprise us (*e. g.*, Byron). The filth of the soul seems to sink, like sediment, to the bottom, and the intellect becomes so clear that the truth shines through.

Vs. 6. "*When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?*" "Restore," etc., see on verse 3, *supra*. The theocracy seemed to have been lost under the Roman despotism.

Vs. 7.¹ "*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.*" Note, the rebuke given to curiosity about the future is coupled with an announcement of a preparation for *present* duty in the next verse. Many will consult a fortune-teller who utterly disregard the indications of present duty. Such is *unbelief*.

Vs. 8. "*But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me,² both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.*" δυναμις: Here, the effect and not the cause, with special reference to the *official testimony* of the apostles. Compare "witnesses" in this verse and chap. x. 41. Their inspiration was *dynamic*; and as their testimony was recorded, they are witnesses to us in the "ends of the earth."³

¹ Compare use of χρόνος and καιρος in Chap. vii. 17, 20. See πᾶν καιρον in 1 Peter i. 11. Compare Daniel ix. 2. All inquiries into times are not forbidden. Compare also John xxi. 22, 23.

² This is the way in which the apostles themselves are to become *kings*, as witnesses, *martyrs*, as Christ himself became King. (See Mark x. 35-40; Matt. xix. 28; Luke xxii. 24-30; Eph. ii. 20; Rev. xxi. 14.)

³ This defines the extent of the kingdom. It was to be co-extensive with the witness-bearing. (See John xviii. 37.)

Vs. 9-10. "*Two men.*" Perhaps Moses and Elijah. See Alexander, *in loco*, and compare with 2 Peter i. 16-18. See Bishop Porteus' Lecture on the Transfiguration.

Vs. 11. "*ὄν τροπον,*" identity of mode or manner, *visibly*, *in a cloud*, and, perhaps, on Mount Olivet. See Zechariah xiv. 4.

IV. THE LAST PREPARATION. (VERSES 12-26.)

Then returned they unto Jerusalem from the mount called 12 Olivet, which is nigh unto Jerusalem, a sabbath day's journey off. And when they were come in, they went up into the upper 13 chamber, where they were abiding; both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphæus, and Simon the Zealot, and Judas the son of James. These all with one accord continued 14 stedfastly in prayer, with the women, and Mary the mother of Jesus, and with his brethren.

And in these days Peter stood up in the midst of the 15 brethren, and said (and there was a multitude of persons gathered together, about a hundred and twenty), Brethren, it 16 was needful that the scripture should be fulfilled, which the Holy Ghost spake before by the mouth of David concerning Judas, who was guide to them that took Jesus. For he was 17 numbered among us, and received his portion in this ministry. (Now this man obtained a field with the reward of his iniquity; 18 and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it became known to all the dwellers 19 at Jerusalem; insomuch that in their language that field was called Akeldama, that is, The field of blood.) For it is written 20 in the book of Psalms,

Let his habitation be made desolate,

And let no man dwell therein:

and,

His office let another take.

Of the men therefore which have companied with us all the 21 time that the Lord Jesus went in and went out among us, beginning from the baptism of John, unto the day that he was 22 received up from us, of these must one become a witness with us of his resurrection. And they put forward two, Joseph 23 called Barsabbas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the 24 hearts of all men, shew of these two the one whom thou hast chosen, to take the place in this ministry and apostleship, from 25

which Judas fell away, that he might go to his own place.
26 And they gave lots for them; and the lot fell upon Matthias;
and he was numbered with the eleven apostles.

Vs. 14. The apostles were *praying*, not *preaching*; for the Holy Ghost had not yet come to qualify them for the latter.

Vs. 15–23. Here we have an example of the church acting without the special inspiration of the Holy Ghost, being guided by the combined lights of the Scriptures and Providence. The conclusion, in verse 21, of Peter is drawn from the facts, that the number of the apostles must be twelve; that the office of one had been vacated, as had been foreseen and foretold by the Holy Ghost ages before; that the vacancy had not only been foretold, but it had been foretold also that it should be filled; that it must be filled; that it must be filled with one possessing the qualifications of the rest, etc. Note that the conclusion upon the whole, and the action by the assembly consequent upon it, were approved by the Lord; but Peter was mistaken in supposing that it was necessary for an apostle to have companied with Jesus all the time he was going in and out, etc. Paul was not of this class.¹ Note that the final action of a church council may be right where some of the grounds of it are wrong. Compare with this whole proceeding the proceedings of the council in Acts xv.²

Vs. 24 proves the divinity of our Lord, and that he is the administrator of the church's affairs. See the "Introductory Remarks" on "Jesus *began* to do and teach." (See vs. 2; chap. ix. 17; xxvi. 16; John vi. 70.)

¹ Jesus might have ordained Matthias before his ascension (as he might have decided the question in chapter xv. in a moment). It was better for the church in both cases that the decision should come after studying the Scriptures and Providence with prayer.

² In verse 17 the ministry of the New Testament, *διακονα*. In the LXX. the ministry of the Old Testament is called *λειτουργια*. The apostles, says Bengel, followed *expeditam humilitatem*; a lowliness unincumbered by the state and magnificence of the Aaronic priesthood.

Vs. 26. The lot,¹ to be used only as a solemn act of worship, belongs to the same class of things with the oath. The use of it in games of chance is *profane*, as the use of the oath in common conversation is *profane*. (See Mason's *Considerations on Lots*, Works, Vol. III., pp. 265 ff.)

CHAPTER II.

V. FOUNDING AND MANIFESTATION OF THE CHURCH (Vs. 1-13).

And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

Now there were dwelling at Jerusalem Jews, devout men from every nation under heaven. And when this sound was heard, the multitude came together, and were confounded, because that every man heard them speaking in his own language. And they were all amazed and marvelled, saying, Behold, are not all these which speak Galileans? And how hear we, every man in our own language, wherein we were born? Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judea and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, Cretans and Arabians, we do hear them speaking in our tongues the mighty works of God. And they were all amazed, and were perplexed, saying one to another, What meaneth this? But others mocking said, They are filled with new wine.

Vs. 1. Note the connection between the Passover and the

¹ While Jesus was with them, and after the coming of the Paraclete, they used no lots. The Spirit was to be their guide: x. 19; xiii. 2. xvi. 6, 7, 10. (Bengel.)

Pentecost,¹ the one the feast of first fruits, and the other of the harvest; the one observed by the offering of grain (compare John xii. 23, 24), the other by the offering of a loaf made of the grain; the one with leavened bread, the other with unleavened bread. The offering of Christ the first fruits is (1 Cor. xv. 23) associated with the Passover (1 Cor. v. 7). He is the pure unleavened bread (John vi.), the "corn of wheat." The offering of his people, the fruit of the "corn of wheat," who are made out of him (as Eve out of the flesh of Adam, Gen ii.; compare Eph. v. 23-33), the harvest of his death, the bread or loaf which still has some remains of the old leaven (1 Cor. v. 7) needing to be purged out. (Baumgarten's *Apostolic History*.) As Jesus was crucified on Friday, the day before the offering of the first fruits (the second day of the feast of unleavened bread), it would seem that Pentecost fell on Sunday, the first day of the week. Steir (*Words of Jesus*) supposes that the Jews in our Saviour's time had lost the reckoning; and that our Saviour, while he kept the supper with the slain lamb on the same day with the other Jews, yet died himself on the day (Friday) when the pascal lamb ought to have been slain.²

ὁμοθυμαδὸν of the *Textus Receptus* does no more than historical justice to the situation. Compare Matt. xviii. 19, 20, and Phil. iii. 13-16, with Bishop Horsley's interpretation; the connection between unity of purpose and feeling and the receiving of the illumination of the Holy Ghost. So that what is true of the "single eye" in the individual (Matthew vi. 22, 23) is true of the body corporate.

Vs. 2-11. *The gift of tongues.* There can be no doubt that

¹ For the *natural, historical, and typical* relations of the annual feasts, see the Commentaries; e. g. Alexander, *in loco*.

² See Schaff's *Apostolic Church*, Sec. 54, p. 193, note 2. But Baumgarten says: "As it was one day after the Passover that the truth of the pascal lamb was fulfilled, so one day after the sheaf of the first fruits the typical prophecy thereof received its fulfilment on the morning of the Lord's resurrection."

this was the immediate imparting of a power to speak foreign languages, and not the power of speaking in some ecstatic strain unknown to mortals. See the proof in Alexander *in loco*, and Hodge on 1 Cor. xii. 10 and c. xiv. On the other side, Schaff's *Apostolic Church*, Sec. 55, 117; Neander's *Planting and Training of the Christian Church*, Chap. I. See, also, for both sides, *Imperial Bible Dictionary* (Fairbairn), subject "Tongues." It seems strange that any one can doubt, that here, at least, it was the gift of speaking the languages of the earth. The only plausible arguments on the other side are drawn from other places, especially 1 Cor. xiv. It is said that this gift is represented by Paul as a "sign" to them that believed not, and not as an instrument for the preaching of the gospel. Answer (*a*), It does not follow from its being a sign that it might not be used for preaching the gospel; on the other hand, if it was used for preaching the gospel, does it cease to be a "sign"? (*b*), All the miracles of the New Testament are "signs," and not mere *τερατα*, prodigies. They are all revelations as well as proofs. This was among the most illustrious of these "signs." (1), The tongue (the faculty of speech) is the "glory" of the human frame (Ps. xvi. 9, compared with Acts ii. 26), because it is eminently the organ of reason, and the instrument of *praise to God* (see verse 11, which seems to show that the use of tongues on this occasion was not to preach, but to *praise*.)¹ The tongue is abused by sinners, is "set on fire of hell," and sets on fire the course of nature (*τον τροχον της ενεσεως*, James iii.); but it shall be purified by the fire of the Holy Ghost (vs. 4), the fire taken by the Holy Ghost from the altar of Christ's sacrifice (Isaiah vi. 6, and see notes above

¹ Compare x. 46; and even in xix. 6, "prophesied" may mean the same thing. See 1 Chron. xxv. 1-3, especially the close of verse 3, where "prophesy" seems to be explained as a giving thanks to and praising God. The truth is, there is *no* evidence that this gift was bestowed with any *special* reference to its use in preaching the gospel. It was a miraculous "sign" authenticating and revealing the presence of the Holy Ghost.

on chap. i. vs. 5). This purification of the tongue by fire and its consecration to its true use, the praise of God, is a demonstration of the power of the Holy Ghost to sanctify the *whole man*, to pervade and penetrate the *τροχον τῆς γενέσεως*, the whole course of nature. (Compare James i. 26; iii. 2.) Nothing, therefore, could better serve as a "sign" that the dispensation of the sanctifying Comforter had begun than the gift of tongues of *fire*.

(2), If the gift of tongues *was* used for *preaching*, then it was in harmony with the Christian dispensation, for a distinguishing characteristic of this dispensation now begun was the energy and supremacy of the *word*.¹ The worship of the Old Testament was *histrionic* or *dramatic*, addressed rather to the eye than to the ear; the worship of the New Testament was to be verbal. Faith was to come by the hearing of the spoken word, and the exercises of faith, joy, thankfulness, adoration, penitence, etc., were to be expressed in words by the tongue, rather than by acted symbols or by musical instruments. The decay of the word is the decay and corruption of Christian worship. There was no *office* of preacher even in the Jewish synagogue,² but preaching is the most prominent thing in the Christian church as described in the Acts.

(3), The kingdom of the world was confounded (Gen. xi. 1 ff.) by a judgment upon the *tongue*³; and it is impossible

¹ There was a preparation for this change in the increasing importance of the synagogue worship, which is much more prominent in the Gospels than that of the temple. Now, the synagogue was verbal and homiletical, rather than histrionic. As the synagogue polity was preparing the way for the abolition of priests and Levites, so the synagogue worship was preparing the way for the abolition of the ritual of the law. (See Litton's *Church of Christ*, Ch. III., Part 2, pp. 248 ff.) See for the form of worship in the synagogue, Neh. viii. 1-8; Ezek. xxxiii. 31; Luke iv. 16; Acts xiii., and compare the supremacy of the *word* in the church, 1 Cor. xiv.

² Yet in the synagogue the word was prominent. (See above.)

³ *Pœna linguarum dispersit homines, donum linguarum dispersos in unum populum recollegit.*—*Grotius*.

to estimate how much the malice of the dragon and the beast to which he gives his power, seat, and great authority (Rev. xiii. 2) has been curbed by that confusion of tongues which scattered the race, and hindered that concentration of rebellious forces in opposition to the sovereignty of God and for the oppression of man.¹ Now, when God designed to set up the kingdom of his Son in opposition to the kingdom of the beast (Gen. iii. 15), the true kingdom of humanity in opposition to the false, a kingdom in which he was to be served by all "languages" (Dan. ii. and vii.) and peoples, who should find in the man Jesus, and not in any worldly Nimrod, their real unity; when the holy *catholic* church, and not the tower of Babel, was to be the place of rendezvous and of safety for *all* nations—what "sign" could be more appropriate than the sign of tongues,² of "various"³ (ἑτεροαι) tongues speaking the same praises, showing forth the same magnificent works of God? This scene at Pentecost is the pledge and earnest that all "languages" shall praise the true God. It is a taste of the fulfilment of Psalms lxvii. and cxvii. Compare Rev. v. 9–14.

Note, in connection with this paragraph, the true nature of

¹Note the connection between the Macedonian empire and the prevalence of the Greek language; between the Roman empire and the prevalence of the Latin; between the Roman (papal) empire and the use of the Latin.

²In the Persian religion there was the expectation of a day coming when, with the abolition of all evil, ἓνα βίον καὶ μίαν πολιτείαν ἀθροῦσιν μεσαρίων καὶ ὁμογλωσσῶν ἀπαρτῶν γενεσθαι. (*Plutarch De Is. et Osir.*, Ch. 47, quoted by Trench in *Hulsean Lecture* for 1846, Lect. VII., p. 256, note.)

³The *plurality* of the tongues is another argument in favor of the common view. The languages of earth are many; have we any reason to believe that the same is true of heaven? *Multa terricolis lingua, caelestibus una*. Still another argument may be derived from the epithet *καινα* (*novus, neuf*, fresh). If the languages had been utterly unknown before on earth, would not another epithet have been used, *νεος* (*recurs, nouveau*, new)? See Trench's *Synonyms of New Testament* on *ν.* and *ζ.*, p. 48, who seems inconsistent with himself in his view of the phrase *ν. γλωσ.*

the unity of the church. Not such a unity as the Church of Rome aims after—a unity in the use of one tongue, and that a dead tongue—but each tribe and nation hears “in its own dialect” the wonderful works of God. The unity of Rome is the unity of *Babel*, the unity which the Babel-builders sought after; that iron *identity* which crushes out all individual and national diversities. The unity of the church, according to the Scriptures, is the unity of a living organic species, admitting and *requiring* an endless diversity. “*In necessariis unitas.*”

(c), Again, if this gift was a sign to the unbelieving, it must have been exhibited to the unbelieving. Speaking in an ecstatic, celestial tongue might edify the speaker himself, but could be no sign to the unbeliever; it could signify nothing to him. See the effect upon some of this Pentecostal gift in verse 13. In order, therefore, to serve the purpose of a “sign” it must be like other miracles, a manifestation of God, which it could not be unless the tongue was understood.¹ It must be remembered, however, that this gift did not consist merely in *speaking* in an “unknown” tongue, but speaking in a rapture of devotion. It was a tongue of *fire*. This quality of the gift had its effect on the unbeliever.² In short, if the gift of tongues was the power of speaking an unintelligible language, it was a different kind

¹ See, however, Hodge on 1 Cor. xiv. 22, where an interpretation is given differing somewhat from this.

² There was also, no doubt, an elevation, an elegance, a force in the use of the language, so far above the ordinary and what could be expected as to impress every one that “the Spirit gave them utterance.” How different a thing is the English tongue when used by an ordinary man, and when used by the author of *Paradise Lost*, or the author of *Letters on a Regicide Peace*, or the *Letters on the French Revolution*. What, then, must have been a language when wielded by the Holy Ghost, who made the mouth of man? Such an exhibition in a current language must have been far more impressive than any such ecstatic tongue as Neander and others speak of. Here is a hint for ministers. The “tongue of fire” is what they need, and this comes from the Holy Ghost alone.

of sign from the others by which Christianity was introduced and authenticated; and the Irvingites were not so wild after all. Schaff (*Apostolic Church*, Sec. CXVI., p. 472) speaks of Thiersch as the only scientific theologian of the Irvingite community; but if he (Schaff) is right in his view of *this charism*, I do not see why there should not be more.

The two localities in which this gift becomes most prominent are Jerusalem and Corinth, both places in which all sorts of people are accustomed to congregate. "If this gift had not been *real*, how easily might the bungling juggle have been detected." "Inform us," the Jew or other infidel might say, "which of the languages of the surrounding nations it is which you Christians profess to speak, and we will bring you nations with whom you may essay your powers. We have with us (Corinthians) Tyrians, Armenians, Egyptians, Nubians, Cyrenians, Gauls, Iberians, Illyrians, Thracians, Scythians, and Parthians." (Abridged from Isaac Taylor's *Process of Historical Proof*, Chap. XIII.)

Another interesting view of this Pentecostal scene is the resemblance and contrast it presents to the giving of the law (also on Pentecost). We have in both the *tempest*, the *fire*, and the "*voice of words*." But in the one all is terror; in the other, love and peace and joy; in the one, the "voice of words" is the voice of God speaking *from without to man*; in the other, the voice of God *in man*¹ speaking back again to God; in the one, the voice of the fiery *law* speaking in

¹ See notes on pages 41 and 42, *supra*; and on the difference between the "law" and the "prophets" (who were the forerunners of the gospel preachers, Rom. i. 2, Heb. i. 1, 2). See Litton's *Church of Christ*, Part 2, Ch. II., Secs. 1 and 3. Compare the nature of the commission of the church established on Mount Sinai with the commission of the Spirit established on *this* Pentecost as presented in Heb. xii. 18-24. The difference is determined by the difference of the Passovers which precede the Pentecosts, the one being the slaying of a mere animal (Heb. x. 4), the other being the sacrifice of the Lamb of God. (Heb. x. 6-10; 1 Cor. v. 7.) See Baumgarten, B.1, Sec. III., Vol. I., pp. 46-48.

tones of thunder to the guilty consciences of men; in the other, the voice of man, with his evil conscience purged by the fire of the altar, speaking the praises of God to God. (1 Cor. xiv. 2.) How characteristic of the difference between the two dispensations are the signs respectively! The one a dispensation imposed from without, an iron mould of legal discipline, the other a free dispensation of the law upon the heart; the one a dispensation of the letter that kills, the other a dispensation of the Spirit¹ that quickeneth; the one a dispensation of bondage, the other of liberty. (2 Cor. iii.) The difference extends even to the use of speech. Justus Jonas (*apud* Bengel on Acts ii. 4) observes: "Moses, who is the typical representative of the law, had a tongue slow of speech (Ex. iv. 10); but the gospel speaks with a tongue set on fire and flaming with ardor." (Compare the "*παροργισια*," so often mentioned in the Acts; and 2 Cor. iii. 12 ff.; Eph. vi. 19; Col. iv. 3; and yet this Paul "spake with tongues more than they all," 1 Cor. xiv. 18.) Ministers of the gospel too generally lack this *παροργισια* and tongue of fire, both in preaching and praying. One reason, and the chief, perhaps, is that in spirit they are rather of the law than of the gospel;

¹ They were "filled with the Holy Ghost." This expression denotes the triumph of the Holy Ghost over the flesh, and its effect in the case of Peter was his "conversion." (See Luke xxii. 32, and Addison Alexander's sermon upon it.) This may serve to explain Acts ii. 38, and "ye shall receive the Holy Ghost." In one sense they must have received the Holy Ghost already, else they could not have repented. This promise of the Holy Ghost, therefore, may be a promise of the Holy Ghost as enjoyed under the dispensation of the gospel, as compared with that under the law. Query: Were believers under the law *united to Christ*, or is the "mystical union" peculiar to the gospel? And are the Old Testament saints among the *things* recapitulated in Christ? (Eph. i. 10.) Would it be proper to say that John xiv. 17 teaches this difference, that the Holy Ghost before the resurrection only dwelt with believers, but afterwards was *in* them? Or do these words refer only to qualifications which should be bestowed upon the apostles as infallible teachers of the church? Compare Heb. xi. 40; xii. 23, "spirits of just men made perfect" by reunion with Christ through the inhabitation of the Spirit. See the mystical union in Eph. v. 30. 33.

the dispensation of bondage rather than that of liberty. Luther used to say that no man was a good divine who could not distinguish between the *law* and the *gospel*. Note the difference between Luther, the monk, groaning under the bondage of the law in his solitary cell, and Luther, the preacher, exulting in the liberty of the gospel and proclaiming its free grace with "a tongue of fire."

Vs. 12, 13. The effects of this manifestation of the Spirit upon the spectators. (Compare Acts xvii. 32.)

Vs. 14-36. The first effect upon the church itself has been described in verses 1-11; it is ecstatic praise to God. (Compare Acts x. 46.) The second effect is the testimony of the church to the world. Here is the *rationale* of true "revivals of religion": The filling of the church with the purifying Holy Ghost, then the heart of fire, then the tongue of fire speaking to God, then the tongue of fire speaking for God to men; and all preceded by *prayer*. (Acts ii. 1; Eph. vi. 18-20.)

VI. FIRST PREACHING OF THE APOSTLES. (VERSES 14-36.)

But Peter, standing up with the eleven, lifted up his voice, 14 and spake forth unto them, saying, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words. For these are not drunken, as ye sup- 15 pose; seeing it is but the third hour of the day; but this is that 16 which hath been spoken by the prophet Joel:

And it shall be in the last days, saith God, 17
I will pour forth 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:

Yea and on my servants and on my hand-maidens in 18
those days

Will I pour forth of my Spirit; and they shall prophesy.

And I will shew wonders in the heaven above, 19

And signs on the earth beneath;

Blood, and fire, and vapour of smoke:

The sun shall be turned into darkness, 20

And the moon into blood,

Before the day of the Lord come,

That great and notable day:

- 21 And it shall be, that whosoever shall call on the name of
the Lord shall be saved.
- 22 Ye men of Israel, hear these words: Jesus of Nazareth, a man
approved of God unto you by mighty works and wonders and
signs, which God did by him in the midst of you, even as ye
23 yourselves know: him, being delivered up by the determinate
counsel and foreknowledge of God, ye by the hand of lawless
24 men did crucify and slay: whom God raised up, having loosed
the pangs of death: because it was not possible that he should
25 be holden of it. For David saith concerning him,
I beheld the Lord always before my face;
For he is on my right hand, that I should not be moved:
26 Therefore my heart was glad, and my tongue rejoiced;
Moreover my flesh also shall dwell in hope:
27 Because thou wilt not leave my soul in Hades,
Neither wilt thou give thy Holy One to see corruption.
28 Thou madest known unto me the ways of life;
Thou shalt make me full of gladness with thy countenance.
- 29 Brethren, I may say unto you freely of the patriarch David,
that he both died and was buried, and his tomb is with us unto
30 this day. Being therefore a prophet, and knowing that God
had sworn with an oath to him, that of the fruit of his loins he
31 would set one upon his throne; he foreseeing this spake of the
resurrection of the Christ, that neither was he left in Hades,
32 nor did his flesh see corruption. This Jesus did God raise up,
33 whereof we all are witnesses. Being therefore by the right
hand of God exalted, and having received of the Father the
promise of the Holy Ghost, he hath poured forth this, which ye
34 see and hear. For David ascended not into the heavens: but
he saith himself,
The Lord said unto my Lord, Sit thou on my right hand,
35 Till I make thine enemies the footstool of thy feet.
- 36 Let all the house of Israel therefore know assuredly, that God
hath made him both Lord and Christ, this Jesus whom ye
crucified.

The Speech of Peter.—It embraces these leading points:
(a), That this is the last dispensation of religion for the
ingathering of souls.¹ (b), That it is the dispensation of the

¹ See verses 19, 20. Hence, the twenty-first verse. This is the last opportunity to be saved, by "calling upon the name of the Lord." The primary reference, no doubt, is to the destruction of Jerusalem, in verses 19, 20; but this was a type of the last judgment. (See 2 Peter iii. 4-9, for the principle.)

Holy Ghost, who was the subject of the promises of the Old Testament. (See the passage from Joel, and compare verse 39 and Gal. iii. 2-14; iv. 6; v. 5, 16, 25; vi. 8; 2 Cor. iii. 6-18.) The dispensation of the kingdom of God, which is the kingdom of the Spirit. (Matt. xii. 28; Rom. xiv. 17, and Acts *passim*.) (c), But the entrance into this kingdom is by calling on the name of "the Lord." But who is the Lord? Jesus of Nazareth proved to be the Lord and the Messiah: (1), By signs and wonders¹ (verse 22); (2), By his resurrection (verses 24-32); and (3), By the outpouring of the Holy Ghost (verses 33-35). As to the second point, this rests not only upon the testimony of the apostles, but upon the fulfilment of Psalm xvi. And similarly the exaltation of Jesus is the fulfilment of Psalm cx. It is evident that the persuasiveness of this argument depended, in a great measure, upon the strong conviction and feeling of the apostles themselves; upon the heart and tongue of fire. *Si vis me flere*, etc. Note in the utterance of the testimony, (a), The prominence of the apostles; (b), That the sermon is argumentative, and that the argument is, in great part, drawn from Scripture. The first indicates that the apostles were the *authoritative* teachers of the church. The second that they were teaching no *new* religion. This furnishes us with a powerful argument, *a fortiori*, against the papists. Conceding that the Apocrypha and tradition are a part of the rule of faith, still they acknowledge the Scriptures of the Old and New Testaments to be a part of the rule also; and if inspired apostles felt it necessary to show the harmony of their teaching with the Old Testament (because all truth must be consistent with itself), how much more are papists bound to show that their

¹ Three names for miracles: (1), *τερας*—prodigy, *miraculum*, causing wonder: (2), *σημειων*—sign attesting the presence of God and the *nature* of his work; (3), *δυναμις*—the power or energy by whom the works were wrought. The second is the commoner name. (See Trench's *Miracles; Preliminary Essay*.)

teaching harmonizes with the teaching of the Scriptures. The truth is that the direct tendency of popery is to infidelity, or rather popery *is* infidelity, and of the most *radical* sort, the Pyrrhonism of Hume.¹

Some more particular comments:

Vs. 23. The compatibility of the sovereign foreordination of all events by God with the responsibility of man.

Vs. 24. The *ἀδυνατον* of two sorts: 1. *Physical* (natural) arising from the divine nature of the Son. (Rom. i. 4.) 2. *Moral*, arising from the covenant between the Father and the Son. (Zech. vi. 13; John xvii. 4, 5.) According to the first, the Son rose by his own power; according to the second, he rose by the power of the Father.

Vs. 27. *Hades*. The unseen world. The corresponding Hebrew word is *sheol*, from the insatiable rapacity of the grave, evermore crying, Give! give! It is rendered in our version "hell," in Matt. xi. 23; xvi. 18; Luke x. 15; xvi. 23; Acts ii. 27-31; Rev. i. 18; vi. 8; xx. 13, 14; and "grave" in 1 Cor. xv. 55. *Sheol* is generally rendered "hell" in the Old Testament; sometimes by "grave," as in Gen. xlii. 38. Hell, at the time our version was made, seems to have been used sometimes in the same wide sense as *hades*, as its etymology seems to have been similar (*helan*, to conceal); it was also used for the place of torment, which in the New Testament is *gehenna*, the land of Hinnom. (Compare 2 Kings xxiii. 10; 2 Chron. xxxiii. 6; Isa. xxx. 33; Jer. vii. 31, 32; xxxii. 35; Isa. xlvi. 24, and compare Mark ix. 43-48.) As "hell" is now used in its restricted meaning, the translation is either misleading, as in Rev. i. 18 (see John Howe's sermon on this text), or unintelligible, as in Rev. xx. 14.

The meaning of Acts ii. 27 is, "Thou wilt not leave my soul in the unseen world (or under the power of death)," etc., and this was the meaning, doubtless, in the Apostles' Creed

¹See Thornwell on the Apocrypha, Letter VI.

about Christ's "descent into hell," when that article was first inserted (in the fourth century). See Bishop Pearson on the creed, and the note appended to that creed in our Standards (at the end of the Shorter Catechism). See answer to fiftieth question of the Larger Catechism.

Vs. 31. *Του Χριστου*, notice the article—the Christ or Messiah. Peter first shows that David spoke of the Messiah, and then he (Peter) goes on to identify Jesus with this Messiah. So Paul constantly: Acts ix. 20–22; xvii. 3; xviii. 28, etc., etc. Compare Matt. xvi. 16; Luke xxiv. 26, 46. Subsequently "Christ" became a proper name, and was used without the article.

VII. FIRST GROWTH OF THE CHURCH. (VERSES 37–47.)

Now when they heard this, they were pricked in their heart, 37 and said unto Peter and the rest of the apostles, Brethren, what shall we do? And Peter said unto them, Repent ye, and be 38 baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost. For to you is the promise, and to your children, and 39 to all that are afar off, even as many as the Lord our God shall call unto him. And with many other words he testified, and 40 exhorted them, saying, Save yourselves from this crooked generation. They then that received his word were baptized: and 41 there were added unto them in that day about three thousand souls. And they continued stedfastly in the apostles' teaching 42 and fellowship, in the breaking of bread and the prayers.

And fear came upon every soul: and many wonders and signs 43 were done by the apostles. And all that believed were together, 44 and had all things common; and they sold their possessions and goods, and parted them to all, according as any man had 45 need. And day by day, continuing stedfastly with one accord 46 in the temple, and breaking bread at home, they did take their food with gladness and singleness of heart, praising God, and 47 having favor with all the people. And the Lord added to them day by day those that were being saved.

Vs. 37–41. The effect of Peter's speech and his subsequent exhortation. Note that this pungent conviction was produced by preaching *Christ*. The apostles "ceased not to

teach and preach Christ" (Acts v. 42), and the disciples were multiplied. The question in verse 37 is the prompting of conviction and distress. In Peter's answer to it, note:

(a), That repentance¹ is put first. This was the indispensable qualification for the kingdom of heaven, because that kingdom is spiritual, and its law is the law of love, and not of fear. The subjects of it must be in sympathy with its King. But as men are by nature at enmity against God, there must be a change in their nature, a new birth, a new creation. In answer to a similar question in Acts xvi. 30, by a *Gentile*, Paul says, "Believe on the Lord Jesus Christ;" but to the Jews it is "repent." (Compare Acts iii. 19.) The reason of this diversity may be that the Jews were the professed people of God, in covenant with him, and expectants of the promised seed. They already professed to be believers in the King and in the kingdom, while the Gentiles had to begin at the beginning. However this may be, both exhortations amount to the same thing. Faith and repentance are twin sisters, Siamese twins, and one cannot exist without the other. The one, repentance, has respect chiefly to the terminus *a quo* (sin); faith to the terminus *ad quem* (Christ). We turn *from* sin to *Christ*. By faith we *receive* salvation *from* sin (repentance). Both are acts of the new nature, and simultaneous manifestations of the new life. Sometimes *μετανοια* refers to the impartation of the new nature, the be-

¹ *μετανοια*, from the verb *μετανοιω*, "to know after"; their change of mind consequent on this after-knowledge; their regret for the course pursued; last, change of conduct for the future, springing from all this. There is not of necessity any ethical meaning of the word in any of these stages. In Scripture, however, both verb and noun are always used ethically, and never otherwise. Not so with *μεταμελεσθαι* (the corresponding noun is never used). It occurs six times. See 2 Cor. vii. 8-10 for the comparison of the words. In verse 8, "I do not *regret* it, though I did *regret* it." Verse 10, "*Repentance* unto salvation not to be *regretted*." See French's *Synonyms of New Testament*. *μετανοια* (verb and noun) occurs some sixty times in the New Testament.

ginning of the new life. In this sense, a man must repent before he can believe, or receive the remission of sins, or "repent," in the wider acceptation of the term. Compare the use of the word "conversion," which sometimes means "regeneration," which can take place but once, and sometimes that turning of the soul to God, which is the perpetual business of the Christian, and sometimes to special and powerful effects of the Holy Ghost upon the Christian (as in Luke xxii. 32, and see Addison Alexander's sermon on it). Taking these different senses of the word into consideration, we see now, with perfect consistency, we can affirm that God "justifies the ungodly," and that he will not pardon the impenitent sinner. (Luke xiii. 3.) Compare the teaching of the parable of the prodigal son. Here (verse 38) the word seems to be taken in its fundamental signification of the new birth, the resurrection from spiritual death, for "the remission of sins" is made to depend upon it, unless we prefer to connect this last clause with the word "be baptized," which would bring the whole into greater harmony with the formula used of John's baptism. (Matt. iii.) The meaning would then be, "be baptized as a sign that you have received the remission of sins; or receive that ordinance of baptism which signifies the remission of sins."¹

(b), That baptism comes next, and apparently in the same relation to the remission of sins as repentance itself. But how can an external ordinance do this? Answer by reference to the distinction of *necessitas medii* and *necessitas praecepti*. Repentance is necessary to salvation both as a means and from the command. Baptism is necessary only from the command. One is of *moral* obligation, the other only of *positive*.

¹ A better explanation, perhaps, is found in the fact that the Scriptures do not, in such matters, follow the idea of thought or nature, but of the religious consciousness in experience of believers. Repentance always goes before the sense of pardon in the experience of believers.

As this is the first instance of Christian baptism, this is a convenient place for noticing the question whether it was the same in substance with the baptism administered by John. On one side it may be argued: (1), That these persons who were baptized on the day of Pentecost had, in all probability, been baptized by John. (2), That we have a record in this book (Acts xix. 1 ff.) of the rebaptism of persons who had been baptized with John's baptism. (3), That John's baptism was not performed "in the name of Jesus"; his authority as King and Head of the church was not recognized therein. (4), That John's baptism belonged to the Old Testament, because it was a *symbolical* ordinance. This is the sum of what has been said (with any real force) in favor of the difference between the two ordinances. On the other side, (1), That the meaning of the two ordinances is essentially the same. (2), That there is no evidence that the apostles who had been baptized by John were ever baptized again. (3), No evidence that Apollos ever received any but John's baptism; and he is mentioned in immediate connection with the disciples at Ephesus (Acts xviii. 24-xix. 1), and seems to have needed instruction as well as they on the relation of John's ministry to Christ's. (4), Baptism was administered by Christ's disciples under his own eye (John iv. 1, 2); and there is no evidence that this baptism differed in significance either from John's or from Christian baptism. (5), If Christian baptism was essentially different from John's, then Christ himself did not receive Christian baptism. We have followed with him in one of the sacraments (Matt. xxvi. 26-30), but not in the other. (6), John was the forerunner of Christ, and the design of his ministry was to lead men to Christ; and it is hard to imagine a reason for rebaptizing those who understood the relations of the two ministries. Certainly no reason can be assigned which would not also be a reason for rebaptizing those who had been baptized with the baptism referred to in John iv. 1, 2. (7), That the dis-

ciples in Ephesus (Acts xix. 1) belonged probably to the class mentioned above, of those who did not understand the relations of John's ministry to Christ's. (See Alexander on Acts xix. 1 ff.) This passage is a difficulty on both sides. On the side of the difference of the two baptisms, the difficulty is that this should be the *only* recorded case of a rebaptism; on the other side, the difficulty is that it *is* a clear case of rebaptism. I confess that the question is a very difficult one; but I rather lean, with my present light, to the essential sameness of the two baptisms.¹ (Some of the arguments on both sides may be seen in Robert Hall's *Treatises on Communion*.) The strict communionists of his day generally held to the identity for the sake of showing that baptism goes before the Lord's supper; the free communionists (like Hall) to the difference, because then they could show that the disciples celebrated the supper before baptism was instituted at all in the Christian church.

(c), That the effect of repentance and baptism, or the privileges which would follow, would be (1), The remission of sins; (2), The reception of the gift of the Holy Ghost. In a certain sense both these blessings must precede repentance, as above explained. And in that sense the remission of sins would here mean a knowledge or consciousness of forgiveness. And it is no uncommon thing for a lively sense of forgiveness to follow a sincere and bold confession of Christ in baptism or (if the person has been baptized in infancy) in the Lord's supper. So, also, in regard to the other blessing, which, not like the remission of sins, is in the form of a special promise, the meaning may be "ye shall

¹ It may serve to strengthen the view of the sameness of the two baptisms, that the Council of Trent anathematizes those who hold that they are the same. (Sessn. 7, *De Baptismo*, Can. 1.) The papists asserted the difference in the interest of their doctrine concerning the difference of the sacraments of the Old and New Testaments (Sessn. 7, *De Sacramentis*, Can. 2), and in the interest of their *opus operatum*. (Chemnitz, *Exam. Con. Trident*, p. 218; see Baumgarten, Vol. II., pp. 267, 268.)

receive a larger measure of the Spirit" (upon the principle of Matt. xiii. 12; xxv. 28, 29); ye shall receive the Spirit as it has been given to us this day; ye shall be *filled* with the Holy Ghost,¹ and shall speak with tongues and magnify God. (Compare Acts x. 46; xix. 2, 6.)

(*d*), Note in the next place the ground upon which this exhortation is based, that "the promise" belonged to them. What promise? The promise of the Spirit in Joel, which was the same as that made to Abraham (Gal. iii. 8, 14) and to Adam. (Gen. iii. 15.) The promise upon which their fathers rested was the promise upon which they were invited to rest. There is but one communion of saints and one church in all dispensations. The object of faith is the same. Note, further, that this promise belonged also to their children, and to those who are afar off according to the calling of a God in covenant ("our God"), the Gentiles.

Summary: (1), This is the organization of the church under its Christian form. (2), It is the same church which was organized in the national form at Sinai on the first Pentecost, and in the patriarchal form in the family of Abraham. The same, because the *promise* was the same. (3), The children were partakers of the promise under the old (Gen. xvii.), and we are here said to be entitled to it under the new form of the church. (Compare Gal. iii. 16, 17, 27-29.) (4), This church differs from the old in some particulars: (*a*), In being more *spiritual*,² "repent"; (*b*), In being more *catholic*. The "promise" is offered to those who are "afar off," and the sign and seal of that promise is no longer circumcision, but baptism, which could be applied to all; and this baptism should no longer be reserved for proselytes who might apply for admission, but should be carried with the promise to the Gentiles. I do not mean to intimate that

¹ Or it refers perhaps to the *sealing* of the Holy Ghost. (See Eph. i. 13, 14; 2 Cor. i. 21, 22.)

² The gift of the Holy Ghost.

Peter himself meant all this, but the Spirit that was in him did signify it (1 Peter i. 10-12), as we know by the results recorded in the subsequent history.

Vs. 40. "*Testify and exhort.*" The two great functions of the preacher. He is a *witness*, and is to tell the truth, the whole truth, and nothing but the truth. But this truth is the truth which is given them of God in his word to communicate. Hence the preacher speaks with *authority*, and the people are bound to hear with "meekness and love." If the preacher ventilates his *opinions* on politics, or anything else, the people are not bound to receive them. What have *opinions* to do with the *faith* of God's people? That faith is concerned only with a *divine* testimony as its object and its measure. The direct tendency, therefore, of preaching *opinions*, is to destroy (by disuse) faith. Where, in addition to this, worldly passions are expressed by the preacher, and the pulpit is made the organ of personal or party hatred and revenge, then the tongue is set on fire of hell, and not of heaven and the Holy Ghost. But testifying is not enough; there must be added all that is included in *παρραλαίειν*, when that word is contrasted with *διαμαρτυρῆσθαι*, to testify fully. The Holy Ghost is the *Paraclete*, and the true minister is the organ of the Holy Ghost. The word is explained in John xvi. 7-15. It implies awakening appeals to the heart and conscience founded upon the testimony, and the ministry of consolation to wounded consciences. As in the last part of the verse, "Save yourselves from," etc.; be ye saved from the guilt and doom of this unteachable generation! This exhortation, no doubt, had a special meaning for *that* generation. (Compare Luke xiii. 1-5; Matt. xxiii. 35-38.) But it may be said of every generation thus far, that it is prevailingly unbelieving and impenitent, unteachable, hard-necked, and rebellious, and must perish. He, therefore, who is not saved *from* it, must perish *with* it. For lack of *instruction* fools perish. (Prov. i. 7-15; v. 12, 23.)

Vs. 41. One important principle of interpretation in the Acts may here be stated, and that is, that the historian records things as they appeared, and not always as they really were. It is not necessary here to suppose that this "gladness" in the reception of the word was that spiritual gladness which is the result of the saving power of the Holy Ghost, in all the three thousand. In some cases it may have been of that sort mentioned in Mark vi. 20. (Compare Matt. xiii. 20; xii. 37.) So also in verse 47, *infra*, "the saved," may be equivalent to "those who made a credible profession of faith and salvation."¹ So in chapter viii. 13 Simon Magus is said to have "believed." The visible church is the visible body of "believers" and of the "saved"; yet it contains many who shall not be saved. Compare the superscriptions of the Epistles with the body of the Epistles, and compare the superscriptions of the Apostolic Epistles with Christ's Epistles to the seven churches of Asia. (Rev. ii. 3.)

Baptized. The mode in which this was done is a matter of no consequence. We may concede, for the sake of argument, that they were all immersed; but that does not prove that all Christians must be immersed. It must be shown, in order to sustain such a conclusion, that the word βαπτίζω can mean *nothing but* dip. The attempt to show this has ridiculously failed. (See Dale and other works.) βαπτίζω, when used of the religious rite, means the putting into a state of purification, without reference to any mode. (See on Acts i. 5.) Why do not the Baptists celebrate the Lord's supper *exactly* as it was celebrated at first?

Vs. 42-47. In this description of the church,² note, (a),

¹ The true church consists only of those who are in a state of salvation; but there are tares mingled with the wheat in the church visible. "*Denominatio fit a potiori parti.*" Caution here against the papal abuse of the doctrine of the church visible.

² How different are the general features of this description from those of the church under the law! Here all is moral and spiritual; there, ceremonial. (See Rom. xii. 1; Gal. vi. 15; v. 6; 1 Cor. vii. 19.) The church

That the "teaching of the apostles" is mentioned *first* as constituting the name and standard of everything. They delivered the word of Christ. (See John xvii. 8, 14, 17, 18; xvi. 13-15; xiv. 26; Acts i. 8, *et mult. al.*) This is as true now of the church as it was then. The teaching of the apostles has been recorded in the New Testament, and a church is a church only so long as it continues in the teaching of the apostles. Even the Roman Catholic theory of tradition proceeds upon this acknowledged truth. (See Bernard's Bampton Lecture I., note 2, on page 17.) Faith is the ground of fellowship and the bond of union in the church; but faith has for its exclusive object a *divine* testimony.

(b), *κοινωνία*.¹ This ought not to be connected with the "teaching of the apostles" as it is in our version. The Greek will not admit of it. Now, what is this *κοινωνία*? The meaning of the word is obvious enough, but has it any special application here? It has two special applications in the New Testament: one to the communion of the Lord's supper (1 Cor. x. 16), and the other to the giving of property to the

is regarded here under a threefold relation: 1. Its relation to God, from whom it emanates. 2. Its relation to believers, of whom it is composed. 3. Its relation to the world, from which it is separated. Hence three applications of the life of the Holy Ghost in the church. (a), The *religious* life as to God (verses 42, 43). (b), The *fraternal* life as to believers (verses 44-46). (c), The *missionary* life as to the world (verses 46, 47). See A. Monod's sermon on this passage.

Note the true method of "revival" (in the common acceptance of an ingathering from the world); it comes from a revived *church*. The *missionary* life of the church depends upon its life towards God, and the life of its members towards one another.

¹ *κοινωνία*, community in goods (Olshausen), or common life in general (De Wette), or the common religious life of which the sacraments and prayers are the principal applications. (Neander and Monod.) According to this last view, the preaching of the apostles, while it is one of the exemplifications of the common religious life, is named first, because it is historically first. (Compare 2 Peter i. 5, "add to your *faith*," etc.) But the context is decidedly for the first view.

Lord. (2 Cor. viii. 4; ix. 13; Rom. xv. 26; Heb. xiii. 16.) If it has any special application here, it must be to contributions, for the supper is included in "the breaking of bread," next mentioned. Compare the corresponding adjective in verse 44, and chapter iv. 32. Now, that the word here is not general, but special, would seem to be certain from two considerations: 1, That as the history is describing the life of the church as it appeared to the observer, it must be something *external* and *visible*, which the feeling of fellowship is not; and, 2, That the other members of the sentence describe visible ordinances of social worship, preaching, the sacrament of the Lord's supper, and prayers. With this view, the context is in entire harmony. The thing in which the fellowship of the church at that time was expressed most remarkably was in *giving* to each other's necessities, and hence it stands next to the preaching of the apostles. (Compare verses 43, 44 for a similar juxtaposition.) Contributions, then, were a conspicuous part of the social worship of the primitive church, and a very emphatic expression of their fellowship. (For more on this subject, see a pastoral letter written by me for the Presbytery of Baltimore, and adopted by it in 1854, and approved by the General Assembly at Nashville in 1855.¹ See, also, for the principle under the law as determining the nature of the offerings, the *Sacrificial Worship of the Old Testament*, by Kurtz.)

(c), *προσευχαΐς*. This word in itself has special reference to the "votive" part of prayer, in opposition to *δέησις*, the expression of need; but the plural here is designed to express all kinds of prayer. (Compare 1 Tim. ii. 1.)

Vs. 43. "*Fear came upon all.*" Note the effect of holy joy produced by the "wonders and signs." These words are used in the New Testament to denote miracles: (a), *τερας*—*miraculum*, a prodigy producing "wonder" in the spectator.

¹ See printed Minutes, p. 296. See, also, Vol. I., p. 130, of the MISCELLANIES.

(b), *σημειον*, a sign, teaching the presence of God, and the nature of the dispensation it authenticates. (c), *δυναμιεις*, the power by which they are wrought. Beside these, John calls the miracles of Christ simply "works," because what were extraordinary in other men were ordinary with Christ. (See *Trench on Miracles; Introductory Essay*.¹)

Vs. 46. "*In the temple.*" The Christians observed the law until the destruction of the temple. God suffered the dispensations to *overlap* each other. (See notes on biblical history, Old Testament, on the overlapping of the Mosaic and Abrahamic dispensations of religion.)

"*Breaking bread.*" Union of social and sacramental meals. (Compare 1 Cor. xi.) This implies the consecration of the church. (See 1 Cor. vi. 19, 20; x. 31.) Even the social meal was the expression of the fellowship of believers with one another, and partook of the nature of worship, the "Agapæ."

This consecration is represented by the "singleness" and "simplicity" of heart. (Compare Matt. vi. 22-34; James i. 5-8.) This state is necessarily accompanied with "gladness." Living to one's self is *wretchedness* as well as *sin*.

Vs. 47. "*Praising God.*" This is the last item in respect to worship. Their whole life was a hymn to the Creator; but they engaged in formal acts of praise. (See Eph. v. 18-20; Col. iii. 16, and Pliny's Letter to Trajan, in which he mentions the "singing of praises to *Christ* as a striking feature of Christians.")

"*Favor with all the people.*" (Compare this with Acts vi. 12, and compare Prov. xvi. 7 with Luke vi. 26.) Sover-

¹ Vs. 45. In obedience to the direction of the Lord (Luke xii. 33), note these people were a *conquered* people. When the destruction of Jerusalem came, they had nothing to *lose*. Their all had been converted into "a treasure in heaven," in "bags which wax not old." (See Luke xvi. 9.) In a time of calamity the *prudent* will be *liberal*, not *parsimonious*. (See Eccles. xi. 1-6, a *vade mecum* for these times of "taxation without representation.") For the opposite of true prudence, see James v. 3; Luke xii. 16-21. (See Bengel on Acts ii. 45.)

eignty of God, his wisdom and love, determine these different conditions. Note that "the people" were finally stirred up by the unprincipled ecclesiastics.

The church is thus described as a happy Christian family, and a Christian family ought to be as this church, a "church in the house." How different many churches now, where the members do not know each other, and do not even give a passing nod of recognition as members of the same body. No wonder that so few are "added to the church."

"*The church.*" It consisted now of more than three thousand, and there must have been many *congregations*. What becomes of the assertion of the Independents, that this word *ἐκκλησία* is never used in the New Testament of a visible body larger than can meet in one place? But more of this hereafter. "The saved," see on verse 41, pp. 70 ff.

CHAPTER III.

VIII. THE FIRST MIRACLE. (VERSES 1-11.)

1 Now Peter and John were going up into the temple at the
 2 hour of prayer, being the ninth hour. And a certain man that
 was lame from his mother's womb was carried, whom they laid
 daily at the door of the temple which is called Beautiful, to ask
 3 alms of them that entered into the temple; who seeing Peter and
 4 John about to go into the temple, asked to receive an alms. And
 Peter, fastening his eyes upon him, with John, said, Look on
 5 us. And he gave heed unto them, expecting to receive some-
 6 thing from them. But Peter said, Silver and gold have I none;
 but what I have, that give I thee. In the name of Jesus Christ
 7 of Nazareth, walk. And he took him by the right hand, and
 raised him up: and immediately his feet and his ankle-bones
 8 received strength. And leaping up, he stood, and began to
 walk; and he entered with them into the temple, walking, and
 9 leaping, and praising God. And all the people saw him walk-
 10 ing and praising God: and they took knowledge of him, 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.

And as he held Peter and John, all the people ran together 11
unto them in the porch that is called Solomon's, greatly wonder-
ing. And when Peter saw it, he answered unto the people, Ye 12
men of Israel, why marvel ye at this man? or why fasten
ye your eyes on us, as though by our own power or godliness
we had made him to walk? The God of Abraham, and of 13
Isaac, and of Jacob, the God of our fathers, hath glorified his
Servant Jesus; whom ye delivered up, and denied before the
face of Pilate, when he had determined to release him. But ye 14
denied the Holy and Righteous One, and asked for a murderer
to be granted unto you, and killed the Prince of life; whom 15
God raised from the dead; whereof we are witnesses. And by 16
faith in his name hath his name made this man strong, whom
ye behold and know; yea, the faith which is through him hath
given him this perfect soundness in the presence of you all.
And now, brethren, I wot that in ignorance ye did it, as did 17
also your rulers. But the things which God foreshewed by the 18
mouth of all the prophets, that his Christ should suffer, he thus
fulfilled. Repent ye therefore, and turn again, that your sins 19
may be blotted out, that so there may come seasons of refresh-
ing from the presence of the Lord; and that he may send the 20
Christ who hath been appointed for you, even Jesus: whom the 21
heaven must receive until the times of restoration of all things,
whereof God spake by the mouth of his holy prophets which
have been since the world began. Moses indeed said, A prophet 22
shall the Lord God raise up unto you from among your brethren,
like unto me; to him shall ye hearken in all things whatsoever he
shall speak unto you. And it shall be, that every soul, which 23
shall not hearken to that prophet, shall be utterly destroyed
from among the people. Yea, and all the prophets from Samuel 24
and them that followed after, as many as have spoken, they
also told of these days. Ye are the sons of the prophets, and 25
of the covenant which God made with your fathers, saying unto
Abraham, And in thy seed shall all the families of the earth be
blessed. Unto you first God, having raised up his Servant, 26
sent him to bless you, in turning away every one of you from
your iniquities.

Vs. 1-11. Note, in reference to this miracle, the first mira-
cle of the apostles of the circumcision; (*a*), The resemblance
between it and the miracle wrought by Paul, the apostle of
the uncircumcision at Lystra (Acts xiv. 8 ff.), in the beginning
of his ministry, both healing cripples from their mothers'

wombs; the one a Jew, the other a Gentile. Surely this coincidence is not accidental. Some allege it in proof of the unhistorical character of the book; in proof of the design to assimilate the life of Paul to that of Peter, etc. This objection derives some force from the additional resemblance of their lives in the matter of Simon Magus in that of Peter, and of Elymas in that of Paul.¹ But the order and relations of these two last are very different in the respective cases. If Peter and Paul were preaching the same glad tidings of salvation to men in the same ruin, we ought to *expect* such resemblances. (*b*), Lameness, and the healing of it, occupy a very conspicuous place in the history of our Lord himself, and the "sign" must be significant. (*c*), The praise of God is the great end of man. (See Eph. v. 19, 20; Col. iii. 16, 17; Heb. xiii. 15; 1 Thess. v. 18; and Rev. *passim*; Ps. lxvii., cxvii., cxlviii., cl., etc.) This was the result of *this* healing. (Verse 8, 9.) Compare notes on Acts ii. 1-11, pp. 51 ff., *supra*. (*d*), This cripple sat at the gate of the temple, in the most public place in the city, and was healed *there*; and after the healing went *into* the temple to praise God. (*e*), He may be taken, therefore, as the representative of the Jewish people, as sinners, cripples from the womb; and even with the temple (the symbol of a revealed God and of God conversable with man) in the midst of them, unable to enter and hold communion with God, and to praise him in spirit and in truth; further, so far gone in their helplessness and misery as to expect nothing more and to ask for nothing more than alms² of silver and gold, mere temporal good; and, finally, capable of receiving, and destined to receive (of which this

¹ Compare, also, the speech of Peter in chapter ii. with the speech of Paul in chapter xiii.

² *Alms* is from ἐλεημοσύνη, and answers to it as really, though not so obviously, as its adjective, *elemosynary*. According to Horne Tooke (in Richardson's Dictionary), the stages were these: *Almosine*, *almosie*, *almose*, *almes*, *alms*. "An alms" is correct. The final s is not the sign of the plu-

healing of the cripple, and his walking, and leaping, and praising God was a pledge and earnest, as well as a "sign"), healing and power to enter into the temple to praise God. (Compare Isaiah xxxv. 6, 10, and the whole chapter.) That this is a legitimate interpretation is manifest, I think, from what followed the miracle. The whole nation (or, at least, the city representing it) was stirred by it; a people who had been accustomed for three years to the miracles of Christ, who had seen many cripples healed, now felt that this healing had a special voice to them as a *whole*. And Peter thus expounds its meaning first to the *λαος* (verses 11-26, specially verses 19, 20), then to their rulers and representatives. (Acts iv. 5-12.)

Indeed, it is a very important fact for the proper interpretation of several passages in this book (specially Acts iv. 19-21), that the assemblies which Peter and Paul addressed in Jerusalem were regarded as representatives of the whole *λαος*, in its corporate unity. Of this,¹ however, more when we come to Acts iv. 19-21. (See Baumgarten's *Apostolic History*, section 6.)

Vs. 12. "*Men of Israel.*" People in covenant with God. It was wonderful that such a people, people with such a history, should wonder. This miracle was the natural fruit of such a history, if they could understand it; hence, was predicted. (See Isaiah xxxv. 6, cited above.)

Vs. 13. "*The God of Abraham,*" etc. A denomination of

ral. Compare the word "riches" (from the French *richesse*), which is both singular and plural. Wycliffe has "richessis" for the plural in Rom. ii. 4; Jas. v. 2. Our translators write "riches" for both numbers. Shakespeare has, "the riches of the ships come to shore." (See Trench on the revision of the New Testament, chapter 2.)

In verses 2 and 3, *αιτησις* and *ερωτησις* are used interchangeably, yet the critics tell us that *a*, like *petire*, in Latin, is the word for the petition of an inferior to a superior; *ερωτησις*, like *rogare*, for the request of one to another who is his equal. (See 1 John v. 16; John xvi. 23, 24; xvii. 9, 15.)

¹ See on verses 19-21 below, and verse 27 of chapter iv.

God corresponding with "men of Israel" in verse 12. The miracle was the result of the covenant, and, therefore, concerned them all.

"*His Son Jesus*" (Greek, *παῖδα*, not *υἱον*). This word may mean either child or servant. The latter is better here, for this brings Peter's speech directly into relation with the "Ebed Jehovah" of Isaiah xli. 8; xlviii. 20; xlix. 3, 5, 6; vii. 13; liii. 11; liv. 17. This servant of Jehovah, who should do his will (John vi. 38-40), who should save and glorify the Israel of God, must do it through *suffering*. The Jews who were attentive readers of Isaiah, would think of this servant as a sufferer as well as a deliverer, and no doubt they had been often perplexed by the apparently contradictory accounts of him in the prophet, that he who should make the "lame to leap as a hart" should be like a helpless cripple in the hands of his enemies.

Now, as Peter shows, these contradictions are reconciled in Jesus of Nazareth, and he is thereby demonstrated to be the "Ebed Jehovah." The apostle's design in this discourse is to bring the people into a right relation to Jesus in order to their healing. The cripple could not be healed until he had faith in the name of Jesus (verse 16), and this faith was the result of the pronouncing of the name by the apostle (verse 6), and of the power of Jesus himself producing it in him. (See verse 16, *πιστις δι' αὐτου*.)

Vs. 16. "*Name.*" Compare the usage of the Old Testament in reference to the name of Jehovah.¹ The name of Jesus evidently occupies the same place in the New Testament that the name of Jehovah does in the Old. The only reason that can be given is that Jesus is Jehovah. God will not give his glory to another.² (Compare Isa. vi. 1 ff. with

¹ *E. g.*, Psa. xxix. 2; xxxiv. 3; lxi. 5; Ex. xxiii. 21. Names in the Bible are generally significant. This is specially true of the names of God. (See Ex. vi. 3; xxxiii. 19; xxxiv. 5-7, and the Concordance.)

² Ex. xxxiv. 14; xxiii. 21.

John xii. 38-41.) "Name" stands for the person.¹ Note, further, the union of the power of the name with faith in the name in effecting the cure; and compare Acts iv. 12 for the analogue in the spiritual sphere, or rather in the salvation of the Spirit. (See more below on Acts iv. 12 in reference to the use of *σωζω*, and the transition here from bodily to spiritual salvation.)

Vs. 17. "*Ignorance.*" *I. e.*, of the prophecies (vs. 18).

Vs. 18. "*Christ.*" *The Christ* (notice the article). According to the prophecies, the Messiah was to suffer (compare Luke xxiv. 25-27), and Jesus of Nazareth is this Messiah of the prophets; in him the prophecies have been fulfilled.

Vs. 19-21. "*Repent and be converted, or turn.*" Here repentance is put before turning, and, of course, as something distinct from it. Hence, it can only denote the *new birth*, the result of which is a turning to God. (See on chap. ii. 38.)

πρὸς τὸ ἐξαιλεθῆναι. (See notes, *supra.*)

ὅπως ἄν. "*In order that*" is the only meaning that usage will admit. Then "the times of refreshing," the "sending of Jesus Christ," the "times of restitution of all things," are made to depend as consequents upon the repentance and conversion of Israel. (For it is the people of Israel, not the assembly only, to which these words are addressed by Peter. See above on verses 1-11 for a statement of the principle of interpretation. Compare Hag. ii. 5; Zech. viii. 14, 15; Ex. iv. 22, 23; Hosea xi. 2; Matt. xxiii. 34-37; Rom. xi., for illustration of this corporate unity.)

It is evident that by the *ἔρονοι* and the *καίροι* and the *ἀποκαταστάσεως* Peter refers to the same thing as in the question of the apostles in chapter i. 6, for these same words occur there in question and answer. His meaning might be thus paraphrased: "I have spoken of the fulfilment of the prophecies concerning the Christ and of his kingdom by Jesus of Nazareth. Now it occurs to you to object that these pro-

¹ See passages cited above from the Old Testament. (Psa. xxix. 2, etc.)

phesies speak of the restoration and glory of Israel under the Messiah; but we see nothing of this. I answer that these promises were always conditioned upon the repentance of Israel; and the times and seasons are longer or shorter, according to your own will as well as according to the will and authority of the Father." (Acts i. 7.) The blessing promised to Abraham and to David was not a blessing promised to the outward estate, except as a consequence of "turning them away from their iniquities" (verse 2C); for the kingdom of God and his Christ is to work outwardly *from within*. This was the view of the prophets. (Jer. xxxi. 31-34; Ezek. xxxvi. 24 ff., and chapter xxxvii., *et multa*.) Spiritual blessings, deliverance from sin, and the restoration of righteousness, is *the* blessing of the kingdom of God; otherwise this kingdom would not differ essentially from the kingdoms of this world, which govern men by force applied *ab extra*. But it *does* differ. (John xviii. 36, 37; Rom. xiv. 17.) Its king is a *prophet* (verse 22), and his sword (Psa. xlv. 3) is a sword coming out of his *mouth* (Rev. i. 16; xix. 21), and his name is the "Word of God." (Rev. xix. 13, 16.) The subjects of this kingdom are those who are "of the truth." (John xviii. 37.)

The teaching of this passage, then, seems to be only the same in another form as "Repent, for the kingdom of heaven is at hand." It is at hand if you repent; not otherwise. The prophets speak of a twofold advent of Christ, but these two advents (the suffering and the glory, 1 Peter i. 10-12) lie in the same plane, so to speak, and the prophets themselves were perplexed about the meaning of their own prophecies,¹ as we see in place of Peter's Epistle above cited. Now the carnal Jews fixed their exclusive attention upon the second advent, and the glory when they should experience a "reviving in the bondage" (Ezra ix. 8, 9, compare ἀναβυξί in the

¹ Especially about the chronological order of events. The *time* is mentioned by Peter (1 Epistle i. 10) as one object of inquiry by the prophets.

text), nay, a total deliverance from it (Isa. lxi. 1-4, and the whole chapter), and, in a word, the "restitution of all things." (See Isa. lxi. 4; Amos ix. 11, 12.) They overlooked the fact that this glory was conditional on their *conversion*. (See Fairbairn on *Prophecy*, Part I., Ch. IV.) This is only a special application to the Jews of an universal principle stated in Prov. xiv. 34. There can be no *blessing* with sin unpardoned and unsubdued; there may be such prosperity as that in Prov. i. 32.

Now, if the whole Jewish nation had repented under this exhortation, how much more rapidly would the gospel have been extended among the Gentiles! (Compare Rom. xi. 12-15.) What a stumbling-block to the Gentiles that his own nation had rejected Christ with scorn and crucified him. The obstinacy with which men cling to the delusion which ruined the Jews is exemplified in the papacy, which is an attempt to establish a theocracy, a kingdom of God in the world *without righteousness*.

There is room for a difference of opinion as to whether the "καιροὶ ἀναψύξεως," seasons of refreshing, are identical with the "χρόνων ἀποκαταστάσεως," times of restoration. The order of the phrases would seem to indicate, (*a*), The conversion of the Jews; (*b*), Times or seasons of refreshment; (*c*), The coming of Jesus Christ; (*d*), The times of restitution of all things. If the "Καιροὶ ἀναψύξεως" and the "χρόνων ἀποκαταστάσεως" are coincident in time, then either the sending of Jesus Christ occurs at the beginning of the period, or we must take *αἴρι* in the rare sense in which it is used in Acts xx. 6, Heb. iii. 13, as denoting the conclusion of a period as a limit. In this case the period of Christ's remaining in heaven, the *Καιροὶ ἀναψύξεως* and the *χρόνων ἀποκαταστάσεως* would be coincident. I prefer, upon the whole, the view which makes "the seasons of refreshing" to go before the "times of restitution"; and which makes the first to take place while Christ is in heaven and *before* he comes, and the last to be the conse-

quence of his coming, the restitution of the earth to its paradisaical condition, the resurrection of the saints—in short, all that is set forth in the last *two* chapters of the Apocalypse.

Vs. 21. "*All his holy prophets.*" It is not necessary, in order to vindicate the "all" of the received text, to show an express prediction in every prophet concerning this "restitution of all things." Prophecy is regarded as a systematic whole, because all the prophets spoke by inspiration of the same Spirit, whose office it is to testify of Jesus. (See 2 Peter i. 19, 21, and Bishop Horsley's sermons upon it; Rev. xix. 10.) The prophecy of Gen. iii. 15 is the germ from which all prophecy is developed. Compare "since the world began." (See Introductory Lecture on Biblical History.)¹ The prophets are called "holy" not because they are set apart only, but mainly because they themselves were sanctified by the truths which they delivered to others; for inspiration is *dynamic*, not mechanical. The writings of David, Isaiah, Paul, are the writings of David, Isaiah and Paul as well as the writings of the Holy Ghost. This is certainly true of all² who had the *munus* as well as the *donum propheticum*; whatever may be said of the prophesying of Balaam,³ Saul, Caiaphas, etc., this theory is perfectly consist-

¹ See Vol. II., p. 136, of these MISCELLANIES.

² We speak of the *order* as a whole. There were tares, no doubt, among the wheat, as there is in the church at large. Judas Iscariot was among those who prophesied.

³ It is questionable whether Balaam was a prophet of the Lord (under the Noachic dispensation, which was allowed to overlap the Abrahamic). His better impulses, at any rate, seem to have come out under the influences of the Spirit (see Numbers xxiii. 10), and, *pro tanto*, he seems to have been in sympathy with his prophecy.

We have a similar phenomenon in the case of Byron and others (compare the "Hebrew Melodies" with "Don Juan" or "Cain"), where the filth and pollution of the soul seems to sink to the bottom like sediment, and allow the soul, for the time, to become clear, so that the light shines through. I am inclined to consider Balaam as a prophet of the Noachic dispensation (now rapidly running out) in the same sense as Caiaphas was a prophet of the Mosaic (also rapidly running out). (See John xi. 49-52; xviii. 14. Also *Sermons on Balaam*, by Bishops Butler and Horsley.)

ent with the fact that the prophets did not fully understand their own prophecies. Truth is larger than the capacity of any created understanding, and *must always* be imperfectly comprehended. How much more when "the spirit of truth" makes the understanding its organ! The question is sometimes discussed whether Solomon was a truly converted man. If the statements just made are true, the question is settled. He was one of the *holy* prophets. The idea that the penman of the "Proverbs" and "The Song" should be otherwise is monstrous. Sporadic predictions might be uttered by unconverted men, but not whole books.

Vs. 22-26. Among all these prophets he singles out Moses, and then the prophets after Samuel. There are good reasons for this which we can perceive :

(a), There were no prophets in the strict sense before Moses; there was a prophetic *gift*, but not a prophetic *office*. Hence the prophetic office of Christ was not revealed before then. History determines the form and vehicle of prophecy. The prophetic office of Moses furnished the vehicle for the prediction of Christ as a prophet (ὥς ἐμέ), as the kingdom of David furnished, subsequently, the vehicle of the prophecies of Christ as a king and of his kingdom; and the priesthood of Melchisedec and of Aaron, the vehicle of the prophecies concerning Christ as a priest.

(b), The argument from Moses is an argument *ad hominum*. "Moses, in whom ye trust," foretold a greater prophet than himself, and commanded all the people to hear him on pain of excommunication. (Compare the use of Moses' history in Stephen's speech, chapter vii.) (c), The period from Samuel is there mentioned, for at that time the prophetic *order*¹ arose. It began to be very evident in his day that Israel would fail to accomplish its mission; that it was losing sight of its *peculiar* privileges and destiny to have a king like the nations. As the present grew dark, it became more necessary that the

¹ Notice "αυθ=ε̄γς," in verse 24, as implying a regular succession.

future should be lighted up, and as the nation showed a tendency to apostasy from the law, it was more necessary that the law should be preached and enforced by explaining its precepts and rebuking transgression. This was one office of prophetic order, and in Samuel's day, perhaps, the most conspicuous; afterwards, in the period subsequent to the division of Israel, when the prospects of the nation grew still darker, the future became more conspicuous.

Vs. 22, 23. The prophet here can be none other than Christ. (*a*), He was to be *like* Moses, of course, in particulars in which Moses was unlike other prophets. As to these particulars, see Num. xii. 6, 9; Deut. xxxiv. 10; Heb. iii. 2-6; Acts vii. 35. The mode of communication with God, the founding of a new dispensation of the church, the being mighty in *deeds* as well as *words* (Acts vii. 22, and compare these notes on Acts i. 1), and these deeds, deeds of *redemption, etc.*, are the leading things included in the $\acute{\omega}\zeta \xi\mu\epsilon$. This passage, therefore, cannot be referred to a body of prophets of which Christ is the most conspicuous, as the "servant of the Lord" in Isaiah is explained of a body of servants of which Christ is the head and chief. It can refer to none but Christ. He alone was like Moses.¹

(*b*), Additional proof of this view is found in the threatening of excommunication against those who will not hear him. Compare this with Num. xii. 7, 8, and many passages in the law of Moses in which excommunication is threatened against the transgressors of it. (Compare, also, Matt. xvii. 4, 5.)

Note, here, that the $\lambda\alpha\omicron\varsigma$ cannot be the Jewish nation as such; for, having committed the crime, they fell under the penalty themselves. But "the people" were not to perish; it was the disobedient who were to be destroyed from *among* them, implying the continuance of "the people" under the divine protection. The $\lambda\alpha\omicron\varsigma$ cannot be the church invisible

¹ Note the antithesis of $\mu\epsilon\nu$ and $\delta\epsilon$ in verse 22 and verse 24 as a confirmation of this view.

of the elect, for these sinners who were to be cut off never belonged to that body, none of which can commit the sin of not hearing Christ. The visible church is the only *people* of which the things in the text can be affirmed, a people of which rebels may form a part, from *among* which rebels may be cast out, and yet the people remain as an object of the divine regard. The Christian church, therefore, is the *very same church* from which the Jews were cast out. (See Mason's *Essays on the Church*, No. 5, Works, Vol. IV., pp. 100, 101.)¹

Vs. 25. "*Sons of the prophet and of the covenant.*" This is to be connected with the "πρωτον" of the next verse. It assigns the reason for offering salvation to them first, and implies an extraordinary doom if they reject it.² They are the heirs of the promises and the covenants. Application to the children of the church in all ages. (See notes of a sermon on verses 25, 26.)

Vs. 26. This inheritance will avail nothing without personal *repentance*. This is *the* blessing of the covenant; and the promised seed will bless the tribes of the earth, because he will turn them from *sin*.

Note, that in this verse and the last taken together, we are taught that Jesus is the Son³ of God and the Son of Abraham. (Compare verse 22, "ἐκ τῶν ἀδελφῶν." Isa. iv. 2; vii. 14; Jer. xxiii. 5, 6.)

¹ Note the bearing of this passage on the question of *infant membership* in the church. In the execution of the curse on the disobedient, their children were cut off. By parity of reason, the children of those who were not disobedient participated in their blessings; *i. e.*, instead of being cut off were numbered with the "people," or reckoned with the members of the church. The issue is short. Either the children of believing Jews (under the gospel dispensation) were members of the church, or not. If not, then, so far as their children were concerned, God inflicted upon the *faith* of parents that very curse which he had threatened upon their *unbelief*. (See Mason, Vol. IV., p. 102-'3.)

² Compare Romans i. 16; ii. 10; Acts xiii. 46.

³ The word is *παῖδα*, and may mean only "servant." See above, on vs. 13.

CHAPTER IV.

IX. THE FIRST HOSTILITY. (VERSES 1-22.)

1 And as they spake unto the people, the priests and the cap-
2 tain of the temple and the Sadducees came upon them, being
sore troubled because they taught the people, and proclaimed in
3 Jesus the resurrection from the dead. And they laid hands on
them, and put them in ward unto the morrow: for it was now
4 eventide. But many of them that heard the word believed; and
the number of the men came to be about five thousand.

5 And it came to pass on the morrow, that their rulers and
6 elders and scribes were gathered together in Jerusalem; and
Annas the high priest was there, and Caiaphas, and John, and
Alexander, and as many as were of the kindred of the high
7 priest. And when they had set them in the midst, they in-
quired, By what power, or in what name, have ye done this?
8 9 Then Peter, filled with the Holy Ghost, said unto them, Ye
rulers of the people, and elders, if we this day are examined
concerning a good deed done to an impotent man, by what
10 means this man is made whole; be it known unto you all, and
to all the people of Israel, that in the name of Jesus Christ of
Nazareth, whom ye crucified, whom God raised from the dead,
11 even in him doth this man stand here before you whole. He is
the stone which was set at nought of you the builders, which
12 was made the head of the corner. And in none other is there
salvation: for neither is there any other name under heaven,
that is given among men, wherein we must be saved.

13 Now when they beheld the boldness of Peter and John, and
had perceived that they were unlearned and ignorant men, they
14 marvelled; and they took knowledge of them, that they had
been with Jesus. And seeing the man which was healed stand-
15 ing with them, they could say nothing against it. But when
they had commanded them to go aside out of the council, they
16 conferred among themselves, saying, What shall we do to these
men? for that indeed a notable miracle hath been wrought
through them, is manifest to all that dwell in Jerusalem; and we
17 cannot deny it. But that it spread no further among the
people, let us threaten them, that they speak henceforth to no
18 man in this name. And they called them, and charged them
19 not to speak at all nor teach in the name of Jesus. But Peter
and John answered and said unto them, Whether it be right in
the sight of God to hearken unto you rather than unto God,
20 judge ye: for we cannot but speak the things which we saw
21 and heard. And they, when they had further threatened them,

let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that which was done. For the man was more than forty years old, on 22 whom this miracle of healing was wrought.

Vs. 1. The warning of Christ is fulfilled (John xv. 20, 21); the favor shown the disciple at first (Acts ii. 47) was due to the special agency of Providence. We find the rulers first, then the people (Acts vi. 12), becoming their enemies. The "priests" were probably, in general, Sadducees. The name Sadducee derived from Zadok (1 Kings i. 32-45), whose faithfulness seems to have given the preëminence to the priests of his line in the subsequent history. (Ezekiel xl. 46; xlv. 15; xlviii. 11.) The Sadducees were (most probably) Zadokites (or claimed to be so) and constituted a kind of sacerdotal aristocracy. (See Acts v. 17.)

The Pharisees were more prominent in the Gospels, the Sadducees in the Acts. The reason obviously is that the apostles were witnesses of the resurrection of Christ. (See Acts xxiii. 8, and compare Matt. xxii. 23.) The *priests*, as such, seem to have been specially offended that the apostles assumed to *teach* (Mal. ii. 7; Mic. iii. 11); the *Sadducees*, as such, that they announced the fact of a resurrection, and based the certainty thereof on the resurrection of Jesus. (ἐν τῷ Ἰησοῦ.)

Vs. 4. ἐγενήθη, *became*, implying that the believers of verse 3 were added to the number mentioned before (Acts ii. 41), so that the whole number of the *men* (ἀνδρῶν, *virorum*, not ἀθροπέων, *hominum*) became, amounted to about, five thousand. (Compare Acts v. 14.)

Vs. 5. "*Rulers*," genus. "*Elders*" and "*scribes*," the coordinate species. (Compare 1 Tim. v. 17.) "*Their*," referring to "the men" of verse 4. The Sanhedrim was the body of lawful rulers even of the Christians, and acknowledged by them as such. This is clearly implied in Peter's speech; only when their authority comes in direct collision with Christ's does Peter refuse to obey. (Acts iv. 19.) And this is a rule for all time in regard to all councils. (Luther and the Pope.)

Vs. 7. "In what kind of power (strength or energy), or in what kind of name did ye this?" Note, the Sanhedrim did not deny the fact of the miracle. (Compare verse 16, below.) Modern infidelity denies, not only the fact, but even the possibility of a miracle; but the Sanhedrim were compelled to concede the fact. Why, then, did they not admit the divine legation of those by whom it was performed? Did they take the ground that a miracle was no proof of a divine commission? If so, what became of the authority of Moses, of Elijah, of Elisha? Nicodemus, a master in Israel, allowed (John iii. 2) and Christ assented that miracles did prove the divine commission of the worker. (John v. 36; x. 25; xv. 24.) The position of the Sanhedrim is explained, no doubt, by a reference to Deut. xiii. 1-5 and Deut. xviii. 18-22. In those two places it is implied (*a*), That a man may pretend to come in the *name* of Jehovah, when Jehovah has not sent him; (*b*), That he may perform a sign or a wonder in proof of his mission and yet be a pretender; (*c*), That he is proved to be a pretender either by his failure to perform the sign he promised, or, if the sign take place, by the unsound teaching itself, unsound because contradicting what God had before taught. In Deut. xii. the "internal" evidence is made the controlling evidence; in Deut. xviii. the "external"; in Deut. xiii. the main question is the *ποιᾶ δύναμις*; in Deut. xviii. the *ποιῶν ὀνοματι*. In the question of the Sanhedrim the *δύναμις* comes first, showing that Deut. xiii. was mainly in their eye. Granting the miracle, the apostles were still pretenders, because they were teaching apostasy from the revelation given by Moses, a revelation authenticated by miracles. And upon the supposition that Christianity was opposed to the religion of Moses, the Sanhedrim would have been right. But the apostles insisted that Christianity was not only not opposed to Judaism, but *was* Judaism, in another and complete stage. [Judaism the bud, Christianity the full flower and fruit; Judaism the boy, Christianity the adult man (Gal. iv. 1-7); Judaism and Christianity the same good olive tree (Rom. xi.);

and see Paul's defence against the charge of apostasy from Moses in chapters xxiii., xxiv., xxviii., the sum of all of which is that *he* was the true Jew, and his accusers the apostates. See also our Saviour's defences against the same charge in John v. 45, 46, 47, and compare verses 39, 40 of same chapter. Compare also Stephen's defence in chapter vii.] Hence Peter in the preceding chapter (verse 22 ff.) quotes Moses' prophecy (Deut. xviii.) as fulfilled in Christ, whose "name" was the same as Jehovah's. In his "name" the apostles preached, worked miracles; his "name" had made the cripple whole. (Vs. 16 of chap. iii.) Hence they were not acting "presumptuously" (Deut. xviii. 22), or in opposition to Moses, or in the name of other gods. (Deut. xviii. 20; xiii. 2.) Note, that if Christ be not God, then the Sanhedrim ought to have put the apostles to death, and they were right in putting Christ to death. (John xix. 7.) The Socinian position justifies the killing of Christ. *Inferences*: (a), No professed revelation can contradict any preceding revelation. "No lie is of the truth" (1 John ii. 21); hence (b), the validity of the "internal evidence"; hence again, (c), the awkwardness of the logical position of the papists, even granting *their* rule of faith. The Old and New Testaments at any rate constitute a part of their rule, and they are bound to teach nothing that is inconsistent with that part. Paul was an infallible teacher, and yet he constantly quotes the existing Scriptures to show the harmony of his teaching with them; and the Bereans are commended (Acts xvii. 11) for bringing Paul to that touchstone. (This last instance also shows "the right of private judgment" even as to the teaching of an infallible teacher, especially when an acknowledged revelation exists to which an appeal may be made. So that even the acknowledgment of papal infallibility would not annihilate the right of private judgment.)

Vs. 8. "*Filled with the Holy Ghost.*" Fulfilment of the promise in Matt. x. 19, 20; Mark xiii. 11; important to be noted; determines the view to be taken of some passages in this book, *e. g.*, chapter xxiii. 3 ff.

Vs. 10. Note the favorite antithesis of Peter between man's treatment of Jesus, and God's. (Compare ii. 23, 24, 36; iii. 13-15; 1 Pet. iii. 18.)

Vs. 12. Note the word "salvation" as applied in a more comprehensive sense than in verse 9 ("made whole," *σεσωσται*, saved). The transition from the narrower to the wider meaning is natural. Peter still has the place of Joel (Acts ii. 28-32; compare Acts ii. 16-21) in his eye—the promised salvation; the healing of the cripple a *specimen* as well as a proof of this salvation; the healing was by Jesus the *Saviour*, through faith (compare Matt. ix. 5, 6), a part, an instalment, and therefore the pledge and earnest of a full salvation. Hence, the same "name" (Jehovah—Saviour) is mighty to save to the uttermost; and no other name can save at all. The necessity here affirmed of salvation through *this* name and the impossibility of salvation in any other is a necessity, not growing out of the divine decree only or chiefly, but out of the very nature of God. This against Bishop Butler and others, who say that we have nothing to do with "the reasons of the cross," but only with the fact. Paul, on the contrary, insists that Christ is the "power of God unto salvation" (Rom. i. 16; compare 1 Cor. i. 18, 24), because in him is the righteousness of God (the righteousness which God has provided, the righteousness of Christ who is God) revealed. Note, that revelation is indispensable to any true religion, because religion implies always a "free" act of God.

Vs. 13. "*Unlearned and ignorant men.*" Rather "unlettered and private men," not taught in the schools and not occupying official station. They "had been with Jesus"; this was a better school than that of any rabbi. This furnishes a sufficient answer to those who say that a minister need not be educated. Surely to have been with the divine prophet of the church for three years was a good education. Paul, though inspired, felt the need of keeping up his studies. (2 Tim. iv. 13.)

Vs. 16, 17. See on verse 7 above for the perplexity of the Sanhedrim. "*We cannot deny it.*" Would if we could. Compare the case of the miracle in John ix.; specially verses 16, 24. There the enemies of Christ go on the supposition that no man who opposes *them* can work such a miracle, for he must be a "sinner," an out-and-out rebel against God; and the man whose sight had been given to him plants himself on the *fact* that he had been blind, but was now seeing. There is no arguing against facts. Henry Rogers mentions the case of a lawyer, who, finding a man with his feet in the stocks, asked him what he had been put there for. On being told, the lawyer said, "They can't put you there for that." "But I *am* here," rejoined the man. So Peter (2 Pet. ii.) and Jude argue against the universalist—scoffers from the facts of *past* judgments of God. If the arguments of the scoffers were sound, no such facts could have occurred. But the facts *have* occurred, *ergo* the arguments are unsound.

In this case, however, the fact cannot be denied, and the only way of escape from the conclusion that the apostles are sent of God is the letter of the law in Deut. xiii. 1, etc. But men who have power, when beaten in argument, resort to force. Hence, the threatenings of verses 17, 18, 21.

Vs. 19. The true rule of action when man's commands conflict with those of God. That God is to be obeyed in such a case, even the persecutor will allow. The trouble is to convince him that there is such a conflict. Meantime the persecuted must follow the voice of conscience (verse 20), "He cannot but speak," etc. "*Seen and heard.*" This expression shows that the apostles were testifying to *facts*, not to mere doctrines; and their being willing to suffer for such testimony is proof of the sincerity of their conviction of the reality of the facts. Furthermore, when twelve men are convinced to such an extent of the reality of certain facts, that conviction can only be rationally accounted for on the supposition of the reality of the facts. When we use the suffer-

ings of the apostles in proof of the truth of Christianity, it is no reply to say that false religions have their martyrs; for these martyrs die for *opinions*, not facts. The apostles died to attest the resurrection of Jesus, and that fact carries with it the divine nature of Jesus, and the certain truth of his religion, unless the sincere conviction of the apostles as to the reality of the facts can be accounted for on some other supposition than that the facts are real.

X. THE TRIUMPHANT POWER OF THE CHURCH. (Vs. 23-37.)

23 And being let go, they came to their own company, and reported all that the chief priests and the elders had said unto
 24 them. And they, when they heard it, lifted up their voice to God with one accord, and said, O Lord, thou that didst make
 25 the heaven and the earth and the sea, and all that in them is; who by the Holy Ghost by the mouth of our father David thy servant, didst say,

Why did the Gentiles rage,
 And the peoples imagine vain things?

26 The kings of the earth set themselves in array,
 And the rulers were gathered together,
 Against the Lord, and against his Anointed:

27 for of a truth in this city against thy holy Servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the
 28 Gentiles and the peoples of Israel, were gathered together, to do whatsoever thy hand and thy counsel foreordained to come
 29 to pass. And now, Lord, look upon their threatenings: and grant unto thy servants to speak thy word with all boldness,
 30 while thou stretchest forth thy hand to heal; and that signs and wonders may be done through the name of thy holy Servant
 31 Jesus. And when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

32 And the multitude of them that believed were of one heart and soul: and not one of them said that aught of the things which he possessed was his own; but they had all things com-
 33 mon. And with great power gave the apostles their witness of the resurrection of the Lord Jesus: and great grace was upon
 34 them all. For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them,
 35 and brought the prices of the things that were sold, and laid

them at the apostles' feet: and distribution was made unto each, according as any one had need.

And Joseph, who by the apostles was surnamed Barnabas 36 (which is, being interpreted, Son of exhortation), a Levite, a 37 man of Cyprus by race, having a field, sold it, and brought the money, and laid it at the apostles' feet.

Vs. 24-30. Note, (*a*), The church does not ask for the destruction of the worldly powers, or even for the removal of the danger, but for that internal victory over the threats and violence of the world which is accomplished by means of a free testimony to the divine word, and a glorifying of Jesus by the working of miracles (verses 29, 30); and that prayer was answered. This is for *our* learning. The prayers of the church are *now* answered, though there be no external sign of the fact as there was in their case (verse 31). This miracle and others are designed to reveal the presence and manifest the power of Jesus; but his presence and power are with the church when not so revealed. The shaking of the house was not the answer to the prayer (which consisted in "all being filled with the Spirit, and speaking the word of God with boldness") but the *sign* of it. We may have the thing without the miraculous sign. (*b*), The connection between unanimity in social prayer and the answer to it. "*With one accord*" (verse 24). Compare Matt. xviii. 19, 20. Being in one place is not enough; using the same words is not enough; "*common prayer*" is not always common *prayer*; if prayer is the offering up of the desires of the heart, then we must agree in these desires, must be of "one accord" as well as "in one place." (Acts ii. 1.) This unanimity in seeking spiritual blessings (and these are the only blessings here sought) can only be produced by the Spirit of God; the breathing of a true prayer is always and only the response of a breathing of the Spirit upon us. This is the respiration of a believer, the inhalation of the Spirit and the exhalation of the desires after God. (*c*), If these spirit-breathed desires are present, it matters little whether the words have been written before-

hand, and are now read or repeated from memory, or whether they are the suggestions of the moment. Such a Psalm as the one hundred and forty-fifth or the one hundred and fiftieth may be "said" or "sung" with acceptance with God and to the edification of ourselves and the church, provided the spirit of praise is present; and if it were possible to frame a form of words more glorious than that of these Psalms, that form would be nothing without the Spirit. Even if we had here in this passage of the Acts—as some say we have—an example of the use of a liturgy,¹ it is a liturgy inspired by the Spirit. (*d*), The church appeals to the absolute sovereignty and almightiness of God (verse 24), attributes easy to recite in our creed, and hard to keep hold of in time of trial. (Gen. xvii. 1; Rom. iv. 21.) God, by reason of these attributes, laughs at all the conspiracies of his enemies (Psalm ii. 4), and requires his church to despise them. (Isaiah viii. 13, 14.) (*e*), Such conspiracies are formed by wicked men who are otherwise enemies to each other. (Verse 27.² Compare Luke xxiii. 12.) Desperate as was the enmity between Herod and Pilate, their hatred to God was greater, and they could agree to be "friends" and combine their forces against God's Son. (Rom. viii. 7; i. 30.) (*f*), Men and devils by all their rage and cunning in resisting God only fulfil his purposes. (Verse 28.) (*g*), These purposes are not permissive only ("thy *hand* and thy counsel"), "but such a permission as hath joined with it a most wise and powerful bounding and otherwise ordering and governing of them in a manifold dispensation to his own holy ends." (*Confession of Faith*, Ch. V., Art. 4. Compare on Acts ii. 23.)

The same word (*παῖς*) is rendered "servant" in verse 25, and "child" in verse 30. "Servant" is the best rendering in

¹ The assertion is without any proof, and, in itself, to the last degree improbable. (See Alexander, *in loco*.)

² Verse 27. Note now the opposition of that portion of the Jewish people which persecuted the apostles is taken as representing the whole.

both places. It corresponds to "Ebed" in the phrase "Ebed-Jehovah" in the later prophecies of Isaiah (chapters xl.-lxvi.), where it means sometimes Israel, and sometimes its head, the Messiah. (See Isaiah xlii. 1-4, and compare Matthew xii. 17-21.)

Vs. 31. Shaking of the place. Compare Virgil's *Æneid*, III., 90-92:

"Vix ea fatus eram; tremere omnia visa repente,
Liminaque laurusque Dei; totusque moveri
Mons circum, et mugire adytis cortina exclusis."

Vs. 32-35. Compare Acts ii. 42-47. Another general description of the life of the church, in which the concord and communion of believers is made conspicuous. Here observe, (a), This is not a description of a socialistic *phalanstere* in which the rights of property have been abolished. "No man was accustomed to say (ἐλεγε) that aught of the things he possessed was his own." "Say" is the emphatic word. "My house," "my lands," "my money," etc., were expressions no longer heard. Every man considered himself a steward of God for the good of his brethren. As regarded man's law, the property was still his who possessed it; but in the possessor's esteem it belonged to any of his poor brethren who stood in need of it. The rights of property continued to be recognized by the apostles. (Acts v. 4.) (b), The state of things here described was not intended to be *universal* or *permanent*. We find it in no other church in that age, and it does not seem to have been permanent in the church of Jerusalem. It is easy to see that great evils might have arisen from the continuance of it. (See 2 Thess. iii. 6-14; 1 Tim. v. 13.) Our Saviour never, except in two instances, worked a miracle to supply people with bread; and his wisdom has been amply justified by the history of institutions for the relief of mere indigence. The curse, "in the sweat of thy face," etc., has been overruled for the prevention of great evils. See Chalmers' essay *On the Difference in Prin-*

ciple and Effect between a Public Institution for the Relief of Indigence and a Public Institution for the Relief of Disease. (c), This extraordinary *κοινωνία* was intended, no doubt, as a "sign" (see on Acts ii. 11), showing the reality of Christian love and of the communion of saints, a pledge and earnest of the consummation; the first fruits of the Spirit. (Rom. viii. 23.)

Vs. 33. The connection between active love in the church and fervent preaching on the part of ministers of the gospel. The pulpit is often made to bear the whole blame, when the pew, in justice, ought to bear a portion of it. "Great favor was upon them all," the favor both of God and man. (Compare Acts ii. 47; see Prov. xvi. 7.) Hence, vs. 34, the force of the "γάρ," not noticed in our King James' Version. This particle, like "for" in English, has two senses: (1), As indicating the cause of the *existence* of a thing (*principium essendi*); and (2), As indicating the cause of our *knowing* a thing to be (*principium cognoscendi*). The first indicates an argument from cause to effect: thus, "This gun is a good one, *for* it has gone through such and such processes under a skillful metallurgist." The second indicates an argument from a *sign*: "This gun is good, *for* it has been loaded to the muzzle and fired, and it did not burst." (See Whately's *Annotations on Bacon's Essays*, Essay V.) Or, to use another illustration of Whately (*Logic*): (cause), "The ground is wet, *for* it rained last night"; (sign), "It rained last night, *for* the ground is wet." So here, the favor of God was upon them (cause), and, therefore, none of them lacked. The fact that none lacked was a "sign" that the favor of God was upon them. The fact that none lacked was the cause of man's favor to them. Compare Acts viii. 39: "The eunuch saw him no more, for he was going on his way rejoicing." The joy of the eunuch was the cause of his not seeing the evangelist; he was so absorbed in the joy of his conversion as not to think of the instrument of it; or the eunuch's going

on his way was the *evidence* of the absence of Philip; had Philip continued with him, he would not have gone on his way.

Vs. 35. "*At the feet of the apostles.*" Put at the disposal of the apostles. So the deacons in the church now disburse the revenues of the church under the direction of the session.

Vs. 36. The Levites had no inheritance in land. (Num. xviii. 20; Deut. xviii. 1.) Barnabas, therefore, in selling this property was coming back to the original law of Israel as God had ordained it. (Baumgarten.)

CHAPTER V.

XI. THE FIRST GREAT INTERNAL TROUBLE AND PERIL. (VERSES 1-16.)

But a certain man named Ananias, with Sapphira, his wife, 1
 sold a possession, and kept back part of the price, his wife also 2
 being privy to it, and brought a certain part, and laid it at the
 apostles' feet. But Peter said, Ananias, why hath Satan filled 3
 thy heart to lie to the Holy Ghost, and to keep back part of the
 price of the land? Whiles it remained, did it not remain thine 4
 own? and after it was sold, was it not in thy power? How
 is it that thou hast conceived this thing in thy heart? thou
 hast not lied unto men, but unto God. And Ananias hearing 5
 these words fell down and gave up the ghost: and great fear
 came upon all that heard it. And the young men arose and 6
 wrapped him round, and they carried him out and buried him.

And it was about the space of three hours after, when his 7
 wife, not knowing what was done, came in. And Peter answered
 unto her, Tell me whether ye sold the land for so much. And 8
 she said, Yea, for so much. But Peter said unto her, How is it 9
 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 they shall carry thee out. And she fell down im- 10
 mediately at his feet, and gave up the ghost: and the young
 men came in and found her dead, and they carried her out and
 buried her by her husband. And great fear came upon the 11
 whole church, and upon all that heard these things.

And by the hands of the apostles were many signs and won- 12
 ders wrought among the people; and they were all with one
 accord in Solomon's porch. But of the rest durst no man join 13

14 himself to them: howbeit the people magnified them; and be-
 lievers were the more added to the Lord, multitudes both of
 15 men and women; insomuch that they even carried out the sick
 into the streets, and laid them on beds and couches, that, as Peter
 came by, at the least his shadow might overshadow some one of
 16 them. And there also came together the multitude from the
 cities round about Jerusalem, bringing sick folk, and them that
 were vexed with unclean spirits: and they were healed every one.

Vs. 2. "*Laid,*" . . . "*apostles.*" Thus, as Calvin says, "honoring the feet of the apostles more than the eyes of God." The essence of the crime of Ananias and Sapphira, according to Calvin, is the attempt to deceive God and the church with a feigned oblation, which involved contempt of God, a sacrilegious fraud, perverse vanity and ambition, unbelief, the corruption and abuse of a holy ordinance, hypocrisy, and an obstinate boldness in lying. It is very evident that this sin may be committed now, and there is good reason to fear that it is not uncommon.

Vs. 3. "*Satan hath filled thine heart.*" (Compare Luke xxii. 3; John xiii. 27.) Satan can make the object of sinful desire fill the whole field of vision; a dime may be held so close to the eye as to shut out of view the whole heavens. (Gen. iii. 6.) The fish sees nothing but the *bait* (which seems the image in James i. 14, in the Greek). Judas saw nothing but the "valuable consideration," which itself turned out to be a delusion. (Matt. xxvii. 5.) Note, how strong soever the temptation, he who yields, sins; no man can be *forced* to sin, even by the power of Satan.¹ Hence, all excuses are vain. (Gen. iii. 11, 12.) Indeed, the very thing that makes the temptation strong is often the sinfulness of the tempted person. What is an irresistible temptation to a thief is no temptation to an honest man. The only safety for the tempted is to keep God and his word in view; let them "fill the heart," and there will be no room for Satan. (Gen. xxxix.

¹ Compare verse 4, "conceived . . . in the heart." Ananias conceived the thing in his heart, while Satan filled his heart.

9; Ps. cxix. 11.) "*To the Holy Ghost..*" A lie is only possible between person and person. A person only can lie, and a person only can be lied to. The Holy Ghost, therefore, is as really a person as Ananias was a person. The Holy Ghost is represented here as the main object of this sin, because, 1, It was a sin against God in the matter of worship, and all true worship is by the Spirit. (Eph. ii. 18.) It would seem that the assembly in which Ananias appeared was one convened for worship, and the Holy Ghost presides in all such assemblies. 2. It involved contempt of the Holy Ghost in the persons of the apostles, who were filled with the Spirit. 3. It involved special guilt, because it was a pretension to an extraordinary measure of the Spirit's influence, and exposed the whole work of the Spirit in the extraordinary liberality of the church to the reproach of hypocrisy.

Vs. 4. (*a*), Proof that there was no "communism" in the church at Jerusalem. The property of Ananias was under his own control, to sell or not; and after it was sold the proceeds of the sale were his. (*b*), The divinity of the Holy Ghost as well as his personality. (Compare verse 3.)

Vs. 5. Death inflicted by God,¹ apparently without the foreknowledge of Peter. Not so in the case of his wife (verse 9).

¹ By the word of Peter, or rather of the Spirit; note, (*a*), The efficacy of God's word. (2 Cor. ii. 16.) In the body of Ananias we have a visible symbol of that punishment which escapes the eye of man. It is slain not by the sword or violence or hand, but by the hearing of a voice. (See Isa. xi. 4.) (*b*), The punishment will seem too severe only to those who weigh the sin of Ananias in their own scales, and not in the scales of God. (*c*), As God exhibited by external miraculous signs the reality of the Spirit's work in the salvation of men, so here by external signs the reality and horribleness of the judgment that awaits the hypocrite hereafter. (Calvin, *in loc.*)

Note: If Sapphira had been with her husband, and had agreed with him in the denial of the crime, her sin might have been set down to the account of her modest refusal to contradict her *husband*; but as she came in by herself, the sin was evidently her own. The events were so ordered

Vs. 6. "*The young men.*" Deacons, says Mosheim. (Compare 1 Tim. v. 1; 1 Peter v. 1-5.) Doubtful.

Vs. 8. Peter's question, as all that he now said, was dictated by the Spirit. The sin was in the heart of Sapphira, and the purpose of making a false profession. The question only brought it out a little sooner.

Vs. 9. (a), The aggravation of a sin which is committed by *agreement*, as showing that it was deliberate and as involving a mutual encouragement and solicitation to sin. (b), The sin here called a tempting (a putting to the proof) "of the Spirit of the Lord" (Christ). (See 1 Cor. x. 9; Num. xxi. 5 ff.; and compare Ex. xvii. 2; Deut. vi. 16; Matt. iv. 7.) We tempt God whenever we do anything which implies a disbelief or doubt of his power, wisdom, faithfulness, etc., especially in reference to his promises or his threatenings. The sin of Ananias and Sapphira was a most audacious putting to the proof of the knowledge, the power, the holiness of the Spirit of Christ. (c), The sentence against Sapphira. (Compare verse 5.)

Vs. 10. The execution of the sentence.

Vs. 11. The effect upon the church and upon the world. "*Fear.*" (See Rom. xi. 20.) This example ought to animate us to greater liberality towards the poor. We see how precious is alms in the sight of God, when the profanation of it was so severely chastised. (Calvin.)

Compare with the narrative in Joshua (seventh chapter). The "accursed" thing was a *charem* (*αβεσμα*)—a thing devoted to God for *destruction*. (Lev. xxvii. 28, 29.) The sin of Achan was, therefore, a sacrilegious theft. So here, Ananias and Sapphira professed to have devoted the *whole* price

by Providence as to impress the church with greater horror of the crime. (See Calvin *in loc.*)

Note the light thrown on the question discussed in the Book of Job. We have no right to infer merely from suffering any special sin; but when a special judgment follows a *known* sin (as here), we have a right to regard that judgment as sent for the sin.

of the land to God. It was an *αναθεμα*, devoted to God for his use. The embezzlement of the part which was kept back was *pro tanto* an act of *sacrilege*. The sin of Achan was made an example of in the beginning of the Mosaic worship; the sin of Ananias and Sapphira in the beginning of the Christian worship. Covetousness was at the root of both. *Moral*: See Luke xii. 15; Heb. xiii. 5, 6; 1 Tim. vi. 5-10; 1 Cor. vi. 10. Covetousness is the most insidious of all sins. The covetous man is seldom conscious that he is so. Francis de Sales, who confessed a great multitude of people in his day, said that nobody had ever confessed the sin of *covetousness* to him.

Vs. 12-16. Compare Acts ii. 43; iv. 33, and see Rom. viii. 28. All events seem to advance the prosperity of the church, so great was its vitality. External hostility, internal corruption, are overruled for good; grace is rewarded with more grace. Happy church!

Vs. 12. "*Solomon's porch.*" See Acts iii. 11 and John x. 23; compare Acts ii. 43 and Acts iv. 33 for the connection between the spiritual condition of the church and the display of God's power. "*All.*" The apostles and the body of believers, or the apostles alone, perhaps. The "*rest*" of verse 13 is to be interpreted accordingly; either those beside the apostles or those beside the body of believers, the *λαος* as distinguished from the *εκκλησια*. The "joining" here, as the word denotes, is close contact (physical); the death of Ananias and Sapphira made the people shy of coming into close contact with the apostles. It did not prevent them from "joining the church," as verse 14 shows.

Vs. 14. "*Women.*" First mention of women as members of the church. "*The more added.*" The judgments of God upon offenders in the church, whether immediately and miraculously or in way of ordained and regular discipline, does not hinder a wholesome increase of its numbers. "*To the Lord.*" The church is his body, and that body will

continue to grow until the "perfect man" (Eph. iv. 13) is reached.

Vs. 15. "*Insomuch that*" ($\omega\sigma\tau\epsilon$, *ecbatic* with the infinitive). The bringing out of the sick was the result of the people's magnifying the apostles and an instance of it. "*Brought out*" (from the houses) "*into*" (or "down" or "along") the "*streets*" "*couches,*" ("litters" or "stretchers"). The "*shadow*" of Peter was no more efficacious in itself than any other shadow; but was made so only because he was an apostle, and for the attestation of his commission as such. There is no evidence of superstition on the part of the people; they were honoring the Lord's ambassador.

Vs. 16. "*Unclean spirits.*" It is a singular fact that Luke never uses the word $\delta\alpha\mu\omega\upsilon\omicron\nu\omicron\nu$ in this book in the sense of an evil spirit (Acts xvii. 18 is no exception), while he uses it constantly in his Gospel. (Lechler, *in loc.*)

XII. THE FIRST SUFFERING OF THE APOSTLES. (Vs. 17-42.)

17 But the high priest rose up, and all they that were with
 him (which is the sect of the Sadducees), and they were
 18 filled with jealousy, and laid hands on the apostles, and put
 19 them in public ward. But an angel of the Lord by night
 20 opened the prison doors, and brought them out, and said, Go
 ye, and stand and speak in the temple to the people all the
 21 words of this Life. And when they heard this, they entered
 into the temple about daybreak, and taught. But the high
 priest came, and they that were with him, and called the coun-
 cil together, and all the senate of the children of Israel, and
 22 sent to the prison-house to have them brought. But the officers
 that came found them not in the prison; and they returned,
 23 and told, saying, The prison-house we found shut in all safety,
 and the keepers standing at the doors: but when we had
 24 opened, we found no man within. Now when the captain of
 the temple and the chief priests heard these words, they were
 much perplexed concerning them whereunto this would grow.
 25 And there came one and told them, Behold, the men whom ye
 put in the prison are in the temple standing and teaching the
 26 people. Then went the captain with the officers, and brought
 them, but without violence; for they feared the people, lest
 27 they should be stoned. And when they had brought them,

they set them before the council. And the high priest asked them, saying, We straitly charged you not to teach in this 28 name: and behold, ye have filled Jerusalem with your teaching, and intend to bring this man's blood upon us. But Peter and 29 the apostles answered and said, We must obey God rather 30 than men. The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree. Him did God exalt with his right 31 hand to be a Prince and a Saviour, for to give repentance to Israel, and remission of sins. And we are witnesses of these 32 things; and so is the Holy Ghost, whom God hath given to them that obey him.

But they, when they heard this, were cut to the heart, and 33 were minded to slay them. But there stood up one in the 34 council, a Pharisee, named Gamaliel, a doctor of the law, had in honour of all the people, and commanded to put the men forth a little while. And he said unto them, Ye men of Israel, 35 take heed to yourselves as touching these men, what ye are about to do. For before these days rose up Theudas, giving 36 himself out 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 dispersed, and came to nought. 37 After this man rose up Judas of Galilee in the days of the enrolment, and drew away some of the people after him: he also perished; and all, as many as obeyed him, were scattered abroad. And now I say unto you, Refrain from these men, 38 and let them alone: for if this counsel or this work be of men, it will be overthrown: but if it is of God, ye will not be able to 39 overthrow them; lest haply ye be found even to be fighting against God. And to him they agreed: and when they had 40 called the apostles unto them, they beat them and charged them not to speak in the name of Jesus, and let them go. They therefore departed from the presence of the council, re- 41 joicing that they were counted worthy to suffer dishonor for the Name. And every day, in the temple and at home, they ceased 42 not to teach and to preach Jesus as the Christ.

Vs. 17. "*The Sadducees.*" (See on Acts iv. 1 above.) "*Indignation.*" Rather "jealousy," or "party-spirit."

Vs. 18. "*Common prison.*" Or "public ward."

Vs. 19. "*An*" (not "the") "*angel of the Lord.*" The article is absent. The absence of the article before *Κυριος* is to be explained by the fact that *Κυριος* is used as a proper name. If the angel here is "the angel of Jehovah" so often mentioned

in the Old Testament, the absence of the article must be explained by the Hebrew idiom, which omits the article before a noun governing another noun, as in the very title of "the angel of Jehovah" in the Old Testament. (Alexander, *in loco*.) Note, as to the ministry of this angel, it is a miraculous "sign" of what is true and real all the time, whether we see it or not. (See Heb. i. 14, and compare Psalm xxxiv. 7; xci. 11-13.) When, therefore, God does not deliver his people who are in the path of duty, it is because he has something better in store for them and the church. (Compare this passage and Acts xii. 7 ff., with John xxi. 18, and Peter's case in the twelfth chapter of this book with that of James in verse 2, and his brother John's in John xxi. 22.)

Vs. 20. "*Words of this life.*" How great the difference between the words of Christ and the words of a Socrates or an Aristotle! What follower of either of these great teachers ever got *life* from him; deliverance from the curse, pollution and bondage of sin, on the one hand, and, on the other, likeness to God and communion with God? But Christ gives *life* by his words. (John vi. 63, 68.)

Vs. 21. "*Council and senate.*" The "council" (or "Sanhedrin") was a body whose constituents were more definitely ascertained than those of the "senate," this last being, probably, a general gathering of the eldership on some special occasion, like the Great Consistory of the Dutch Reformed Church. (See Alexander, *in loco*.) Compare with *γερονσια* here *πρεσβυτεριον* in Acts xxii. 5 and in Luke xxii. 66.

Vs. 24. Note, "The word of God is not bound." (2 Tim. ii. 9.) Men may think that, because they have shut up the preachers, they have gained their purpose; but the truth has no flesh and bones, and cannot be confined. Its subtle, ethereal nature will pervade the air. The spirit of John the Baptist's testimony pervaded the banqueting-hall of Herod Antipas and the closet of Herodias; its cry made itself heard above the noise of revelry; and the death of the wit-

ness was a vain attempt to hush it. The guards standing before the doors, and the secure bolts and bars, when there was no one within, furnish a lively image of the deception which the enemies of the gospel practice upon themselves. Diocletian boasted that he had exterminated Christianity, and in less than a score of years it was seated on the throne of the Cæsars. "They doubted" (or were perplexed), etc. Blind wretches, not to understand such a *σεμειον* as this! Compare the case of Pharaoh under the signs wrought by Moses.

Vs. 28. Two accusations are brought against the apostles by the high priest: (1), That they had disobeyed the decree; (2), That they intended to bring the blood of Jesus upon them. As to the first, it was a sufficient answer that God must be obeyed rather than man. (See on Acts iv. 19.)¹ As to the second, note, (*a*), That the rulers had already imprecated the blood of Jesus upon themselves and their children (Matt. xxvii. 25), an imprecation sure to be fulfilled (Matt. xxiii. 35; 1 Thess. ii. 16), and actually fulfilled, as we know from Josephus and from the whole history of the Jews; (*b*), The preaching of the apostles was, in great part, the means of bringing the blood of Jesus upon the Jews by exasperating their enmity. The people are, at this juncture, on the side of the apostles, and against their rulers (verse 26); but, after the preaching of Stephen, they also become enemies, and provoke the vengeance of God. (*c*), But it was false to say that the apostles "intended" this result. They labored to avert the doom by laboring for the salvation of those who had crucified the Messiah. (*d*), The Lord knows how to fill the minds of his enemies with fear.

Vs. 30, 31. Note the contrast, in which Peter delights, between the treatment which his Master received from man and the treatment which he received from God: (*a*), He was ex-

¹ Socrates, in his defence, said to his judges, "*πεισομαι δε μαλλον θεω ἢ ὑμῖν.*" (Plato, *Apol.*, 29 D.)

alted to be a *Saviour*; (b), He bestows salvation as a prince¹ or king, having *procured* it as a priest by his sacrifice. The Holy Ghost was given him as the reward of his sacrifice and humiliation, in order to be shed forth upon his redeemed. (Acts ii. 33; compare John vii. 39.) (c), Salvation consists of two things, *repentance* and *remission of sins*. "Repentance" includes the whole work of the Holy Ghost *in us*, the entire transformation of our whole nature, beginning in our regeneration, and implying, while we are in the body, a constant sorrowing for sin and turning away from it. (See on Acts ii. 38, *supra*.) "Remission of sins" includes justification and all that concerns the change in our relations to God and his law, as the grace of "adoption." It includes all that creates our *title* to the inheritance, as repentance includes all that constitutes our fitness to enjoy it, and, therefore, the evidence of our title. (Compare Matt. xxv. 34-36; 1 John iii. 14; Rev. xxii. 14.) (d), This salvation is bestowed by Jesus—not the power or capacity to be saved, but salvation itself; not the power to repent, but repentance itself. He *gives* repentance and remission of sins. (e), It is *given* to Israel, the elect of God. (See 1 Chron. xvi. 13; Psalm cv. 6; Isa. xliii. 20; xlv. 4.) It is offered to all the children of men who hear the gospel. (Isa. lv. 1; Matt. xi. 28; Rev. xxii. 18.)

Vs. 32. Proof that Jesus has been exalted thus to be a Saviour: (a), Testimony of the apostles, who are witnesses of Christ's resurrection and of his ascension into heaven, and were commissioned to testify that he had been exalted for this purpose; (b), Testimony of the Holy Ghost in the form of miracles, which attested the commission of the apostles, and the reality of the gift of "repentance unto life." (Compare Acts x. 36-48.) No rational account can be given of the

¹ Compare Acts iii. 15; Heb. ii. 10; xii. 2, where the same Greek word (*ἀρχηγός*) is used.

change in the bearing of the apostles after Pentecost, and of the change in Saul of Tarsus, if the reality of a special, direct and supernatural divine power be denied. Either deny that this Book of the Acts is history at all, or acknowledge the testimony of the Holy Ghost to the reality of the resurrection of Christ, and to the reality of repentance and remission of sins.

Note that the Spirit is here said to be given "to them that obey him." It is not pertinent here to raise the objection that men must have the Spirit in order truly to obey God. The apostle is speaking of those visible gifts of the Spirit which were given to the disciples of that age as evidence that they had obeyed, had repentance and remission of sins. The doctrine is different from that in Rom. viii. 16; Gal. iv. 6; 1 John iii. 24.

Vs. 33. "*Cut to the heart*" denotes, probably, a mixture of conscious guilt with revengeful wrath. Compare Acts vii. 54 for the same word, and for another, Acts ii. 37. "*Took counsel.*" Formed a plan or purpose.

Vs. 33-40. The argument of Gamaliel is to be considered as an argument *ad hominum*. It had its effect, whether sound or not. It does not seem to be sound; but the narrative is not responsible for its soundness, but only for a true report of it. Gamaliel was a famous scribe, or doctor of the law, of high character, and with a mind liberalized by Gentile learning; most famous as the teacher of Saul of Tarsus. Without dreaming of such a purpose or result, he was fashioning Paul the apostle—like the eagle furnishing a feather for the arrow by which itself was to be brought to the earth. The apparent discrepancies between Gamaliel's facts and the accounts in Josephus have been made the ground of objection to Luke's history, very absurdly. For even if no methods of reconciliation had been proposed—methods altogether reasonable—still we should have the right to say: (*a*), That they are *Gamaliel's* facts, not *Luke's*. Luke is only the

reporter of the speech, and was not bound to perform the office which is often performed by modern reporters, that of improving the speech; (b), Even if the facts were Luke's, and did not agree with those of Josephus, why should the infidel require us to reconcile Luke with Josephus? Discounting the question of inspiration, Luke is at least as credible a historian as Josephus, and we have as much reason for requiring the infidel to reconcile Josephus with Luke as he for requiring us to reconcile Luke with Josephus.

As to Gamaliel's argument—how could the do-nothing policy he advises be recommended by the examples of Theudas and Judas of Galilee? The enterprises of both came to nought, not by being let alone, but by force being brought against them. Again, so shrewd a man could hardly lay down the general proposition that the civil magistrate should put down no disturbance by the strong arm, and the rulers of the church no offences by discipline, upon the ground that all evil, having God against it, must ultimately fail. This would make all government superfluous. The whole effectiveness of Gamaliel's argument lay in its being adapted to those who did not know what to do. See verse 24, and compare Acts iv. 13–16. Gamaliel's point is—if you know not what to do, do nothing.

As to Gamaliel's own state of mind, verse 39 seems to indicate that he had some misgiving that to oppose the apostles might be fighting against God. [Compare the Greek of verse 39 with that of verse 38. In verse 38 εἰ with the subjunctive; in verse 39 εἰ with the indicative mood. The first form, according to the grammarians (Webster's *Syntax of the New Testament*), expressing uncertainty, with some small amount of probability—uncertainty with the prospect of decision. 'Ei with the indicative expressing possibility without the expression of uncertainty. If in this last form αὐ was used in the *apodosis* as well as εἰ in the *protasis*, the implication would be that the condition was unfulfilled; i. e., that the thing was

not of God. (Compare Luke vii. 39.) But Gamaliel does not go that far.]

Vs. 40. Notice the impotent rage and malice of the Sanhedrim : scourging the apostles.

Vs. 41. The joy of the apostles in being permitted to suffer disgrace for the name of their Master. Here an implied declaration that "the name" of Jesus sustains the same relation to the Christian church which the name of Jehovah did to the Jewish. Compare Lev. xxiv. 11, 16 for the use of the absolute expression of "the name." See Revised Version of the New Testament on verse 41, and above on chapter iv. 7.

Vs. 42. The revision here is better than the Authorized Version.

CHAPTER VI.

XIII. INSTITUTION OF DEACONS. THE SECOND GREAT INTERNAL TROUBLE. THE FIRST DISCUSSION WITHIN THE CHURCH. (VERSES 1-7.)

Now in these days, when the number of the disciples was multiplying, there arose a murmuring of the Grecian Jews against the Hebrews, because their widows were neglected in the daily ministrations. And the twelve called the multitude of the disciples unto them, and said, It is not fit that we should forsake the word of God, and serve tables. Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business. But we will continue stedfastly in prayer, and in the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: whom they set before the apostles: and when they had prayed, they laid their hands on them.

And the word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith.

Vs. 1-7. Note here, (*a*), Another danger from within and growing like the last (chapter v. 1 ff.) out of the communion

of the saints in their substance. (*b*), No longer an individual difficulty, but one growing out of the difference of language and country. If *this* difficulty cannot be settled in a church confined to a single nationality and a single city, what may be expected when the church embraces all nations? (*c*), The insufficiency of the apostolic office to meet it, and the necessity of a new provision. (Compare the rise of the Aaronic priesthood, of the prophetic order, of the kingdom in the Old Testament.) The church is developed as an organism; its organs are germinally in it from the beginning, but they appear gradually as they are wanted. Note, however, that *this* development takes place under the direction of the apostles, men inspired of the Holy Ghost; and, therefore, ceases with the age of the apostles. The post-apostolic church may not invent offices and ordinances for itself. The remedy is found in and furnished by the church itself—"look ye out."¹ (*d*), The happy result: the word grew, and even the order of priests furnished recruits for the church. The greatest result was the ministry of Stephen, who, in all probability, was brought to take the stand he did by the discharge of his functions as deacon, and that in two ways: (1), By the increase of personal grace; (2), By being brought more into contact with the people than the apostles had been. Hence, we find the people changing and becoming hostile, like their rulers.

Vs. 1. "*When the number . . . multiplied.*" In this world things are sadly "out of joint." Even the multiplication of Christ's disciples is attended with peril to the church. *Grecians* means Jews of the dispersion who spoke Greek in contradistinction from the Jews who dwelt in Palestine and spoke the Aramaic (Syro-Chaldaic) language, which is here called, by implication, the Hebrew, though that tongue ceased to be

¹ Note the bearing of this upon the question whether the church may not take the initiative in calling a man to the ministry of the word as well as to that of ruling and distributing.

vernacular after the captivity. The Jews who spoke Greek are in the English version called "Grecians,"¹ to distinguish them from the Gentile, or proper Greeks. Compare 2 Cor. xi. 22, where "Israelite" equals son of Israel, or Jacob; "Hebrew" equals *Aramæan*, as distinguished from a *Hellenistic* Israelite. Paul was a Grecian as to his place of birth, and spoke Greek; but he was an *Aramæan* as to his theological type. (See Conybeare and Howson's *St. Paul*, chapter i.) The "Grecians" were naturally less favored than the "Hebrews" in the daily "ministrations," whether of money or victuals. (See Acts iv. 35.) We know not how this distribution was made. It was under the general supervision and control of the apostles, without doubt (see Acts iv. 35, above), but it is not at all likely that they were the actual distributors, as it would have interfered with their proper work. (See verses 2, 4.) It may have been done by *Hebrew* officers appointed or recognized by the apostles, or by persons informally requested to perform the merely ministerial function. At any rate, it was very imperfectly done.

Vs. 2. The apostles do not decide the matter and prescribe the remedy by naked authority. They might have said to the mass of disciples, You have gotten into trouble among yourselves, and this shows that you are unfit to be trusted; we, therefore, will take the business into our own hands and order it all without your consent or coöperation. No! they call the mass (*πληθος*) together, and tell them that they (the apostles) cannot do what is to be done, because it would involve their leaving the word of God, which is their proper work; that "the serving of tables"² is incompatible with the serving of the word;³ that, moreover, they intend to stick to their work, to continue and persevere (*προσκαρτεροῦσόμεν*, verse 4) in

¹ Corresponding to *Ἑλλημισται*; "Greek" corresponding to *Ἕλληνες*.

² *διακονεῖν τραπέζαις* (verse 2).

³ This seems to imply that they had never left the word to act as distributors or deacons.

the service of the word, whatever comes of it; that they (the people) must choose men to attend to the matter, and when they shall have thus exercised their choice the apostles will confirm their act by formally constituting the chosen over the business, or, as we say, "ordaining" them to the work. As a guide for the people in making a choice, the apostles state what the qualifications¹ of the person ought to be.

Vs. 5. The proposal of the apostles pleased "the whole mass"; and they proceeded to the ballot, and seven men were chosen, all of them "Grecians," if we are to judge by their names. They were intended to silence the murmuring of the "Grecians." But how about the "Hebrews"? They must have had their deacons already, else the appointment of the seven Grecians would soon have given rise to a murmuring of the Hebrews against the Grecians. It would seem, then, that this is not the record of the *origin* of the deacon's office; there must have been some such office in the synagogue, and the deacon, like the elder, passed over into the church without special notice of the transaction.

Special interest attaches to the first and last of these names; to Stephen on account of his subsequent history; to Nicolas of Antioch on account of his identification, without one particle of evidence, except the similarity of name, with the founder of the "Nicolaitans." (Rev. ii. 6, 15.) This tradition is grossly unjust to the deacon Nicolas. [The Nicolaitans were no doubt the same as the "Balaamites," both names having the same meaning. See Hengstenberg on the *Revelation*, and Trench on the *Epistles to the Seven Churches*.]

¹ As to these qualifications, compare with verse 3 the passage in 1 Tim. iii. 8 ff. This last gives the permanent rule. In the early stage of the apostolic church, when the charisms were lavishly bestowed, the qualifications of deacons were *relatively* high; in the later they are not so high, but are still relatively as high. This is an important consideration. If the qualifications in this chapter are insisted on *now*, it will be hard to find men fit for the office. In verse 5 it is of Stephen *only* it is said that he was "full of faith and of the Holy Ghost."

Vs. 6. The first instance of what we now call "ordination," the solemn recognition of the call of a man to office in the church, by imposition of hands and prayer. The order seems to be: (1), The call of the Holy Spirit manifested in the gifts he has bestowed; (2), The recognition of this call by the people in choosing the persons thus qualified by the Spirit; (3), The recognition by the apostles of the same call through "ordination." Dr. Alexander (*Commentary, in loc.*) says that the imposition of hands in this case denoted "not only the delegation of authority, but also the collation of the spiritual gifts required for its exercise." There is no evidence that any gifts were conferred to qualify for office. The gifts, according to verse 3, had been conferred before, and were a guide to the electors in making a choice. But if there *was* a bestowal of gifts in this case, it would be no rule for modern ordinations. The power of bestowing gifts was peculiar to the apostles and ceased with them. There were three kinds of *charisms* in the apostolic church: (1), Miracles; (2), For exercising office; (3), Saving graces, such as faith, repentance, etc. The apostles had the power of conferring the *first* certainly (Acts viii. 17; xix. 6, and compare Acts x. 44-46); the *second* perhaps (2 Tim. i. 6; compare 1 Tim. iv. 14); the *third* not at all. Further, Dr. Alexander seems to recognize as valid the distinction between ordination to *office* and ordination to *work*. The New Testament does not recognize this distinction. Every office is an *officium*; it implies the doing of some business or duty. (See Acts xiii. 2, 3.) On this subject of ordination and the false papal and prelatical view of it, see my article on "Apostolical Succession"¹ in the *Southern Presbyterian Review* for July, 1872, and "Prelacy a Blunder," by Dr. Dabney, in the same *Review* for January, 1876; *Theology*, pp. 748 ff.

Note here the importance of the voice of the people in the

¹ Republished also in the *Ecclesiology*.

choice of church officers. (See the article above referred to, *Southern Presbyterian Review*, July, 1872.) Note again, that these deacons acted for the whole church in Jerusalem under the direction of the apostles, who governed the whole church. How, then, can it be said that the deacon is a *congregational* officer only? Why may not all our courts use deacons?

Note once more the connection between the deacon's office and the communion of saints. In this respect it surpasses even the elder's office. In a dead church, where the members exhibit no fellowship in the matter of their worldly goods, the deacon would have nothing to do. Note finally, that this is an adequate expression of the deacon's office. He is not a preacher or a ruler, but the custodian and distributor of the substance contributed by the people of God, the organ of their communion in this kind.

Vs. 7. "*The word of God increased,*" etc. Under all circumstances the kingdom of God advances, amidst the utmost harmony (Acts ii. 47), in spite of great sins and scandals (Acts v. 12, 14), in spite of persecutions (Acts iv. 31 ff.; v. 41, 42), in spite of murmuring and heart-burnings (Acts vi. 7). The word "grew" in several senses: (*a*), There were additional revelations as to the form and organization of the church, of which we have just had an instance. (*b*), It was more vigorously practiced and more extensively diffused. (*c*), It grew in the sense of the multiplication of the plants, of which it was the seed. (Compare the parables of the "sower" and of the "wheat and tares.") In the one we have the word as seed; in the other as embodied in the plants which spring from it. (*d*), It grew in that these plants grew, unfolding more and more what was contained in the germ. (2 Peter iii. 18.) The power of this revival is proved by the great number of "*priests*" that became obedient to the faith (faith here used in the sense of that which is believed, the gospel).

XIV. STEPHEN, THE FIRST MARTYR. (VERSES 8-15.)

And Stephen, full of grace and power, wrought great wonders 8 and signs among the people. But there arose certain of them 9 that were of the synagogue called the synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them of Cilicia and Asia, disputing with Stephen. And they 10 were not able to withstand the wisdom and the Spirit by which he spake. Then they suborned men, which said, We have 11 heard him speak blasphemous words against Moses, and against God. And they stirred up the people, and the elders, and the 12 scribes, and came upon him, and seized him, and brought him into the council, and set up false witnesses, which said, This 13 man ceaseth not to speak words against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth 14 shall destroy this place, and shall change the customs which Moses delivered unto us. And all that sat in the council, fast- 15 ening their eyes on him, saw his face as it had been the face of an angel.

Vs. 8. The conspicuous position of Stephen due to his *faith*, as well as to the sovereignty of God.

Vs. 9. The most probable supposition is that there was but one synagogue, that of the Libertines, Cyrenians, and Alexandrians. Connected with them were certain Jews of Cilicia¹ and Asia.² (Compare Acts xxi. 27; xxiv. 18.) Note that these people who began this dispute with Stephen were Hellenists ("Grecians") like himself, and that the opposition now comes from the *people*, as well as from the rulers. Perhaps the gospel had made such progress that the best portion of this synagogue, as of the others in the city, had become Christian, leaving only a fanatical residuum; and this synagogue (of which Saul may have been one of the members) was perhaps the headquarters of fanatical Judaism.

¹ *Cilicia*. Saul's province, which may account for his being present at the stoning. (Acts vii. 58.)

² *Asia* throughout this book denotes "Proconsular Asia," a narrow strip of "Asia Minor" on the Ægean Sea, embracing Mysia, Lydia, Caria, and Lycia, and part of Phrygia. In Homer's time, Asia seems to have been limited to a small district near Ephesus.

Vs. 10. Silenced, but not convinced, and, therefore, resorting to arguments of another kind, following their father Cain, or rather Cain's father (John viii. 44; 1 John iii. 12-15), violence and lies.

Vs. 11-14. To speak "blasphemous" words, etc., is to revile Moses and God. This was a foul slander; and yet, like most cases of slander, had, no doubt, some color of plausibility in something that Stephen *did* say. *What*, we may judge from the like history of Paul. (Acts xxi. 28.) Stephen saw, and saw before any of the apostles (as far as appears), that the Gentiles were to be brought into the kingdom of God as Gentiles, and that the Mosaic law, so far as it was given to the Jews as Jews, was to cease, that the temple and all its rites were to pass away as shadows, the substance, Christ, having come. The whole doctrine was involved in Jesus' saying at the beginning of his ministry (John ii. 19), but was now beginning to be developed through the ministry of Stephen, and was afterwards fully developed through the ministry of Paul. There, no doubt, was an *internal* connection, as well as an *external*, between Stephen's ministry and the conversion and ministry of Saul of Tarsus. Augustin said, "if Stephen had not prayed, we should have not had Paul," and the saying is true in a more comprehensive sense than that in which it is usually understood. It is not a little remarkable that a deacon and not an apostle should have been chosen as the organ of this great development in the divine plan.

Vs. 15. Compare Ex. xxxiii. 18-23; xxxiv. 5, 6, 7, 29-35; 2 Cor. iii. 13-18; 1 John iii. 2; Phil. iii. 21. The glory on Stephen's face¹ was not superficial and fading, as that of Moses was, but was the result, no doubt, of the transfiguration of the soul within, like the glory in which Moses appeared

¹ "The face of an angel" is, of course, a figurative expression to denote a face of glory and beauty. (Compare Matt. xxii. 30; Mark xii. 25; 2 Cor. xi. 14; Gal. iv. 14; Matt. xxviii. 2-4.)

on the Mount of Transfiguration (Matt. xvii. 3; Luke ix. 30, 31), though in a lower degree, and like the glory which has appeared on the faces of dying saints since. The union of soul and body is more intimate than we are able to conceive. To a certain extent, the expression of the face, and even its features, is changed by the regeneration and sanctification of the soul. All ugliness of the body is the result of sin, and the body of every redeemed man shall at last be perfect in beauty, and yet the beauty shall be as various in the redeemed as their individuality. In the case of Stephen was given a foretaste of the coming glory. It may also be regarded as a symbol of the difference between the dispensation which he represented and that of which Moses was the representative; the one having a glory internal, essential, and permanent; the other, a glory external, accidental, and transitory. (2 Cor. iii. 13-18.) It was a visible sign, therefore, to the Jewish council, that God was on Stephen's side in the controversy,¹ that Jesus *would* "destroy that place and change the customs which Moses delivered."

CHAPTER VII.

XV. STEPHEN'S DEFENCE BEFORE THE SANHEDRIM.

(VERSES 1-60.)

And the high priest said, Are these things so? And he said, **1**
 Brethren and fathers, hearken. The God of glory appeared **2**
 unto our father Abraham, when he was in Mesopotamia, before he
 dwelt in Haran, and said unto him, Get thee out of thy land, **3**
 and from thy kindred, and come into the land which I shall **4**
 shew thee. Then came he out of the land of the Chaldæans,
 and dwelt in Haran: and from thence, when his father was
 dead, God removed him into this land, wherein ye now dwell:
 and he gave him none inheritance in it, no, not so much as to **5**
 set his foot on: and he promised that he would give it to him
 in possession, and to his seed after him, when as yet he had no

¹ Stephen had been accused of blaspheming Moses; God vindicates him by making his face glorious, as he had made the face of Moses.

6 child. And God spake on this wise, that his seed should so-
7 journey in a strange land, and that they should bring them into
8 bondage, and entreat them evil, four hundred years. And the
9 nation to which they shall be in bondage will I judge, said
10 God: and after that shall they come forth, and serve me in this
11 place. And he gave him the covenant of circumcision: and so
12 Abraham begat Isaac, and circumcised him the eighth day; and
13 Isaac begat Jacob, and Jacob the twelve patriarchs. And the
14 patriarchs, moved with jealousy against Joseph, sold him into
15 Egypt: and God was with him, and delivered him out of all his
16 afflictions, and gave him favour and wisdom before Pharaoh
17 king of Egypt; and he made him governor over Egypt and all his
18 house. Now there came a famine over all Egypt and Canaan,
19 and great affliction: and our fathers found no sustenance. But
20 when Jacob heard that there was corn in Egypt, he sent forth
21 our fathers the first time. And at the second time Joseph was
22 made known to his brethren; and Joseph's race became manifest
23 unto Pharaoh. And Joseph sent, and called to him Jacob his
24 father, and all his kindred, threescore and fifteen souls. And Jacob
25 went down into Egypt; and he died, himself, and our fathers; and
26 they were carried over unto Shechem, and laid in the tomb that
27 Abraham bought for a price in silver of the sons of Hamor in
28 Shechem. But as the time of the promise drew nigh, which
29 God vouchsafed unto Abraham, the people grew and multiplied
30 in Egypt, till there arose another king over Egypt, which knew
31 not Joseph. The same dealt subtilly with our race, and evil
32 entreated our fathers, that they should cast out their babes to
33 the end they might not live. At which season Moses was born,
34 and was exceeding fair; and he was nourished three months in
35 his father's house: and when he was cast out, Pharaoh's daughter
36 took him up, and nourished him for her own son. And Moses
37 was instructed in all the wisdom of the Egyptians; and he was
38 mighty in his words and works. But when he was well-nigh
39 forty years old, it came into his heart to visit his brethren the
40 children of Israel. And seeing one of them suffer wrong, he
41 defended him, and avenged him that was oppressed, smiting the
42 Egyptian: and he supposed that his brethren understood how
43 that God by his hand was giving them deliverance; but they
44 understood not. And the day following he appeared unto them
45 as they strove, and would have set them at one again, saying,
46 Sirs, ye are brethren; why do ye wrong one to another? But
47 he that did his neighbour wrong thrust him away, saying, Who
48 made thee a ruler and a judge over us? Wouldest thou kill me,
49 as thou killedst the Egyptian yesterday? And Moses fled at
50 this saying, and became a sojourner in the land of Midian,

where he begat two sons. And when forty years were fulfilled, 30
 an angel appeared to him in the wilderness of mount Sinai, in
 a flame of fire in a bush. And when Moses saw it, he wondered 31
 at the sight: and as he drew near to behold, there came a voice
 of the Lord, I am the God of thy fathers, the God of Abraham, 32
 and of Isaac, and of Jacob. And Moses trembled, and durst
 not behold. And the Lord said unto him, Loose the shoes from 33
 thy feet: for the place whereon thou standest is holy ground.
 I have surely seen the affliction of my people which is in Egypt, 34
 and have heard their groaning, and I am come down to deliver
 them: and now come, I will send thee into Egypt. This Moses 35
 whom they refused, saying, Who made thee a ruler and a judge?
 him hath God sent to be both a ruler and a deliverer with the
 hand of the angel which appeared to him in the bush. This man 36
 led them forth, having wrought wonders and signs in Egypt, and
 in the Red sea, and in the wilderness forty years. This is that 37
 Moses, which said unto the children of Israel, A prophet shall
 God raise up unto you from among your brethren, like unto me.
 This is he that was in the church in the wilderness with the 38
 angel which spake to him in the mount Sinai, and with our
 fathers: who received living oracles to give unto us: to whom 39
 our fathers would not be obedient, but thrust him from them,
 and turned back in their hearts unto Egypt, saying unto Aaron,
 Make us gods which shall go before us: for as for this Moses, 40
 which led us forth out of the land of Egypt, we wot not what is
 become of him. And they made a calf in those days, and 41
 brought a sacrifice unto the idol, and rejoiced in the works of
 their hands. But God turned, and gave them up to serve the 42
 host of heaven; as it is written in the book of the prophets,

Did ye offer unto me slain beasts and sacrifices

Forty years in the wilderness, O house of Israel?

And ye took up the tabernacle of Moloch,

43

And the star of the god Rephan,

The figures which ye made to worship them:

And I will carry you away beyond Babylon.

Our fathers had the tabernacle of the testimony in the wilder- 44
 ness, even as he appointed who spake unto Moses, that he should
 make it according to the figure that he had seen Which also 45
 our fathers, in their turn, brought in with Joshua when they
 entered on the possession of the nations, which God thrust out
 before the face of our fathers, unto the days of David; who 46
 found favour in the sight of God, and asked to find a habita-
 tion for the God of Jacob. But Solomon built him a house. 47
 Howbeit the Most High dwelleth not in houses made with 48
 hands; as saith the prophet,

- 49 The heaven is my throne,
 And the earth the footstool of my feet:
 What manner of house will ye build me? saith the Lord:
 Or what is the place of my rest?
- 50 Did not my hand make 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 did not your fathers persecute? and
 they killed them which shewed before of the coming of the
 Righteous One; of whom ye have now become betrayers and
 53 murderers; ye who received the law as it was ordained by
 angels, and kept it not.
- 54 Now when they heard these things, they were cut to the
 55 heart, and they gnashed on him with their teeth. But he, being
 full of the Holy Ghost, looked up stedfastly into heaven, and
 56 saw the glory of God, and Jesus standing on the right hand of
 God, and said, Behold, I see the heavens opened, and the Son
 57 of man standing on the right hand of God. But they cried out
 with a loud voice, and stopped their ears, and rushed upon him
 58 with one accord; and they cast him out of the city, and stoned
 him: and the witnesses laid down their garments at the feet of
 59 a young man named Saul. And they stoned Stephen, calling
 60 upon the Lord, and saying, Lord Jesus, receive my spirit. 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.

The Sanhedrim were now in a more favorable condition for gratifying their malice against the gospel than they were when dealing with the apostles. (a), They had the *people* on their side, and had no need to fear. (Compare Acts v. 13, 26.) (b), The crime alleged against Stephen was more easily shown to deserve death. Stephen seems to have known how the matter would end (verse 51, 52); "but instead of being dismayed, the steadfastness of his inward peace, the certainty of victory and joy, were so strong and mighty in him that his face shone as the face of an angel."

Great difficulty has been felt as to Stephen's speech or defence. The following remarks may not be without weight: 1. Whatever the judgment of the logician or the rhetorician may be as to the structure and method of the speech, it is certain that it was an *effective* speech, which cannot be said

of many a composition which conforms to the rules of both sciences. 2. There is a method which *feeling* instinctively adopts, which is much better suited to accomplish its ends than any rules devised by the mere intellect would be. It was said of the eloquence of the elder Pitt, that it was like the firing of a cannon: the ball was seen to hit the mark, though its transit from the mouth of the cannon to the mark could not be followed or discerned. 3. This discourse is an argument from *history*, in which certain salient and significant facts are mentioned, from each of which an obvious inference might be made bearing on the main point, and having a cumulative effect. We can all understand that an argument of this sort is, in some circumstances, the most effective that can be made. Suppose that Washington had been accused in the close of his life of a want of patriotism. The most effective reply to such a charge would have been the recital of his history. Compare Paul's defences in this respect. 4. In this case, the effect was greatly heightened by the talismanic influence of *names*. There is a passage in one of the Greek tragedies which is said to have produced a tempest of enthusiasm whenever it was recited to a Greek audience; yet it is only a catalogue of names. But to the Greek each name was a talisman. So, I suppose, the "Catalogue of Ships" in the Iliad, which not only school-boys have found to be a *bore*, was to the Greek one of the most stirring passages in the poem. So also Milton's account of the pagan divinities in *Paradise Lost* is as frequently quoted by scholars as any other passage, on account of the academic associations they awaken.¹ 5. The scope and design of the speech (as gathered from the charge brought against him and from the conclusion of the speech itself) is evidently to show, (*a*), That he was not an enemy of Moses and an apostate from the law, but a true adherent of both (compare

¹ On the influence of *words* on the passions (see Burke's *Essay on the Sublime and Beautiful*, Part 5, sec. 7. (London edition, 1854, pp. 178 ff.)

here again the position of Paul in his defences); (*b*), As necessarily implied in this, that the rulers who were judging him were the real enemies of Moses and apostates from the law. They were like their fathers who sold Joseph into Egypt; who resisted Moses and rejected him; who provoked God in the wilderness and worshipped idols there; who finally, by their apostasies, compelled God to deliver them into the hands of their enemies; in short, that they had received the law at the hands of angels and had not kept it; and that their treatment of him (Stephen) came from the same source as the persecution of the prophets and the killing of their own Messiah.

There are incidental points made in the history, but all bearing upon these two great ends: the defence of Stephen and the condemnation of his judges. The true position, indeed, of Stephen and of Paul, in similar circumstances afterwards, is that of a *judge*, not of a criminal at the bar of God, who, by the mouth of his servants, judges and condemns the sinners, Felix, the Sanhedrim, etc.

The difficulties of the speech. Note, (*a*), That these difficulties do not seem to have impressed Stephen's enemies, familiar as they must have been with the history he was handling. If he had been the ignoramus which some take him to be, his words could not have had the effect they had. (*b*), When a body of writings is in constant use and constantly quoted, it is very natural that a shorthand method of referring to or citing them should arise. A clause or word from one context might be combined with a word or clause from another without danger of misapprehension or confusion to those who were familiar with the records, and yet be apparently confused to those who were uninitiated. (Compare verse 7 with Gen. xv. 13-16 and Exodus iii. 12; verse 43 with Amos v. 27 and 2 Kings xvii. 6. Compare also Gen. xxiii. 19; 1. 13, with xxxiii. 19 and Joshua xxiv. 32. Bengel's sermon on verse 16; Ayre's *Treasury of Bible Knowledge*,

under "Stephen"; Turretin, Loc. 2, Q. 5, Par. 28. Compare also Num. xxvi. 10; Ps. cvi. 17.) Korah does not seem to have been "swallowed up," but "devoured" by fire. (c), Even if Stephen did not speak under that influence which we call "inspiration," it is violently improbable that he should have committed the alleged blunders; and the more the number of the blunders is magnified, the greater the improbability. (d), If his inspiration be denied on account of difficulties of this sort, what shall we say of the discrepancies between the Books of Kings and Chronicles, and of the Saviour's acceptance of those books as parts of the word of God? (e), Why were these difficulties retained in the record? They lie on the very surface. Luke does not seem to have feared any damage to Stephen's reputation by leaving them there.

One or two general remarks may be made in regard to difficulties of this sort and of other sorts in the Bible: (a), The force of the infidel's objection lies in the apparent *contradiction*. If, therefore, any solution can be proposed to show that there is no contradiction necessarily, the objection is dissolved, whether the true historical solution has been found or not. (b), If no solution can be proposed, or if the solution be far-fetched and improbable, it is better and more reasonable to fall back on the overwhelming proofs of inspiration by which the records are authenticated, and to regard the difficulties as trials of our faith, just as in scientific investigations facts which seem contrary to a theory otherwise fully sustained are reserved for future explanation by further light. (c), All difficulties of this sort are difficulties to the understanding only, and are not to be compared to those which arise in the course of Christian experience. (See the noble passage of Dr. R. J. Breckenridge in *The Presbyterian Critic*, Vol. II., p. 305; "*Objective*" *Theology*, p. 522: "We often speak of the difficulties," etc. See John vi. 66-69; Matt. xiii. 10-17.) Contact and communion with Christ are, after all, the only safeguards against infidelity.

Vs. 2. "*God of glory.*" In reference to the charge of *blasphemy against God*. (Acts vi. 11.) Verses 1-17 notice the changes (Acts vi. 14) in the condition of the people in times past. Verses 30-33 show that the holiness of *places* (see Acts vi. 13) depends upon the manifestations of God; and these depend, in turn, upon God's will. (Compare verses 48, 49, below.)

Vs. 37 is an answer to the charge of speaking "against the *law.*" Moses himself foretells a prophet who is to supersede him. They are the true followers of Moses, therefore, who hear the prophet whom Moses commanded them to hear. *They* "blaspheme" Moses who say that *he* only is to be heard after *that* prophet has come. Another salient point in Stephen's speech is the suggestion in several places (*e. g.*, in verses 9-13; 23-29; 35-41; 51-53) of the true reason why they rejected the Messiah, Jesus, namely, that they were "stiff-necked," etc. (verse 5), like their fathers, who rejected Joseph, Moses, and David. The fact that the generation of Stephen's own day rejected Jesus was no proof that he was not the Messiah, any more than the fact that the former generations rejected Joseph and Moses was a proof against their mission. The sin in each of these cases was aggravated by the circumstance that it was a God-appointed *Redeemer* who was rejected. (See, particularly, verse 35.) Verses 51-53 are not to be regarded as an "invective," but as a judicial sentence pronounced by Stephen in God's name. See Matthew x. 17-20, and compare Matthew xxiii. 13-39; and beware of ascribing unholy passion to the martyr. (Compare Acts xxiii. 3, below.) We may add that there is no evidence that the speech was abruptly broken off. Another circumstance worthy of note in the speech, concerning both Joseph and Moses, is an implied *dualism*, which may be regarded as *prophetic*. The brethren of Joseph did not know him on the first interview (verse 13), but did recognize him on the second. (Compare Zechariah xii. 10.) So, also, the people

did not understand, when Moses came to them the first time, that God was, by his hand, offering to deliver them (verse 25); but they did follow him the second time. (Compare Rom. xi. 25-32.)

One general influence from the *resumé* of the Old Testament history as given by Stephen is too important to be omitted. It is that the essence of human nature remains the same in all ages, amidst all the vicissitudes of external circumstances. By the "essence of human nature" I mean those faculties and powers which make him a *moral* agent and a *religious* being. There are traces of an *understanding* in the brutes; none of a moral sense. Hence, in all stages of civilization and of progress in mere knowledge, we find the same religious needs, the same divine provision for those needs, the same perverse preference, on the part of the majority of men, for their own inventions as against the way of God, the joyful acceptance, on the part of a few, of God's way.

(a), The same religious needs: a consciousness of guilt, a consciousness of pollution and degradation, a craving after a satisfying portion, after "a sun" and "a shield." (Ps. lxxxiv. 11.) Note, these needs do not spring from *ignorance* merely, any more than hunger and thirst of the body spring from ignorance, and, therefore, no increase of natural knowledge can remove them. All men are on a level here, of all times, countries, conditions, etc. They all hunger and thirst, and must go out of themselves for relief. No possible advance in science and the arts can antiquate hunger and thirst. (b), The same divine provision for these needs—a *Redeemer*—the living bread and the living water. Science has invented no substitute for bread and water, and could never have discovered them of itself. All the men of science in the world could not make a grain of wheat or a spring of water. They are no more able to do it now than in the time of Leucippus or of Democritus. God alone can do it. So with the spiritual bread and water. And if God alone can create the pro-

vision, he alone can inform us that he has done it. No amount of knowledge or culture could discover it. (c), The same perverse preference for man's way. The making of the calf by the Israelites (verse 41) is one of the most striking instances of this, and yet we have the practice palliated by a master-spirit of skepticism, amid the boasted illumination of the nineteenth century. "Goethe," says Eckermann (in Williams' *Miscellanies*, p. 23), "had received a cast of a piece of statuary. A model of Myron's cow, with her sucking calf, was sent to him by a young artist. 'Here,' said he, 'we have a subject of the highest sort—the nourishing principle which upholds the world, and pervades all nature, is brought before me by this beautiful symbol. This, and others of a like nature, I esteem the true symbols of the omnipotence of God.'" Williams adds: "Did pantheism rule the schools, we can easily see how idolatry, in its most brutish form, might be revived among the populace; and the ox-gods and onions—the gods of Egypt, at which even a Juvenal jeered—might, amid all our vaunted advance in knowledge,¹ receive again the worship of our scholars. Pantheism is the philosophy of Brahmanism with all its one hundred thousand graven images, from Gerashea with its elephant's head to Doonga with her necklace of human skulls. The men who had outgrown the Bible and found themselves wiser than their Redeemer, might, under the auspices of pantheism, return to the worship of Apis, and adore the gods of the dairy and the stall, as they stood chewing the cud or suckling their calves. Thus does the Lord take the wise in their own craftiness."

¹ See an extract from De Quincey in his *Life* by Masson (Morley Series, page 181), on the difference between the "literature of knowledge" and the "literature of power." A good steam-engine is properly superseded by a better. But one lovely pastoral valley is not superseded by another, nor a statue of Praxiteles by a statue of Michael Angelo. (See in Ticknor, Fields & Co.'s Ed., Boston, 1853, the volume entitled *Essays on the Poets*, pp. 149 ff.; in the edition of Black, Edinburgh, 1872, Vol. VIII., pp. 5 ff.)

I may add Auguste Comte, the great master of advanced thought, came to the conclusion at last, that *he* was the proper object of worship. If I had to choose between such a divinity and Apis, or even an onion, I should choose the latter, as being at least free from moral pollution.

Vs. 54. "*Cut to the heart.*" (Compare Acts ii. 37.) Difference between the conviction of the elect and the reprobate. (Compare 2 Cor. vii. 10.) Stephen had charged them with being "uncircumcised in *heart* and *ears.*" (Verse 51.) The accusation is now justified. Their uncircumcised hearts were "sawn through" by a conviction of their mind and conscience, combined with pride, spite, and furious anger. They stopped their uncircumcised *ears* (verse 57) against his testimony. Note, again, the hatred of the world against God's saints *as such*. The Sanhedrim had observed the angelic expression (or preternatural radiance) upon Stephen's face. This helped to inflame their rage, for it was a revelation of God. We have here the contrast between the *human* nature and the *beastly* nature, which is so often presented to us in the Old Testament. (See Gen. iii. 15; Dan. vii. 1-14.) The martyr gazing on "the Son of man" (in whom the ideal of human nature has been gloriously realized) and changing into his image, more and more in love and meekness; and, on the other hand, the judges gnashing on him with their teeth like wild beasts. On the one hand, the spirit of a man that goeth upward; on the other, the spirit of a beast that goeth down to the earth. (Eccles. iii. 21.) So Stephen, filled with the Spirit, looks up to heaven; his enemies look downward to the earth. Stephen sees heaven opened; his enemies see nothing but the object of their hatred.

Vs. 55, 56. Stephen sees the "Son of man." This is the only place in the New Testament where this denomination is given to Jesus, except by himself. The use of it here compels us to think of Daniel vii. 13. Every case of true Christian martyrdom presents us with the same opposition between

the true kingdom of humanity (man with God, or God in man) and the kingdom of the beast (man without God, in the place of God, against God. See on Acts i. 2, above.)

“*Standing.*” I marvel that Calvin should have denied that there is any special significance in the *posture* here. His reasons are unworthy of so great an expounder of God’s word. The “standing,” here, undoubtedly denotes a readiness to help, an addressing himself to action in behalf of his servants, while sitting would imply only the possession of all authority and power.

Vs. 58, 59. Stoning was the mode prescribed in the law for inflicting capital punishment; and that the Sanhedrim desired to keep up, notwithstanding their fury, the form of a judicial proceeding is evident from the conduct of the witnesses. (Deut. xvii. 7.) Note on verses 59, 60, (*a*), That the martyr invokes Christ as God (compare on Acts ii. 21, 22). (*b*), That he commends his spirit to him, as Christ on the cross commended his to the Father, thus exercising one of the highest acts of faith and worship (compare Paul in 2 Tim. i. 12; iv. 6–8). (*c*), That he prays for his enemies, as his Master had prayed for his, thus exercising the highest act towards men. What a demonstration of being full of the Holy Ghost! (*d*), That he “fell asleep”¹ amidst a shower of stones. Sleep is a common figure for death among all nations; but in the New Testament it is never used of any but the *righteous*. The significance of this fact may be learned from 1 Thess. iv. 14: “For if we believe that Jesus died (*απεθανε*) and rose again, even so them also who *sleep* through (by means of, *δια τοῦ*) Jesus,” etc. Jesus *died* (his death is never called a sleep), and through his death his people die not, but sleep. Sleep is, indeed, death’s image, but it is not death. The soul is still within, and wakes the body by its own life. So the bodies of the saints will awake at the sound of the last trump by the

¹ Non obiit; obiit e vita, ad vitam evolavit.—*Epitaph on Fra Paolo Sarpi.*

Spirit within them, while the bodies of the wicked will be raised by a power exerted *ab extra*. Believers are united to Christ, both soul and body; and the separation of soul and body by death does not involve the separation of either soul or body from Christ. (See Shorter Catechism, Quest. 37.) Hence, in the full and proper sense the believer *never* dies. (John xi. 11, 13, 26.) The fifteenth chapter of First Corinthians says nothing about the resurrection of the wicked. It is exclusively concerned with the resurrection of those who have "fallen asleep in Jesus."

The first appearance of Saul. (See page 116 of these notes.)

CHAPTER VIII.

XVI. FIRST GENERAL PERSECUTION. THE GOSPEL AMONG THE SAMARITANS. THE FIRST FRUITS OF ETHIOPIA. (VS. 1-40.)

And Saul was consenting unto his death. 1

And there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles. 2
And devout men buried Stephen, and made great lamentation over him. 3
But Saul laid waste the church, entering into every house, and haling men and women, committed them to prison.

They therefore that were scattered abroad went about preaching the word. 4
And Philip went down to the city of Samaria, 5
and proclaimed unto them the Christ. And the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did. 6
For 7
from many of those which had unclean spirits, they came out, crying with a loud voice: and many that were palsied, and that were lame, were healed. And there was much joy in that city. 8

But there was a certain man, Simon by name, which before-time in the city used sorcery, and amazed the people of Samaria, giving out that himself was some great one: to whom they 10
all gave heed, from the least to the greatest, saying, This man 11
is that power of God which is called Great. And they gave heed to him, because that of long time he had amazed them 12
with his sorceries. But when they believed Philip preaching

- good tidings concerning the kingdom of God and the name of
13 Jesus Christ, they were baptized, both men and women. And
Simon also himself believed: and being baptized, he continued
with Philip: and beholding signs and great miracles wrought,
he was amazed.
- 14 Now when the apostles which were at Jerusalem heard that
Samaria had received the word of God, they sent unto them
15 Peter and John: who, when they were come down, prayed for
16 them, that they might receive the Holy Ghost: for as yet he
was fallen upon none of them: only they had been baptized
17 into the name of the Lord Jesus. Then laid they their hands
18 on them, and they received the Holy Ghost. Now when Simon
saw that through the laying on of the apostles' hands the Holy
19 Ghost was given, he offered them money, saying, Give me also
this power, that on whomsoever I lay my hands, he may receive
20 the Holy Ghost. But Peter said, Thy silver perish with thee,
because thou hast thought to obtain the gift of God with money.
21 Thou hast neither part nor lot in this matter: for thy heart is
22 not right before God. Repent therefore of this thy wickedness,
and pray the Lord, if perhaps the thought of thy heart shall be
23 forgiven thee. For I see that thou art in the gall of bitterness
24 and in the bond of iniquity. And Simon answered and said,
Pray ye for me to the Lord, that none of the things which ye
have spoken come upon me.
- 25 They therefore, when they had testified and spoken the word
of the Lord, returned to Jerusalem, and preached the gospel to
many villages of the Samaritans.
- 26 But an angel of the Lord spake unto Philip, saying, Arise,
and go toward the south unto the way that goeth down from
27 Jerusalem unto Gaza: the same is desert. And he arose and
went: and behold, a man of Ethiopia, a eunuch of great au-
thority under Candace, queen of the Ethiopians, who was over
all her treasure, who had come to Jerusalem for to worship;
28 and he was turning and sitting in his chariot, and was reading
29 the prophet Isaiah. And the Spirit said unto Philip, Go near,
30 and join thyself to this chariot. And Philip ran to him, and
heard him reading Isaiah the prophet, and said, Understandest
31 thou what thou readest? And he said, How can I, except some
one shall guide me? And he besought Philip to come up and
32 sit with him. Now the place of the scripture which he was
reading was this,
He was led as a sheep to the slaughter;
And as a lamb before his shearer is dumb,
So he openeth not his mouth:
33 In his humiliation his judgment was taken away:

His generation who shall declare?

For his life is taken from the earth.

And the eunuch answered Philip, and said, I pray thee, of 34 whom speaketh the prophet this? of himself, or of some other? And Philip opened his mouth, and beginning from this scrip- 35 ture, preached unto him Jesus. And as they went on the way, 36 they came unto a certain water; and the eunuch saith, Behold, here is water; what doth hinder me to be baptized? And he 38 commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him. And when they came up out of the water, the Spirit of 39 the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing. But Philip was found 40 at Azotus: and passing through he preached the gospel to all the cities, till he came to Cæsarea.

Vs. 1. Saul was in *full accord* with the murderers of Stephen, not merely "consenting" to his death. (The Greek word occurs in Rom. i. 32, and is rendered "take pleasure," and in 1 Cor. vii. 12, 13, "be pleased"; Luke xi. 48, "allow," in the old version.)

Vs. 2. The taste of blood maddened the people as wild beasts. The word "church" has now the limitation "which was at Jerusalem," because there were other churches about to arise, and a note of distinction becomes necessary. Note the method of Providence in extending the gospel; a tempest of persecution scatters and spreads the seed. (Compare Acts i. 8.) Perhaps the disciples had forgotten the commission of the Saviour, and were now compelled to perform it. Many times since in the history of the church has compulsory exile contributed to the spread of the gospel. The famous Bishop Ulfilas was the scion of a captive Christian family of Cappadocia.

But why should the apostles remain at Jerusalem?¹

¹ At this point Dr. Peck's manuscript on the Acts breaks abruptly off. The following "Notes" are taken from the interleaved Greek text of the Acts which he was accustomed to use in the class-room, and from loose sheets of paper found chiefly in that volume at his death.—ED.

NOTES.

Vs. 30. "And Philip ran to him, and heard him reading *Esaias the prophet, and said, Understandest thou what thou readest?*" Not the law, which could have no great attraction for a Gentile. The law forbade the reception of eunuchs into the church. (Deut. xxiii.) Isaiah predicted the removal of all such restrictions. (Isa. lvi. 3-5.) See, also, Jer. xxxviii. 7-13; xxxix. 16-18, for a striking parallel in which the "might of the promise triumphed over the letter of the law." The seventy, being scandalized at this, have left out the words "a man of the eunuchs" in Jer. xxxviii. 7 (in the Sept. xlv. 7). This story of the eunuch does not enter into or influence the current of the history. It is like the history of Melchisedec in the Old Testament, "a sign." Its full signification will probably be apprehended only when "Ethiopia shall stretch out her hands unto God." (See the whole of the interesting Section 15 in Baumgarten's *Apostolic History*.) Note, also, that this Cushite was a descendant of Ham, to whom only of the sons of Noah no spiritual promises were made. The descendants of Ham, therefore, were *furthest* off (compare Acts ii. 39) from the salvation of Israel. (Compare Acts i. 8.)

Vs. 32. This is from the LXX., which varies a good deal from the Hebrew. Alexander (on Isaiah, *in loc.*) thus translates from the Hebrew: "He was oppressed, and he humbled himself, and he will not open his mouth—as a lamb to the slaughter is brought, and as a sheep before its shearers is dumb—and he will not open his mouth. From distress and judgment he was taken; and in his generation who will think that he was cut off from the land of the living for the transgression of my people (as) a curse for them?"

Vs. 38. εἰς does not imply "into" necessarily, unless the verb has εἰς in composition also. (See John xx. 4; compare with verses 5, 6.)

Vs. 39. γὰρ, "for," may, in English, be a particle "*essendi*" or a particle "*cognoscendi*." Thus, "The ground is wet, for

it rained last night," would be an instance of the former. The rain is the cause of the ground *being* wet. "It rained last night, for the ground is wet," would be an instance of the latter. The wetness of the ground is the cause of our *knowing* that it rained. So here, the meaning may be that the joy of the eunuch was the cause of his not seeing the evangelist (he was so absorbed in his joy as not to think of the instrument of his conversion); or it may mean that the eunuch's going on his way was the evidence of the absence of Philip (had Philip continued with him he would not have gone on his way). (Bengel, *in loc.*, gives another turn to it. "*Hoc ipso discessu confirmata est eunuchi fides.*" The sudden disappearance of Philip made it seem as if an angel from heaven had been sent to him.) As to the two senses of the causal particle above noticed, see annotations on *Bacon's Essays*, by Whately (Essay V.), who illustrates thus: "In *proving* a gun" it is loaded to the muzzle and fired, and bursts not. We say the gun is good, *for* it has been loaded to the muzzle, etc., and did not burst. Here is "an argument from a sign." We say the gun is good, *for* it has gone through such and such processes under a skillful metallurgist. Here is an argument from cause to effect.

CHAPTER IX.

XVII. SAUL'S MISSION TO DAMASCUS AND HIS CONVERSION; HIS LIFE IN DAMASCUS; HIS VISIT TO JERUSALEM AND SENDING TO TARSUS. (VERSES 1-30.)

But Saul, yet breathing threatening and slaughter against 1
the disciples of the Lord, went unto the high priest, and asked 2
of him letters to Damascus unto the synagogues, that if he
found any that were of the Way, whether men or women, he
might bring them bound to Jerusalem. And as he journeyed. 3
it came to pass that he drew nigh unto Damascus: and sud-
denly there shone round about him a light out of heaven: and 4
he fell upon the earth, and heard a voice saying unto him, Saul,

- 5 Saul, why persecutest thou me? And he said, Who art thou,
6 Lord? And he said, I am Jesus whom thou persecutest: but
rise, and enter into the city, and it shall be told thee what thou
7 must do. And the men that journeyed with him stood speech-
8 less, hearing the voice, but beholding no man. And Saul arose
from the earth: and when his eyes were opened, he saw no-
thing: and they led him by the hand, and brought him into
9 Damascus. And he was three days without sight, and did
neither eat nor drink.
- 10 Now there was a certain disciple at Damascus, named Ana-
nias: and the Lord said unto him in a vision, Ananias. And
11 he said, Behold, I am here, Lord. And the Lord said unto
him, Arise, and go to the street which is called Straight, and
inquire in the house of Judas for one named Saul, a man of
12 Tarsus: for behold, he prayeth; and he hath seen a man
named Ananias coming in, and laying his hands on him, that he
13 might receive his sight. But Ananias answered, Lord, I have
heard from many of this man, how much evil he did to thy
14 saints at Jerusalem: and here he hath authority from the chief
15 priests to bind all that call upon thy name. 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
16 of Israel: for I will shew him how many things he must suffer
17 for my name's sake. And Ananias departed, and entered into
the house: and laying his hands on him said, Brother Saul, the
Lord, even Jesus, who appeared unto thee in the way which
thou camest, hath sent me, that thou mayest receive thy sight,
18 and be filled with the Holy Ghost. And straightway there fell
from his eyes as it were scales, and he received his sight; and
19 he arose and was baptized; and he took food and was strength-
ened.
- And he was certain days with the disciples which were at
20 Damascus. And straightway in the synagogues he proclaimed
21 Jesus, that he is the Son of God. And all that heard him were
amazed, and said, Is not this he that in Jerusalem made havoc
of them which called on this name? and he had come hither for
this intent, that he might bring them bound before the chief
22 priests. But Saul increased the more in strength, and con-
founded the Jews which dwelt at Damascus, proving that this
is the Christ.
- 23 And when many days were fulfilled, the Jews took counsel
24 together to kill him: but their plot became known to Saul. And
they watched the gates also day and night, that they might kill
25 him; but his disciples took him by night, and let him down
through the wall, lowering him in a basket.

And when he was come to Jerusalem, he assayed to join him- 26
 self to the disciples: and they were all afraid of him, not be-
 lieving that he was a disciple. But Barnabas took him, and 27
 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 at Damascus he had preached boldly in the name of
 Jesus. And he was with them going in and going out at Jeru- 28
 salem, preaching boldly in the name of the Lord: and he spake 29
 and disputed against the Grecian Jews; but they went about
 to kill him. And when the brethren knew it, they brought him 30
 down to Cæsarea, and sent him forth to Tarsus.

Vs. 9. During these "three days" Saul was in the "belly of hell," as Jonah was while in the fish's belly (Jonah ii. 2): (1), In the agony occasioned by conviction of sin (Rom. vii. 7-11); (2), In preparation to become the apostle to the *Gentiles*. Compare the history of Jonah, who, before the experience of those three days, could not be induced to preach to the Gentile Ninevites. A Jew, under any circumstances, needed some extraordinary providence to make him a missionary to the Gentiles. Compare Peter's experience in the tenth chapter of Acts. A still further preparation was needed for Paul as an apostle, like that which the twelve had in a three years' intercourse with Jesus. He was, therefore, sent into Arabia for three years (probably). Compare Luther in his cell and in the Wartburg; Calvin's exile from Geneva; Bunyan's imprisonment in Bedford jail, etc., etc.

Vs. 23. *ἡμέραι ἱκαναί*, "many days," "three years." (Gal. i. 18. Compare 1 Kings ii. 38, 39.) Contrast verse 19, *ἡμεροτανας*. This verse 23 may note the time passed after Paul's return to Damascus, mentioned in Galatians i. 17. (Thomas Binnie.)

Vs. 26. This visit to Jerusalem took place after the journey to Arabia. (See Gal. i. 17, 18.) There is great doubt as to where this sojourn in Arabia is to be inserted in Luke's narrative, whether between verses 19 and 20, or even before verse 19; or between verses 25 and 26, or before verse 22. The last seems most probable. It may be further noted that

in First Kings ii. 38, compared with the next verse, "many days" are "three years." Note the difference in the account of Paul's preaching in verse 20 and verse 22. This falls in with the view that the visit to Arabia is to be put before verse 22. At first he simply proclaimed (*εξηγορσεν*) Jesus as the Son of God (out of the personal conviction produced by the scene on the road); afterwards he proved (*συμβεβαζων*) from the Old Testament that Jesus was the Christ. (See on verse 23, above.)

XVIII. THE REST OF THE CHURCHES. PETER'S WORK OF HEALING AT LYDDA AND JOPPA, AND HIS STAY AT JOPPA. (VERSES 31-43.)

- 31 So the church throughout all Judæa and Galilee and Samaria had peace, being edified; and, walking in the fear of the Lord and in the comfort of the Holy Ghost, was multiplied.
- 32 And it came to pass, as Peter went throughout all parts, he
- 33 came down also to the saints which dwelt at Lydda. And there he found a certain man named Æneas, which had kept his bed
- 34 eight years; for he was palsied. And Peter said unto him, Æneas, Jesus Christ healeth thee: arise, and make thy bed.
- 35 And straightway he arose. And all that dwelt at Lydda and in Sharon saw him, and they turned to the Lord.
- 36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full
- 37 of good works and almsdeeds which she did. And it came to pass in those days, that she fell sick, and died: and when they
- 38 had washed her, they laid her in an upper chamber. And as Lydda was nigh unto Joppa, the disciples, hearing that Peter was there, sent two men unto him, intreating him, Delay not to
- 39 come on unto us. And Peter arose and went with them. And 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 to the body, he said, Tabitha, arise. And she
- 41 opened her eyes; and when she saw Peter, she sat up. And he gave her his hand, and raised her up; and calling the saints and
- 42 widows, he presented her alive. And it became known throughout
- 43 out all Joppa: and many believed on the Lord. And it came to pass that he abode many days in Joppa with one Simon a tanner.

Vs. 31. Killen says (*Ancient Christian Church*, page 249, foot-note) that the true reading here is *εξλιγσα*, in the singular, a reading supported by the most ancient manuscripts, including A B C; by the Vulgate and nearly all the ancient versions, including the old Syriac, Coptic, Sahidic, Ethiopian, Arabic of Erpenius, and Armenian; and by the most distinguished critics, such as Lachmann, Tischendorf, Alford, and Tregelles, etc. This was the reading, too, preferred by the revisers.

Vs. 32. *Lydda*. Lod in Old Testament (1 Chron. viii. 12; Ezra ii. 33; Neh. vii. 37; xi. 35), afterwards Diospolis. The article before *Σαρων* is a reproduction of the Hebrew "Hash-Sharon," the Sharon, like "the Downs" in English. Lydda was the town; Sharon the district in the neighborhood. (Smith's *Dictionary of the Bible*, s. v. "Saron," quoted by Lightfoot on *Revision of the New Testament*, page 108, London, 1871.)

CHAPTER X.

XIX. PETER DRIVEN BY DIVINE REVELATION AND PROVIDENCE TO THE RECEPTION OF GENTILES INTO THE CHURCH; OR CORNELIUS WARNED TO SEND FOR PETER. PETER PREPARED FOR THE VISIT. ARRIVAL OF THE MESSENGERS FROM CORNELIUS. PETER'S GOING WITH THEM TO CÆSAREA. THEIR RECEPTION BY CORNELIUS. PETER'S ADDRESS. OUTPOURING OF THE HOLY GHOST ON CORNELIUS AND HIS FRIENDS, AND THEIR RECEPTION INTO THE CHURCH. (VERSES 1-48.)

Now there was a certain man in Cæsarea, Cornelius by name, 1
 a centurion of the band called the Italian band, a devout man,
 and one that feared God with all his house, who gave much 2
 alms to the people, and prayed to God alway. He saw in a 3
 vision openly, as it were about the ninth hour of the day, an
 angel of God coming in unto him, and saying to him, Cornelius.

And he, fastening his eyes upon him, and being affrighted, 4
 said, What is it Lord? And he said unto him, Thy prayers and

5 thine alms are gone up for a memorial before God. And now
send men to Joppa, and fetch one Simon, who is surnamed
6 Peter: he lodgeth with one Simon a tanner, whose house is by
7 the sea side. And when the angel who spake unto him was
departed, he called two of his household-servants, and a devout
8 soldier of them that waited on him continually; and having
rehearsed all things unto them, he sent them to Joppa.

9 Now on the morrow, as they were on their journey, and drew
nigh unto the city, Peter went up upon the housetop to pray,
10 about the sixth hour: and he became hungry, and desired to
11 eat: but while they made ready, he fell into a trance; and he be-
holdeth the heaven opened, and a certain vessel descending, as
it were a great sheet, let down by four corners upon the earth:
12 wherein were all manner of fourfooted beasts and creeping
13 things of the earth and fowls of the heaven. And there came a
14 voice to him, Rise, Peter; kill and eat. But Peter said, Not so,
Lord; for I have never eaten anything that is common and
15 unclean. And a voice came unto him again the second time,
16 What God hath cleansed, make not thou common. And this
was done thrice; and straightway the vessel was received up into
heaven.

17 Now while Peter was much perplexed in himself what the
vision which he had seen might mean, behold, the men that
18 were sent by Cornelius, having made inquiry for Simon's house,
stood before the gate, and called and asked whether Simon,
19 which was surnamed Peter, were lodging there. And while
Peter thought on the vision, the Spirit said unto him, Behold,
20 three men seek thee. But arise, and get thee down, and go
21 with them, nothing doubting: for I have sent them. And Peter
went down to the men, and said, Behold, I am he whom ye
22 seek: what is the cause wherefore ye are come? And they
said, Cornelius, a centurion, a righteous man and one that
feareth God, and well reported of by all the nation of the Jews,
23 was warned of God by a holy angel to send for thee into his
house, and to hear words from thee. So he called them in and
lodged them.

And on the morrow he arose and went forth with them, and cer-
24 tain of the brethren from Joppa accompanied him. And on the
morrow they entered into Cæsarea. And Cornelius was waiting
for them, having called together his kinsmen and his near friends.
25 And when it came to pass that Peter entered, Cornelius met
26 him, and fell down at his feet and worshipped him. But Peter
27 raised him up, saying, Stand up; I myself also am a man.
And as he talked with him, he went in, and findeth many come
28 together: and he said unto them, Ye yourselves know how that
it is an unlawful thing for a man that is a Jew to join himself

or come unto one of another nation; and yet unto me hath God shewed that I should not call any man common or unclean: wherefore also I came without gainsaying, when I was sent for. 29 I ask therefore with what intent ye sent for me. And Cornelius 30 said, Four days ago, until this hour, I was keeping the ninth hour of prayer in my house; and behold, a man stood before me in bright apparel, and saith, Cornelius, thy prayer is heard, and 31 thine alms are had in remembrance in the sight of God. Send 32 therefore to Joppa, and call unto thee Simon, who is surnamed Peter; he lodgeth in the house of one Simon a tanner, by the sea side. Forthwith therefore I sent to thee; and thou hast 33 well done that thou art come. Now therefore we are all here present in the sight of God to hear all things that have been commanded thee of the Lord. And Peter opened his mouth, 34 and said,

Of a truth I perceive that God is no respecter of persons: but 35 in every nation he that feareth him, and worketh righteousness, is acceptable to him. The word which he sent unto the chil- 36 dren of Israel, preaching good tidings of peace by Jesus Christ (he is Lord of all)—that saying ye yourselves know, which was 37 published throughout all Judæa, beginning from Galilee, after the baptism which John preached; even Jesus of Nazareth, how 38 that God anointed him 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. And we are witnesses of 39 all things which he did both in the country of the Jews, and in Jerusalem; whom also they slew, hanging him on a tree Him 40 God raised up the third day, and gave him to be made manifest, not to all the people, but unto witnesses that were chosen 41 before of God, even to us, who did eat and drink with him after he rose from the dead. And he charged us to preach unto the 42 people, and to testify that this is he which is ordained of God to be the Judge of quick and dead To him bear all the pro- 43 phets witness, that through his name every one that believeth on him shall receive remission of sins.

While Peter yet spake these words, the Holy Ghost fell on all 44 them which heard the word. And they of the circumcision 45 which believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and 46 magnify God. Then answered Peter, Can any man forbid the 47 water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to 48 be baptized in the name of Jesus Christ. Then prayed they him to tarry certain days.

Vs. 4. Notice the difference in the order of *alms* and *prayer* in this verse as compared with verse 2. Alms more conspicuous before men, prayer before God. (See Bengel.) Note, also, the use the papists make of this verse in support of the doctrine of the merit of congruity and condignity. (See Calvin, *in loc.*)

Vs. 8. Some French writer has remarked that "a man's greatest enemy is his *valet de chambre*." Men unbend in private and show their true character, their weakness and wickedness. This, therefore, is a signal testimony to the exemplary character of the centurion, that one who was constantly with him should have been won to the Lord by the godly conversation of his master. So Anselm (in Ryle on Luke v. 16) says of Judas Iscariot: Judas was chosen that the Lord might have an enemy among his domestic attendants; for that man is perfect who has no cause to shrink from the observation of a wicked man conversant with all his ways.

Vs. 15. Hence the obstinate adherence to these distinctions under the gospel is a virtual denial of the gospel. (See 1 Tim. iv. 3; Heb. xiii. 9. On the pleonasm *πάλιον ἐξ δευτέρου* compare Gal. iv. 9; Matt. xxvi. 42; John iv. 54; xxi. 16.)

Vs. 17. Having ascertained, or found out by inquiry, is probably the full sense of *διερωτήσαντες*. (Alexander, *in loc.*) (Compare Gal. i. 18.)

Vs. 20. *διακρινόμενος*. In the active voice, separating, distinguishing, deciding. In the *middle*, to differ, either with others (dispute), or with one's self (to hesitate or waver). The meaning seems to be not making a difference between Jew and Gentile. (Alexander.)

Vs. 22. *ἐχρηματίσθη*. 1. To transact business, especially money matters. 2. To confer or negotiate on state affairs. 3. To give an answer after such negotiation; also applied to responses of oracles, and in Scripture to divine communications, more especially to those made to individuals. (Alexander. See on Acts ii. 26, *infra*.)

Vs. 28. *θεμις* = *jus, fas, custom*; *νομος* = *lex, statute*. (Compare 1 Peter, iv. 3.) In classic Greek, the older writers, like Homer and Sophocles, employ *θεσμος* for the divine law, *νομος* for a human statute. (Schmidt's *Synomik*, cited by Shedd on Rom. vii. 23.)

Vs. 30. The words "*νηστεύων και*" of the Authorized Version are omitted by Lachmann and Tischendorf and our revisers. They are not in the Sinaitic manuscript nor in the Vulgate. But without them the sentence is not natural. "Four days ago, until this hour, I was keeping the ninth hour of prayer," etc., is the version of the Revised New Testament.

CHAPTER XI.

XX. THE STRIFE AT JERUSALEM OVER PETER'S CONDUCT IN THE HOUSE OF CORNELIUS, AND PETER'S DEFENCE. FURTHER SPREAD OF THE GOSPEL AS FAR AS ANTIOCH. IN PROPHETIC VISION OF A FAMINE, THE CHURCH AT ANTIOCH SENDS RELIEF TO JERUSALEM. (VERSES 1-30.)

Now the apostles and the brethren that were in Judæa heard 1
 that the Gentiles also had received the word of God. And when 2
 Peter was come up to Jerusalem, they that were of the circum- 3
 cision contended with him, saying, Thou wentest in to men un- 3
 circumcised, and didst eat with them. But Peter began, and 4
 expounded the matter unto them in order, saying, I was in the 5
 city of Joppa praying: and in a trance I saw a vision, a certain 5
 vessel descending, as it were a great sheet let down from heaven 6
 by four corners; and it came even unto me: upon the which 6
 when I had fastened mine eyes, I considered, and saw the four- 6
 footed beasts of the earth and wild beasts and creeping things 6
 and fowls of the heaven. And I heard also a voice saying unto 7
 me, Rise, Peter; kill and eat. But I said, Not so, Lord; for 8
 nothing common or unclean hath ever entered into my mouth. 8
 But a voice answered the second time out of heaven, What God 9
 hath cleansed, make not thou common. And this was done 10
 thrice: and all were drawn up again into heaven. And, be- 11
 hold, forthwith three men stood before the house in which we 11
 were, having been sent from Cæsarea unto me. And the Spirit 12
 bade me go with them, making no distinction. And these six 12

- brethren also accompanied me; and we entered into the man's
13 house: and he told us how he had seen the angel standing in
his house, and saying, Send to Joppa, and fetch Simon, whose
14 surname is Peter, who shall speak unto thee words, whereby
15 thou shalt be saved, thou and all thy house. And as I began
to speak, the Holy Ghost fell on them, even as on us at the be-
16 ginning. And I remembered the word of the Lord, how that
he said, John indeed baptized with water; but ye shall be bap-
17 tized with the Holy Ghost. If then God gave unto them the
like gift as he did also unto us, when we believed on the Lord
18 Jesus Christ, who was I, that I could withstand God? And
when they heard these things, they held their peace. and glori-
fied God, saying, Then to the Gentiles also hath God granted
repentance unto life.
- 19 They therefore that were scattered abroad upon the tribula-
tion that arose about Stephen travelled as far as Phœnicia, and
Cyprus, and Antioch, speaking the word to none save only to
20 Jews. But there were some of them, men of Cyprus and Cy-
rene, who, when they were come to Antioch, spake unto the
21 Greeks also, preaching the Lord Jesus. And the hand of the
Lord was with them: and a great number that believed turned
22 unto the Lord. And the report concerning them came to the
ears of the church which was in Jerusalem: and they sent forth
23 Barnabas as far as Antioch: who, when he was come, and had
seen the grace of God, was glad; and he 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:
25 and much people was added unto the Lord. And he went forth
26 to Tarsus to seek for Saul: and when he had found him, he
brought him unto Antioch. And it came to pass that even for
a whole year they were gathered together with the church, and
taught much people; and that the disciples were called Chris-
tians first in Antioch.
- 27 Now in these days there came down prophets from Jerusalem
28 unto Antioch. And there stood up one of them named Agabus,
and signified by the Spirit that there should be a great famine
over all the world: which came to pass in the days of Claudius.
29 And the disciples, every man according to his ability, deter-
mined to send relief unto the brethren that dwelt in Judæa:
30 which also they did, sending it to the elders by the hand of
Barnabas and Saul.

Vs. 2. This class of good people was, no doubt, represented by the "elder brother" in the parable of the lost son (Luke xv.), and by good people who are staggered by God's saving

sinner whom they did not expect him to save, or by his saving them in a manner that they did not expect.

Vs. 22. Here the body of believers in Jerusalem is not only *individualized* as "the church," but *personified* as having ears. (Alexander, *in loco*.)

Vs. 26. The use of this word *χριστιανισμου* would seem to indicate that this designation was given to believers by divine appointment. Compare Matthew ii. 12, 22; Luke ii. 26; Acts x. 22; Hebrews viii. 5; xi. 7; xii. 25. (Dodd.) But see Rom. vii. 3, where it evidently has no such sense. (See on Acts x. 22, *supra*.) For the difference between the active and passive use of "Christian," see Trollope's note on Matthew ii. 12.

Vs. 29. *πεμψαι* seems to be a substantive infinitive governed by *ωρισαν*, a verb which usually takes the accusative case (see Acts xvii. 26, 31, and compare Heb. iv. 7), and is the antecedent of the relative *ο* in the next verse. Otherwise it is governed by *ωρισαν*, as one verb in the infinitive is governed by another, and is the only case of such an use of *οριζειν* in the New Testament. (See Alexander, *in loco*.)

CHAPTER XII.

XXI. HEROD'S PERSECUTION OF THE CHURCH. PETER'S DELIVERANCE FROM PRISON AND THE EFFECT THEREOF ON HIS BRETHREN AND HEROD. THE DEATH OF HEROD AND THE GROWTH OF THE CHURCH. (VERSES 1-25.)

Now about that time Herod the king put forth his hands to 1
afflict certain of the church. And he killed James the brother 2
of John with the sword. And when he saw that it pleased the 3
Jews, he proceeded to seize Peter also. And those were days
of unleavened bread. And when he had taken him, he put him 4
in prison, and delivered him to four quaternions of soldiers to
guard him; intending after the Passover to bring him forth to
the people. Peter therefore was kept in the prison: but prayer 5
was made earnestly of the church unto God for him. And when 6
Herod was about to bring him forth, the same night Peter was
sleeping between two soldiers, bound with two chains, and

7 guards before the door kept the prison. And behold, an angel
of the Lord stood by him, and a light shined in the cell: and he
smote Peter on the side, and awoke him, saying, Rise up quickly,
8 and his chains fell off from his hands. And the angel said
unto him, Gird thyself, and bind on thy sandals. And he did
so. And he said unto him, Cast thy garment about thee, and
9 follow me. And he went out, and followed; and he wist not
that it was true which was done by the angel, but thought he
10 saw a vision. And when they were past the first and second
ward, they came unto the iron gate that leadeth into the city;
which opened to them of its own accord: and they went out,
and passed on through one street; and straightway the angel
11 departed from him. And when Peter was come to himself, he
said, Now I know of a truth, that the Lord hath sent forth his
angel and delivered me out of the hand of Herod, and from all
12 the expectation of the people of the Jews. 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
13 together and were praying. And when he knocked at the door
14 of the gate, a maid came to answer, named Rhoda. And when
she knew Peter's voice, she opened not the gate for joy, but ran
15 in, and told that Peter stood before the gate. And they said
unto her, Thou art mad. But she confidently affirmed that it
16 was even so. And they said, It is his angel. But Peter con-
tinued knocking: and when they had opened, they saw him,
17 and were amazed. But he, beckoning unto them with the hand
to hold their peace, declared unto them how the Lord had
brought him forth out of the prison. And he said, Tell these
things unto James, and to the brethren. And he departed, and
18 went to another place. 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 guards, and commanded that they should be put
to death. And he went down from Judæa to Cæsarea, and
tarried there.

20 Now he was highly displeased with them of Tyre and Sidon:
and they came with one accord to him, and, having made
Blastus the king's chamberlain their friend, they asked for
peace, because their country was fed from the king's country.
21 And upon a set day Herod arrayed himself in royal apparel,
22 and sat on the throne, and made an oration unto them. And
the people shouted, saying, The voice of a god, and not of a
23 man. And immediately an angel of the Lord smote him, be-
cause he gave not God the glory: and he was eaten of worms,
and gave up the ghost.

But the word of God grew and multiplied. 24

And Barnabas and Saul returned from Jerusalem, when they 25 had fulfilled their ministration, taking with them John whose surname was Mark.

Vs. 4. *πασχα*, absurdly rendered "Easter" in King James' Version. This was not a Christian, but the Jewish festival.

Vs. 5. *ἐτηρῆντο*. So used by Matthew. (Acts xxvii. 36, 54; xxviii. 4.) In John, always in the sense of either *preserving* or *observing*. (Acts ii. 10; viii. 51 and *passim*.)

Vs. 7. *επεστη*, "suddenly appeared." (See Luke xxiv. 4, and the note there.) Compare below, *απεστη*, "disappeared suddenly," or "vanished."

Vs. 10. *φέρουσιν*, intransitive. It is a false canon that no form of expression is to be used, the grammatical propriety of which cannot be indicated. Xenophon uses this very participle *φερω* in the same way. So in the English: "the road leads to"; so also the like idioms, "the land grows wheat," "he walks his horse," etc. (See Webster's *Syntax of the New Testament*, p. 26.) See Shakespeare, "As You Like It," act I., scene 1, line 133, "Had as lief," which Rolfe says (note on this line) is "good old English," but condemned by some grammar-mongers because they cannot "parse" it.

Vs. 15. "*It is his angel.*" Even if the disciples thought that Peter had a "guardian angel," it proves nothing except that they thought so. It is evident that Peter himself did not think of an angel at all until verse 11, and then he speaks of the angel not as *his*, but as the *Lord's*. (See Ode's *Treatise De Angelis* quoted by Fairbairne in his *Hermeneutical Manual*, p. 249.)

Vs. 21. *αποστολοι*. The ambassadors of Tyre and Sidon. (See the very ingenious observations of Baumgarten on verses 18-25 in his *Apostolic History*, Book 2, Section 20, pp. 317 *et seq.*, of Vol. I.)

Vs. 22. The Greeks had no words to distinguish the ideas of *populus* and plebeians; *ἄγμος* stands for both. (Compare also *lex* (*νομος*) and *jus* (—). See Acts x. 28.)

CHAPTER XIII.

XXII. THE SEPARATION OF PAUL TO MISSIONARY WORK— HIS FIRST MISSIONARY TOUR AS FAR AS ANTIOCH IN PISIDIA. (VERSES 1-52.)

- 1 Now there were at Antioch, in the church that was there, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of
2 Herod the tetrarch, and Saul. And as they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas
3 and Saul for the work whereunto I have called them. Then, when they had fasted and prayed and laid their hands on them, they sent them away.
4 So they, being sent forth by the Holy Ghost, went down to
5 Seleucia; and from thence they sailed to Cyprus. And when they were at Salamis, they proclaimed the word of God in the synagogues of the Jews: and they had also John as their attend-
6 ant. And when they had gone through the whole island unto Paphos, they found a certain sorcerer, a false prophet, a Jew,
7 whose name was Bar-jesus, which was with the proconsul, Sergius Paulus, a man of understanding. The same called unto him Barnabas and Saul, and sought to hear the word of God.
8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn aside the proconsul from the
9 faith. But Saul, who is also called Paul, filled with the Holy
10 Ghost, fastened his eyes on him, and said, O full of all guile and all villany, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the
11 Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and
12 he went about seeking some to lead him by the hand. Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord.
13 Now Paul and his company set sail from Paphos, and came to Perga in Pamphylia: and John departed from them and
14 returned to Jerusalem. But they, passing through from Perga,

came to Antioch of Pisidia; and they went into the synagogue on the sabbath day, and sat down. And after the reading of 15 the law and the prophets the rulers of the synagogue sent unto them, saying, Brethren, if ye have any word of exhortation for the people, say on. And Paul stood up, and beckoning with 16 the hand said,

Men of Israel, and ye that fear God, hearken. The God of 17 this people Israel chose our fathers, and exalted the people when they sojourned in the land of Egypt, and with a high arm led he them forth out of it. And for about the time of 18 forty years suffered he their manners in the wilderness. And 19 when he had destroyed seven nations in the land of Canaan, he gave them their land for an inheritance, for about four hundred and fifty years: and after these things he gave them judges 20 until Samuel the prophet. And afterward they asked for a 21 king: and God gave unto them Saul the son of Kish, a man of the tribe of Benjamin, for the space of forty years. And when 22 he had removed him, he raised up David to be their king; to whom also he bare witness, and said, I have found David the son of Jesse, a man after my heart, who shall do all my will. Of this man's seed hath God according to promise brought unto 23 Israel a Saviour, Jesus; when John had first preached before 24 his coming the baptism of repentance to all the people of Israel. And as John was fulfilling his course, he said, What suppose ye 25 that I am? I am not he. But behold, there cometh one after me, the shoes of whose feet I am not worthy to unloose. Breth- 26 ren, children of the stock of Abraham, and those among you that fear God, to us is the word of this salvation sent forth. For they that dwell in Jerusalem, and their rulers, because they 27 knew him not, nor the voices of the prophets which are read every sabbath, fulfilled them by condemning him. And though 28 they found no cause of death in him, yet asked they of Pilate that he should be slain. And when they had fulfilled all things 29 that were written of him, they took him down from the tree, and laid him in a tomb. But God raised him from the dead: 30 and he was seen for many days of them that came up with him 31 from Galilee to Jerusalem, who are now his witnesses unto the people. And we bring you good tidings of the promise made 32 unto the fathers, how that God hath fulfilled the same unto our 33 children, in that he raised up Jesus; as also it is written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now 34 no more to return to corruption, he hath spoken on this wise, I will give you the holy and sure blessings of David. Because 35 he saith also in another psalm, Thou wilt not give thy Holy

36 One to see corruption. For David, after he had in his own generation served the counsel of God, fell on sleep, and was laid
 37 unto his fathers, and saw corruption: but he whom God raised
 38 up saw no corruption. Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of
 39 sins: and by him every one that believeth is justified from all things, from which ye could not be justified by the law of
 40 Moses. Beware therefore, lest that come upon you, which is spoken in the prophets;

41 Behold, ye despisers, and wonder, and perish;
 For I work a work in your days,
 A work which ye shall in no wise believe, if one declare it unto you.

42 And as they went out, they besought that these words might
 43 be spoken to them the next sabbath. Now when the synagogue broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas: who, speaking to them, urged them to continue in the grace of God.

44 And the next sabbath almost the whole city was gathered together to hear the word of God. But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the
 46 things which were spoken by Paul, and blasphemed. And Paul and Barnabas spake out boldly, and said, It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal
 47 life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying,

I have set thee for a light of the Gentiles,
 That thou shouldest be for salvation unto the uttermost part of the earth.

48 And as the Gentiles heard this, they were glad, and glorified the word of God: and as many as were ordained to eternal life believed. And the word of the Lord was spread abroad throughout all the region. But the Jews urged on the devout women of honourable estate, and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and cast them out of their borders. But they shook off the dust of their feet against them, and came unto Iconium. And the disciples were filled with joy and with the Holy Ghost.

Vs. 2. *λειτουργούντων*. "Under the Christian economy, the temple-service is not *histrionic*, but *verbal*, the word now occupying the place which the Levitical ritual did formerly." Litton's *Church of Christ*, page 185.) Compare Acts vi. 4;

v. 42; 2 Tim. iv. 2. The word *leitourgía* denotes, generally, any public ministry or service. Compare Rom. xiii. 6, of civil magistrate; Rom. xv. 16, minister of the gospel; Luke i. 23, priest; Phil. ii. 30, contributions (also 2 Cor. ix. 12); the service of public worship, as here (compare the word "liturgy.") Compare, also, Phil. ii. 19; Heb. i. 14; Phil. ii. 25; Heb. i. 7; viii. 2. If the idea here had been that of performing *priestly* functions, the word would have been *ιερατευειν*. (Luke i. 8, 9.) Compare Heb. vii. 5; 1 Pet. ii. 5-9. It is very remarkable that the apostles, though accustomed to sacerdotal language, and to express New Testament ideas in Old Testament terms, always abstain from using sacerdotal terms in describing their own office and its functions. They use these terms only of *all believers*, and, of course, in a tropical sense. (1 Pet. ii. 5-9.) Only suppose that they were what papists pretend they were, how different their language would have been! What a different coloring would have been given to the Acts, and to the whole of the New Testament! N. B., Romans xv. 16 is only an apparent exception (*ιερουργούντα*) to the above remark, as the whole verse shows. Besides, the word here used is *ἀπαξιλεγόμενον*.

Vs. 2-4. Note the bearing of this passage upon the following subjects: (a), The vocation of officers to their *work in* and for the church. The vocation is *by* the Holy Ghost *through* the church. In this case, the will of the Holy Ghost is made known in a *supernatural* way; now, in the way of ordinary providence. The same may be said as to the *field of labor*. (b), The ordination of officers: (1), That it is an ordination to a *work*, and not an *office*. (2), That ordination is *reiterable*. This must be granted, or it must be assumed that Barnabas and Saul had been teaching in the church at Antioch without ordination. Therefore, ordination is either reiterable or altogether unnecessary. In either case the papal and prelatival notion of ordination is proved to be false. (3), That ordination was by a *plurality* of presbyters

(a presbytery, compare 1 Tim. iv. 14), not by one man. (4), That it is not necessary for an officer to be ordained by officers who have the same office. An apostle was ordained by men who held an inferior office. Bearing of this upon the question of ruling elders ordaining a *minister*.

Vs. 8. *Ελυμας*. Commonly explained by the Greek form of an Arabic word meaning *wise* or *learned*, the plural of which (Ulema) is applied to the collective body of Moham- medan doctors in the Turkish empire. While the verbal root in the Arabic means *to know*, the corresponding root in Hebrew means *to hide*, both of which ideas (*occult science*) are included in the term Magus, by which Luke here explains it. (Alexander, *in loc.*) The doctors constituting the "Ulema" were in later times a sort of lawyer-priests, authoritative ex- pounders of the Koran, which was the code at once of law and religion. Compare the *νομοδιδασκαλοι* among the Jews, and the Tuscan hereditary lawyer-priests of Rome. (See Legare's *Essay on Roman Legislation.*)

Vs. 14. Founded by Seleucas Nicanor (or restored), says Alexander, in honor of his father, Antiochus the Great—a lapse of memory in Alexander. Antiochus the Great as- cended the throne eighty-eight years after Seleucas Nicanor, who reigned 312–280 B. C.; Antiochus the Great from 223–187 B. C. Antiochus, father of Seleucas Nicanor, was not one of the Greek kings of Syria, for Seleucas Nicanor was the first, and the founder of the dynasty of the Seleucidae.

Vs. 15. *παραχαλήσεως*. This word seems to have the gen- eral sense of applying or accommodating to the use of the hearers the truths of God's word, especially in the way of *exhorting* and *comforting*. (See Calvin, *in loc.*) May not this be the special meaning of *παρακλητος* in John xiv. 16? Is not the Holy Ghost represented in these chapters as bringing *to the remembrance* of the apostles the things which Jesus had spoken? He brings them to remembrance in the sense of developing them and showing how they are to be

applied in the history and development of the church, in its various exigencies for exhortation and consolation. The method in which the Holy Ghost does this may be seen in the epistles. So in the church now, and in the case of individual believers, the Paraclete takes of the things of Christ and shows them to us, in the way of exhortation, and so consoling and *strengthening*, which seems to be the primary meaning of the word "*comforter*," and possibly the meaning which our Authorized Version primarily intended. (See *Mission of the Comforter*, by Hare, and notes on the first sermon.)

Vs. 20. Bengel makes the distribution of the land the goal, not the beginning, of the four hundred and fifty years. (See his *Gnomen*, *in loc.*) He counts from the birth of Isaac to the distribution of the land. This "Revision" makes the four hundred and fifty years to extend from the possession of the land to the time of the Judges, following Lachmann's text and the Sinaitic manuscript. Bengel also followed the same reading in the main. (See his long comment.) "He caused them to inherit the land about four hundred and fifty years, and after that he gave them judges," etc., is the order of Lachmann and the Sinaitic and the Revision.

Vs. 27. *γαρ* is not a particle of transition, but seems to explain the *σωτηρια*; for in Christ, and precisely in his rejection, killing and resurrection, are the prophecies fulfilled. He is a Saviour for you, children of Abraham and fearers of God, because he has been promised in the prophets (verse 29) as such, and the dwellers in Jerusalem have unconsciously fulfilled these prophecies by judging and crucifying him. (De Wette, *in loc.*)

ἀγνοήσαντες. Ignoring (the only good English sense of this word—not *knowing*, *ignorant of*).

Vs. 40. *βλέπετε*. An expression employed nowhere else in this book, but of frequent occurrence in the writings of Paul, who is here speaking. (1 Cor. iii. 10; viii. 9; x. 12; Gal. v. 15; Eph. v. 15; Phil. iii. 2; Col. ii. 8; iv. 17, etc.)

Vs. 45. ζήλου. Jealousy, or party-spirit.

Vs. 46. It was not necessary that the Jews should be rejected in order to the incorporation of the Gentiles into the church; and Paul had been before made the Apostle of the Gentiles. The emphasis is on the word *στρεφόμεθα*. The Jews had turned their backs on Paul, so that he could not "*uno intuitu eos cum Gentibus respicere*." (See Calvin, *in loc.*)

Vs. 48. "ὅσοι, κ. τ. λ." Vulgate: "*Præordinati ad vitam æternam*," which is stronger, even, than Calvin's *ordinati*. Whitby refers to Acts xx. 13 in proof that "*τεταγμένοι*" may mean "disposed (inwardly)." But can that be the meaning here? Only on the theory of Pelagianism or semi-Pelagianism Bengel admits that *God* ordained, but seems to deny that the ordination was eternal!

CHAPTER XIV.

XXIII. THE COMPLETION OF THE FIRST MISSIONARY TOUR AND THE RETURN TO ANTIOCH. (VERSES 1-28.)

- 1 And it came to pass in Iconium, that they entered together into the synagogue of the Jews, and so spake, that a great multitude both of Jews and of Greeks believed. But the Jews that were disobedient stirred up the souls of the Gentiles, and made
- 2 them evil affected against the brethren. Long time therefore they tarried there speaking boldly in the Lord, which bare witness unto the word of his grace, granting signs and wonders to
- 3 be done by their hands. But the multitude of the city was divided; and part held with the Jews, and part with the apostles.
- 4 And when there was made an onset both of the Gentiles and of the Jews with their rulers, to entreat them shamefully, and
- 5 to stone them, they became aware of it, and fled unto the cities of Lycaonia, Lystra and Derbe, and the region round about:
- 6 and there they preached the gospel.
- 7 And at Lystra there sat a certain man, impotent in his feet, a
- 8 cripple from his mother's womb, who never had walked. The same heard Paul speaking: who, fastening his eyes upon him, and seeing that he had faith to be made whole, said with
- 9 a loud voice, Stand upright on thy feet. And he leaped up and

walked. And when the multitudes saw what Paul had done, 11 they lifted up their voice, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. And they 12 called Barnabas, Jupiter; and Paul, Mercury, because he was the chief speaker. And the priest of Jupiter whose temple was 13 before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the multitudes. But when the 14 apostles, Barnabas and Paul, heard of it, they rent their garments, and sprang forth among the multitude, crying out and saying, Sirs, why do ye these things? We also are men of like 15 passions with you, and bring you good tidings, that ye should turn from these vain things unto the living God, who made the heaven and the earth and the sea, and all that in them is: who 16 in the generations gone by suffered all the nations to walk in their own ways. And yet he left not himself without witness, 17 in that he did good, and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness. And 18 with these sayings scarce restrained they the multitudes from doing sacrifice unto them.

But there came Jews thither from Antioch and Iconium: and 19 having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead. But as the 20 disciples stood round about him, he rose up, and entered into the city: and on the morrow he went forth with Barnabas to Derbe. And when they had preached the gospel to that city, 21 and had made many disciples, they returned to Lystra, and to Iconium, and to Antioch, confirming the souls of the disciples, 22 exhorting them to continue in the faith, and that through many tribulations we must enter into the kingdom of God. And 23 when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed. And they passed through Pisidia, 24 and came to Pamphylia. And when they had spoken the word 25 in Perga, they went down to Attalia; and thence they sailed to 26 Antioch, from whence they had been committed to the grace of God for the work which they had fulfilled. And when they 27 were come, and had gathered the church together, they rehearsed all things that God had done with them, and how that he had opened a door of faith unto the Gentiles. And they 28 tarried no little time with the disciples.

Vs. 11. *Lycaonia*. Southeastern part of Phrygia, extending down to the northern boundary of Cilicia.

Vs. 18. *μολις*. With difficulty. *Si deos credunt cur fidem*

non habent eorum sermoni, quo falsum a se honorem repellant? (Calvin, *in loc.*) And he adds in the next verse, that though the people were with difficulty persuaded not to worship Barnabas and Paul, they were persuaded with no difficulty to *stone* them. Paul is worshipped by the papists and can no longer protest; but they can stone or at least curse those who hold his doctrine.

Vs. 23. This term seems to indicate that these elders (probably both teaching and ruling elders) were set apart by the suffrages of the Christian people. (Calvin's *Inst.*, L. 14, c. 3, s. 15, cited in Breckenridge's sermon on "The Christian Pastor," etc.) Compare 2 Cor. viii. 19, where the word unquestionably has this sense. See 1 Cor. xvi. 3, and Schleus. *Lex Sub. Voce.* For this privilege of election as belonging to the people, see Acts vi. 1-6; Deut. i. 13, 14. The word *χειροτονήσαντες* is only used in this place and in 2 Cor. viii. 19. See Acts x. 41 for the compound *προχειροτονέω*.

Chapter xv. throws light on the following questions: 1, The rule of church power is the will of God (word and providence). 2, Authority of church officers is ministerial and declarative. They have no *exclusive* right to interpret Scripture, but a right to interpret it for guidance as to their *duty*. Yet, 3, The authority of synods, which should regulate their decisions by the word; and such decisions only to be received so far as in accordance with the word; and when in accordance with the word, they are to be submitted to on that account, and *also* on account of the authority of the synod as the ordinance of God. (Conf. of Faith, Chap. XXXI., Sec. 3.) 4, The place of church members in the government of the church. Difference between *jurisdiction* and *consent*. The people have the latter, not the former. 5, Subordination of church courts. 6, Obligation of apostolic practice, as to the government of the church. (See Cunningham's *History of Theology*, Vol. I., Chap. II., pp. 43-73.)

CHAPTER XV.

XXIV. THE OCCASION OF THE SYNOD OF JERUSALEM. THE ACCOUNT OF ITS DELIBERATIONS AND DECISIONS. THE SYNOD'S LETTER TO THE CHRISTIANS IN ANTIOCH. THE RECEPTION OF THE LETTER AND DEPUTATION THERE. A NEW MISSIONARY TOUR PROPOSED. THE CONTENTION OF SAUL AND BARNABAS. THEIR SEPARATION. PAUL AND SILAS GO THROUGH SYRIA AND CILICIA. (VERSES 1-41.)

And certain men came down from Judæa and taught the 1
brethren, saying, Except ye be circumcised after the custom of 2
Moses, ye cannot be saved. And when Paul and Barnabas had 2
no small dissension and questioning with them, the brethren ap-
pointed that Paul and Barnabas, and certain other of them, should
go up to Jerusalem unto the apostles and elders about this 3
question. They therefore, being brought on their way by the 3
church, passed through both Phœnicia and Samaria, declaring
the conversion of the Gentiles: and they caused great joy unto
all the brethren. And when they were come to Jerusalem, 4
they were received of the church and the apostles and the elders,
and they rehearsed all things that God had done with them. 4
But there rose up certain of the sect of the Pharisees who be- 5
lieved, saying, It is needful to circumcise them, and to charge
them to keep the law of Moses.

And the apostles and the elders were gathered together to 6
consider of this matter. And when there had been much ques- 7
tioning, Peter rose up, and said unto them,

Brethren, ye know how that a good while ago God made
choice among you, that by my mouth the Gentiles should hear
the word of the gospel, and believe. And God, which knoweth 8
the heart, bare them witness, giving them the Holy Ghost, even
as he did unto us; and he made no distinction between us and 9
them, cleansing their hearts by faith. Now therefore why 10
tempt ye God, that ye should put a yoke upon the neck of the
disciples, which neither our fathers nor we were able to bear?
But we believe that we shall be saved through the grace of the 11
Lord Jesus, in like manner as they.

And all the multitude kept silence; and they hearkened unto 12
Barnabas and Paul rehearsing what signs and wonders God
had wrought among the Gentiles by them. And after they had 13
held their peace, James answered, saying,

Brethren, hearken unto me: Symeon hath rehearsed how 14

first God did visit the Gentiles, to take out of them a people
15 for his name. And to this agree the words of the prophets; as
it is written,

16 After these things I will return,
And I will build again the tabernacle of David, which is
fallen;

And I will build again the ruins thereof,
And I will set it up:

17 That the residue of men may seek after the Lord,
And all the Gentiles, upon whom my name is called,

18 Saith the Lord, who maketh these things known from the
beginning of the world.

19 Wherefore my judgment is, that we trouble not them which
20 from among the Gentiles turn to God; but that we write unto
them that they abstain from the pollutions of idols, and from
21 fornication, and from what is strangled, and from blood. For
Moses from generations of old hath in every city them that
preach him, being read in the synagogues every sabbath.

22 Then it seemed good to the apostles and the elders, with the
whole church, to choose men out of their company, and send
them to Antioch with Paul and Barnabas; namely, Judas called
23 Barsabbas, and Silas, chief men among the brethren: and they
wrote thus by them, The apostles and the elder brethren unto
the brethren which are of the Gentiles in Antioch and Syria
24 and Cilicia, greeting: Forasmuch as we have heard that certain
which went out from us have troubled you with words, subvert-
25 ing your souls; to whom we gave no commandment; it seemed
good unto us, having come to one accord, to choose out men
and send them unto you with our beloved Barnabas and Paul,
26 men that have hazarded their lives for the name of our Lord
27 Jesus Christ. We have sent therefore Judas and Silas, who
themselves also shall tell you the same things by word of mouth.
28 For it seemed good to the Holy Ghost, and to us, to lay upon
29 you no greater burden than these necessary things; that ye ab-
stain from things sacrificed to idols, and from blood, and from
things strangled, and from fornication: from which if ye keep
yourselves, it shall be well with you. Fare ye well.

30 So they, when they were dismissed, came down to Antioch;
and having gathered the multitude together, they delivered the
31 epistle. And when they had read it, they rejoiced for the con-
32 solation. And Judas and Silas, being themselves also prophets,
exhorted the brethren with many words, and confirmed them.
33 And after they had spent some time there, they were dismissed
in peace from the brethren unto those that had sent them forth.
35 But Paul and Barnabas tarried in Antioch, teaching and preach-
ing the word of the Lord, with many others also.

And after some days Paul said unto Barnabas, Let us return 36 now and visit the brethren in every city wherein we proclaimed the word of the Lord, and see how they fare. And Barnabas 37 was minded to take with them John also, who was called Mark. But Paul thought not good to take with them him who with- 38 drew from them from Pamphylia, and went not with them to the work. And there arose a sharp contention, so that they 39 parted asunder one from the other, and Barnabas took Mark with him, and sailed away unto Cyprus; but Paul chose Silas, 40 and went forth, being commended by the brethren to the grace of the Lord. And he went through Syria and Cilicia, confirm- 41 ing the churches.

Vs. 9. *καθαρισας*. The Jews were *clean*, the Gentiles *unclean*, but God, under the gospel, puts no difference between them; both must be *clean in heart*, and this is done not by *circumcision*, but by *faith*. (Compare Gal. ii. 14, etc.; Matt. v. 8; Gal. v. 6; vi. 15.)

Vs. 10. *ἐπιθεῖναι*, *infn. epexegetic*. The laying the yoke on the disciples is the tempting of God.

Vs. 9, 10. Compare negative and positive. The Gentiles *may* be saved without circumcision; the Jews *must* be saved, if saved at all, by the grace of Christ, although circumcised. There is no difference. Note, also, on verse 10, that the law is called an intolerable yoke only from the point of view of the legalists and Pharisees, who regarded it as an external thing. The true believers who had it in their hearts found it a very "easy" yoke, as the Psalms show.

Note, further, that Peter's speech is an argument from *history*, from what God has done; history throughout defining dogma; a difference between sacred history, however, and ecclesiastical, in this respect: in the former, not only does God act, but he reveals the definition; in the latter, the definition must be gathered from revelation, finished and past. The definitions of the creeds of the first four general councils were derived from the written word of God, and must be judged by that word. Indeed, the speeches of both Paul and James are arguments from the word and providence of God combined.

This is the last notice we have of Peter in the Acts; we find him here agreeing with Paul. (Compare Peter's Second Epistle, iii. 15.)

Vs. 14. Notice how *εθνων* and *λαος* here occur together. They are generally opposed. Here the *εθνος* constitute a part of the *λαος*, or the *λαος* is found in part among the *εθνοι*, the uncircumcised.

Vs. 18. *ποιων ταυτα*. It is all God's work. (Compare Peter's argument.) The quotation from Amos ends with *ταυτα*. This would seem to favor the reading of the *Textus Receptus* from *εστι—αυτου*.

Vs. 21. The connection seems to be this: "We must require at least thus much from the Gentile believers; otherwise too violent a shock would be given to the prejudices of the Jews—prejudices which are kept alive by the reading of the law in the synagogues." This falls in with the design of God, indicated everywhere in this book, to allow the two dispensations to overlap each other. *Ceremonie veteres sepeliendæ sunt cum aliquo honore*, is a proverb. (See Calvin, *in loc.*)

Vs. 22. The *ἐκκλησια*, here, do not sustain the same relation to the *dogma* that the apostles and brethren do. The grammatical construction shows this. I understand this as simply expressing the concurrence of the church, in order to add *moral weight* to the decree, not as giving it *validity*. (Compare verse 6.)

Vs. 25. *γενομενοις*. *Becoming* of one mind; not so at first. Note the use of councils conducted in the proper spirit. They promote unity. "Having come to one accord." (Revision of 1881.)

Vs. 27. *δια λογου*. **Ore tenus, viva voce*.

Vs. 29. *πραξ̄ετε*. You will be in good condition. (See Sir William Hamilton's *Lectures on Metaphysics*, page 83; Quintilian's *Institutes*, L. 2, chap. 18.) For an example of the difference in use between *ποιειν* (the doing which leaves a permanent result) and *πρασσειν* (the doing which leaves no such

result, which is mere activity), see John iii. 20, 21; compare Acts v. 29. Here the *ποιεῖν* is connected with the true and good; the *πρασσεῖν* with the false and bad. The good has *permanent effects*; the results of evil are transient and worthless. (See Alford in *Farrar's Life of Christ*, Vol. I., page 200.) But how can it be said that evil has no permanent effects? (Compare John v. 29; viii. 34, 41, 44, *et al.*)

Vs. 39. The words "between them," in Authorized Version, have nothing corresponding in the Greek text. For all that appears, the "provocation" was exclusively on the part of Barnabas, and this view agrees better with the apostolic office of Paul and with the attitude of "the brethren siding with him."

CHAPTER XVI.

XXV. THE SECOND MISSIONARY TOUR CONTINUED. PAUL'S CHOICE OF TIMOTHY. DIVINE DIRECTION INTO EUROPE. LABORS AND SUFFERINGS, DELIVERANCE AND ACHIEVEMENTS IN PHILIPPI. THEIR LEAVE OF PHILIPPI. (VERSES 1-40.)

And he came also to Derbe and to Lystra: and behold, a certain disciple was there, named Timothy, the son of a Jewess which believed; but his father was a Greek. The same was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and he took and circumcised him because of the Jews that were in those parts: for they all knew that his father was a Greek. And as they went on their way through the cities they delivered them the decrees for to keep, which had been ordained of the apostles and elders that were at Jerusalem. So the churches were strengthened in the faith, and increased in number daily.

And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Ghost to speak the word in Asia; and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not; and passing by Mysia, they came down to Troas. And a vision appeared to Paul in the night; There was a man of Macedonia standing, beseeching him, and saying, Come over

- 10 into Macedonia and help us. And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us for to preach the gospel unto them.
- 11 Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis; and from 12 thence to Philippi, which is a city of Macedonia, the first of the district, a Roman colony: and we were in this city tarrying certain days. And on the sabbath day we went forth without the 13 gate by a river side, where we supposed there was a place of prayer; and we sat down and spake unto the women which 14 were come together. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened, to give heed 15 unto the things which were spoken by Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.
- 16 And it came to pass, as we were going to the place of prayer, that a certain maid having a spirit of divination met us, which 17 brought her masters much gain by soothsaying. The same following after Paul and us cried out, saying, These men are servants of the Most High God, which proclaim unto you the 18 way of salvation. And this she did for many days. But Paul, being sore troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her. And it came out that very hour.
- 19 But when her masters saw that the hope of their gain was gone, they laid hold on Paul and Silas, and dragged them into 20 the market place before the rulers, and when they had brought them unto the magistrates, they said, These men, being Jews, 21 do exceedingly trouble our city, and set forth customs which it is not lawful for us to receive, or to observe, being Romans. 22 And the multitude rose up together against them: and the magistrates rent their garments off them, and commanded to 23 beat them with rods. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to 24 keep them safely: who, having received such a charge, cast them into the inner prison, and made their feet fast in the stocks. 25 But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them; 26 and suddenly there was a great earthquake, so that the foundations of the prison-house were shaken; and immediately all the 27 doors were opened; and every one's bands were loosed. And the jailor being roused out of sleep, and seeing the prison doors open, drew his sword, and was about to kill himself, supposing

that the prisoners had escaped. But Paul cried with a loud 28 voice, saying, Do thyself no harm: for we are all here. And he 29 called for lights, and sprang in, and, trembling for fear, fell down before Paul and Silas, and brought them out, and said, 30 Sirs, what must I do to be saved? And they said, Believe on 31 the Lord Jesus, and thou shalt be saved, thou and thy house. And they spake the word of the Lord unto him, with all that 32 were in his house. And he took them the same hour of the 33 night, and washed their stripes; and was baptized, he and all his, immediately. And he brought them up into his house, and 34 set meat before them, and rejoiced greatly, with all his house, having believed in God.

But when it was day, the magistrates sent the serjeants, say- 35 ing, Let those men go. And the jailor reported the words to 36 Paul, saying, The magistrates have sent to let you go: now therefore come forth, and go in peace. But Paul said unto them, 37 They have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison; and do they now cast us out privily? nay verily; but let them come themselves and bring us out. And the serjeants reported these words unto the mag- 38 istrates: and they feared, when they heard that they were Romans; and they came and besought them; and when they 39 had brought them out, they asked them to go away from the city. And they went out of the prison, and entered into the 40 house of Lydia: and when they had seen the brethren, they comforted them, and departed.

Vs. 1. "*Partus sequitur ventrem.*" The child follows the condition of the mother. Hence there was not the same objection to a Jewish woman marrying a pagan husband as to a Jew marrying a pagan wife, though both are forbidden in the law of Moses. (Deut. vii. 3.)

Vs. 5. *Rarum incrementum, numero simul et gradu.* (Bengel.) Not rarer than revivals of religion. An increase of the faith of the church is generally followed by additions to her numbers.

Vs. 6. *Asia, i. e., Proconsular Asia.* "It appears that the word Asia was used by the Romans in four senses: 1, For the whole Asiatic continent as opposed to Europe and Africa; 2, For Asia Minor in its largest extent, including Cilicia and other districts beyond the Taurus; 3, For the same in its

smaller extent, embracing only the provinces within the Taurus; 4, For Lydian Asia, or, as it was also called towards the end of the first century, Proconsular Asia, extending all along the seacoast from Pergamos down to Caria, and inland to the Phrygian portion, or a little beyond it. It is in this sense that the word is here used. Perhaps the little maritime district near Ephesus on the Cayster had first the name of Asia. As Homer uses the word *Ἀσιῶν ἐνλείμωνι, καύστιον ἀμφὶ ρεέθρα*, and it may thence have extended to a larger and larger signification." (Elliott's *Horæ Apocalyp.*, Intro., ch. i.)

Vs. 7. "οὐκ εἰασεν." (Compare 1 Thess. ii. 18.) Note the sovereignty of Christ in directing the course of the gospel, and the duty of ministers to give heed to the restraints and the leadings of the Holy Ghost.

Vs. 9. *οραμα, κ. τ. λ.*: "*Bruto apparuit cacodaemon, eum ad infelix illud prælium invitans quod Philippis transigit; eodem scilicet in loco, ad quem postea vocatus fuit Pivulus.*" (Calvin, *in loc.*) According to Plutarch (*Life of Brutus*, Langhorne's translation, p. 683) the apparition appeared to Brutus (as Paul's to him) in Asia (Proconsular).

Vs. 10. *ἐζήτησαμεν* (in the plural). Silas, Timothy and Luke? or the first two only with Paul? If some one had not joined Paul now who had not done so before, the word would probably have been used before. Hence Luke joined them.

Vs. 12. *μερίδος* in apposition to *Max.* *Portio*, not *pars*, is the meaning of *μερίς* (see Luke x. 42; Acts vi. 21; 2 Cor. vi. 15; Col. i. 12), verb *μερίζω, distribuo*. The allusion is perhaps to the wonderful destiny of the Roman empire in the providence of God. Macedonia was one of the portions of the *οικουμένη* assigned to it. *πρωτη* takes its sense from *κολωνια*, the first *colony* of Macedonia. The sense of the whole will then be (perhaps) Philippi, which is a chief city and colony of that portion of the empire which is called

Macedonia (Baumgarten's *Apostolic History*, Sec. 26); or *πρωτη* may be merely topographical. Philippi was the first city of Macedonia they reached after leaving the Troad. (Neapolis belonged to *Thrace*.) The vision convinced them they ought to go to *Macedonia*, and they hastened to get there. (See Lechler, *in loc.*)

Vs. 13. *ποταμον*. The Gaggitas (Conybeare and Howson) not the Strymon (as Meyer and De Wette).

Vs. 14, 15. Note the evidences of a work of grace: 1. An open *heart*. 2. An open *mind*. 3. An open *mouth*. 4. An open *house*. (See *Pulpit Treasury* for June, 1883, p. 89. Compare Matt. Henry, *in loc.*)

Vs. 17. *εργασια*. Work, or the gains of work. Compare Jer. xx. 5 and the Authorized Version and the Revised Version there. Also Acts xix. 24, 25. Note the opposition between God's revelation and this fortune-telling, necromancy; Jaunes and Jambres, etc. (Isaiah viii. 16-20. See Trench's *Syn. New Testament*, par. 1, p. 40, *et seq.*) Note the difference between heathen and Christian words: *εβδοαιμονια* and *μαγαρισμος*; *αρετη* and *αριστοιχη*; *δυσαιστηριον* and *βημος*, etc. So *μαντις* and *προφητης*. The former from *Mania*. Compare *divinatio* (in Latin, from *divus*) with *Μαντικη* (a *furor*).

Vs. 20. Lessons of this history: 1. The sovereign power of God turning even the precautions taken by his enemies to prevent the accomplishment of his designs into means for accomplishing them. 2. The compassion of God valuing the salvation of souls at so high a price that he does not deem it too dearly bought by the shaking of the earth, nor even by the sufferings of his servants. 3. The triumph of faith in the apostles shown in their songs of praise in such circumstances. 4. The ignominy of the dungeon bringing them into contact with souls elected of God, and the gospel, which had been rejected by the governors, carried to the prisoners. 5. A pagan brought to the gates of death in order to receive eternal life, and the salvation entering at the same time into

his heart and into his household. 6. The communion of saints, in the interchange of kindly offices between the captives and the jailer; the former announcing the glad tidings to their jailer, and he in turn washing their stripes. 7. The baptism of a whole family at midnight. 8. The holy joy of salvation. 9. The conjunction of the preparation of alarm in the sinner, and the gospel the remedy for it. 10. The demonstration of the felt worthlessness of life without the gospel, the misery of life, in the prompt resolution of the jailer to take his life. 11. The demonstration that salvation is of grace without works; for what good works had been done by this pagan who was just about to commit self-murder? (See A. Monod's sermon on this passage.) 12. The magnanimity of the apostles in allowing themselves to be so badly treated when they might have prevented it by an earlier announcement of their Roman citizenship.

Vs. 33. "*Bathed, baptized.*" *Pulcher vice* (Bengel). The jailer was no doubt baptized with a portion of the same water with which he had washed the stripes of the apostles.

Vs. 17. After this the first person is dropped until Acts xx. 5. This would seem to show that Luke had remained in Philippi until he rejoined Paul at that place just before the departure to the Troad. (Verse 20.) *στρατηγους, dumviri*, or miniature consuls (Philippi being a *colonia*), or praetors.

Vs. 34. Compare this with the effects of the martyrdom of Stephen. "The soil of Jerusalem was too poor to be made fruitful even by the blood of martyrs." (Baumgarten.) The hardening process had begun among the Jews. This is the first instance of the sufferings of God's witnesses ending in the conversion of unbelievers.

Vs. 37. *ἀναταξιτούς, "causa indicta"* (Calvin), without a hearing. (Compare Acts xxv. 16.) *ὃ γὰρ, "nicht, dock"* (De Wette), by no means. According to Alexander, an elliptical expression; no (they shall not do so), for (we will not submit to it). Calvin has "*non profecto*" = no, truly, or as our version has it, "no, verily."

CHAPTER XVII.

XXVI. THE SECOND MISSIONARY TOUR CONTINUED—LABORS,
TRIALS, AND SUCCESSES OF PAUL AND HIS HELPERS IN
THESSALONICA, BERŒA, AND ATHENS.

Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: and Paul, as his custom was, went in unto them, and for three sabbath days reasoned with them from the Scriptures, opening and alleging, that it behoved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom, said he, I proclaim unto you, is the Christ. And some of them were persuaded, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. But the Jews, being moved with jealousy, took unto them certain vile fellows of the rabble, and gathering a crowd, set the city on an uproar; and assaulting the house of Jason, they sought to bring them forth to the people. And when they found them not, they dragged Jason and certain brethren before the rulers of the city, crying, These that have turned the world upside down are come hither also; whom Jason hath received: and these all act contrary to the decrees of Cæsar, saying that there is another king, one Jesus. And they troubled the multitude and the rulers of the city, when they heard these things. And when they had taken security from Jason and the rest, they let them go.

And the brethren immediately sent away Paul and Silas by night unto Berœa: who, when they were come thither, went into the synagogue of the Jews. Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the Scriptures daily, whether these things were so. Many of them therefore believed; also of the Greek women of honorable estate, and of men, not a few. But when the Jews of Thessalonica had knowledge that the word of God was proclaimed of Paul at Berœa also, they came thither likewise, stirring up and troubling the multitudes. And then immediately the brethren sent forth Paul to go as far as to the sea: and Silas and Timothy abode there still. But they that conducted Paul brought him as far as Athens: and receiving a command unto Silas and Timothy that they should come to him with all speed, they departed.

Now while Paul waited for them at Athens, his spirit was provoked within him, as he beheld the city full of idols. So he

reasoned in the synagogue with the Jews and the devout persons, and in the market-place every day with them that met with
 18 him. And certain also of the Epicurean and Stoic philosophers encountered him. And some said, What would this babbler say? other some, He seemeth to be a setter forth of strange
 19 gods: because he preached Jesus and the resurrection. And they took hold of him, and brought him unto the Areopagus, saying, May we know what this new teaching is, which is spoken
 20 by thee? For thou bringest certain strange things to our ears: 21 we would know therefore what these things mean. (Now all the Athenians and the strangers sojourning there spent their time in nothing else, but either to tell or to hear some new
 22 thing.) And Paul stood in the midst of the Areopagus, and said,

Ye men of Athens, in all things I perceive that ye are somewhat
 23 superstitious. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, to
 AN UNKNOWN GOD. What therefore ye worship in ignorance, this
 24 set I forth unto you. The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth
 25 not in temples made with hands; neither is he served by men's hands, as though he needed anything, seeing he himself giveth
 26 to all life, and breath, and all things; and he made of one every nation of men for to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their
 27 habitation; that they should seek God, if haply they might feel after him, and find him, though he is not far from each one of us:
 28 for in him we live, and move, and have our being; as certain even of your own poets have said, For we are also his offspring.
 29 Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and
 30 device of man. The times of ignorance therefore God overlooked: but now he commandeth men that they should all every-
 31 where repent: inasmuch as he hath appointed a day, in the which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto
 all men, in that he hath raised him from the dead.

32 Now when they heard of the resurrection of the dead, some mocked; but others said, We will hear thee concerning this
 33 yet again. Thus Paul went out from among them. But cer-
 34 tain men clave unto him, and believed: among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.

Vs. 3. Paul had two things to do: 1. By an *exegesis* of

the Old Testament prophecies to show that the Messiah (the Christ) was to suffer and then to rise from the dead. 2. By a *comparison* of the history of the Messiah, *Jesus*, whom he preached, with the results thus obtained from the prophecies, to show the identity of the two. The first process is described as a *διανοίγων*; the second as a *παρατιθέμενος*. The *ὁπίος* refers to the Christ of the prophecies. *This* suffering and rising Christ of the prophets is the Christ Jesus whom I preach, etc. (Compare Luke xxiv. 25; xxvii. 44-46.)

Vs. 4. *προσεληρώθησαν*. Obviously, in a passive sense, says Winer (*apud* Lechler), these consorts were allotted to Paul and Silas as their hire, as the seals of their ministry, or, more probably, were introduced into the same inheritance with Paul and Silas, the inheritance of grace. (Compare Phil. i. 7; 2 Pet. i. 1, *et al.*)

Vs. 5. *ἀγοραίων*. *Canalicolæ* (*canaille*), *subrostrum*, *sub-basilicam*—men of the sewers, men below the rostrum, etc., idlers, loungers, who frequent all places where there is likely to be a gathering of people.

Vs. 6. *ἀναστατώσαντες*. (Compare Hag. ii. 7; Heb. xii. 26.) “The devil had turned the world wrong side up, and the apostles were doing a good thing in turning it upside down.” (South.) Note the way of the world. Paul had created no disturbance at all. His enemies were making all the trouble. (Compare 1 Kings xviii. 17, 18.) The complaint of the wolf against the lamb lower down the stream. Note, again, that the charge against Paul & Co. is here more specific than in Philippi. It is that of saying that there is another *king*. Compare the prominence of the *kingdom* in the Epistle to the Thessalonians. This gives a noteworthy coincidence (undesignated) between the Epistles and the Acts.

Vs. 7. *βασιλεία*. Compare the Epistle to the Thessalonians, from which it would appear that the Thessalonian believers might themselves have misunderstood the doctrine of the kingdom.

Vs. 11. Notice the bearing of this verse upon two points :
 1. Paul, though an inspired apostle, proved his doctrine by the Old Testament Scriptures. The pope, even if he were infallible, would be obliged to prove his doctrine (or show its harmony with) from the Old and New Testament Scriptures, which he, as well as we, acknowledge to be a divine rule.
 2. The exercise of "the right of private judgment" upon the teaching of an infallible teacher. Therefore, even if the pope were an infallible teacher, it would not follow that men have no right of private judgment.

Vs. 18. The first public conflict in the field of argument between paganism and Christianity here recorded. *Δαμονίων*. *Dii minores*, or *Dii minorum gentium*. Compare 1 Tim. iv. 1, where *δαμονίων* is the genitive of the *object*, "teachings concerning demons," tutelary divinities, angels or saints. *Δαμονίων* is here used, therefore, in a good sense (*i. e.*, from the pagan point of view). It is the only instance of its occurrence in this book. (See on Acts viii. 7.)

Vs. 21. *ἢ λέγειν τι ἢ ἀζόειν*. *Percunetatore* *fugito*, *nam gaudulus idem est*. (Horace, *apud*; Calvin, *in loc.*) A *quid nunc* is a great talker; an inquisitive man is like a cask with a hole in it. "*Curiosi similes sunt dolibus pertusis.*" (Calvin.) So Terence: "*Plenus rimarum sum; hac atque illac perfluo.*" (See Bengel, *in loc.*)

Vs. 22. *δεισιδάμονεστέρος*, *andächtig* (devout—Stier and Theile); *Gottenfurchtig* (De Wette); *Gottendieustl* (Berlenbruger Bible); *Gottendieustl* (Gossner); *Gottengraochtig* (Leiler); quasi superstitious (Vulgate and Calvin); somewhat superstitious (Revision).

Vs. 23. For *ὄν* and *τουτον*, of the *Textus Receptus*, read *ὄ* and *τουτο*. The object of their worship was not a person, but a nonentity or vague abstraction. *Βωμόν*. See Trench's *Syn.*, Par. I., p. 42. *βωμόν* (a heathen altar) occurring only once in the New Testament; *θυσιαστηριον* (the altar of the true God) over twenty times. Compare *προφητεῖν* and *μαντεύεσθαι*

(only once, Acts xvi. 16), the latter founded on the notion that the heathen prophet was in a state of *frenzy* (*μανια*).

Vs. 28. (Trollope's note.) Aratus flourished about 77 B. C. He was a native of Cilicia, the same province that Tarsus belonged to. Cleanthes of Assos (240 B. C.), a Stoic philosopher, was tried by the Areopagus for a vagrant (*i. e.*, one having no visible means of subsistence).

May not the plural here (*τινες*) refer to both Aratus and Cleanthes? This would seem to show an acquaintance with both the "Phæn" of Aratus and the "Hymn to Jupiter" of Cleanthes. (See Godet's *Commentary on Romans*.) Paul quotes from *poets* rather than philosophers, as such (Cleanthes was a philosopher), because the former express the *sentiments*, the latter the *opinions* of mankind; and man is more man by his *heart* than his *head*.

Vs. 29. Man cannot dishonor God without dishonoring himself.

Vs. 31. The fact of a judgment is made prominent also in Peter's address in Acts x. 42, which was also, like this of Paul, delivered to a *Gentile* audience. That the judge should be a *man* was not strange to Gentile modes of thinking. Minos, Radamanthus, and Æacus were all men, though the sons of Jupiter.

CHAPTER XVIII.

XXVII. THE SECOND MISSIONARY TOUR COMPLETED AND THE THIRD BEGUN. THE LABORS, TRIALS, AND ACHIEVEMENTS OF PAUL IN CORINTH. HIS RETURN INTO SYRIA AFTER A STOP IN CENCHREÆ AND IN EPHESUS, AND A VISIT TO JERUSALEM. HIS SOJOURN IN ANTIOCH, AND HIS REVISITATION OF THE CHURCHES IN GALATIA. (Vs. 1-23.)

After these things he departed from Athens, and came to 1 Corinth. And he found a certain Jew named Aquila, a man of 2 Pontus by race, lately come from Italy, with his wife Priscilla,

because Claudius had commanded all the Jews to depart from
 3 Rome: and he came unto them; and because he was of the same
 trade, he abode with them, and they wrought; for by their
 4 trade they were tentmakers. And he reasoned in the syna-
 gogue every sabbath, and persnaded Jews and Greeks.

5 But when Silas and Timothy came down from Macedonia,
 Paul was constrained by the word, testifying to the Jews that
 6 Jesus was the Christ. And when they opposed themselves, and
 blasphemed, he shook out his raiment, and said unto them,
 Your blood be upon your own heads; I am clean: from hence-
 7 forth I will go unto the Gentiles. And he departed thence,
 and went into the house of a certain man named Titus Justus,
 one that worshipped God, whose house joined hard to the syna-
 8 gogue. And Crispus, the ruler of the synagogue, believed in the
 Lord with all his house, and many of the Corinthians hearing
 9 believed, and were baptized. And the Lord said unto Paul in
 the night by a vision, Be not afraid, but speak, and hold not thy
 10 peace: for I am with thee, and no man shall set on thee to harm
 11 thee: for I have much people in this city. And he dwelt there
 a year and six months, teaching the word of God among them.

12 But when Gallio was proconsul of Achaia, the Jews with one
 accord rose up against Paul, and brought him before the judge-
 13 ment-seat, saying, This man persuadeth men to worship God
 14 contrary to the law. But when Paul was about to open his
 mouth, Gallio said unto the Jews, If indeed it were a matter of
 wrong or of wicked villany, O ye Jews, reason would that I
 15 should bear with you: but if they are questions about words
 and names and your own law, look to it yourselves; I am not
 16 minded to be a judge of these matters. And he drave them
 17 from the judgement-seat. And they all laid hold on Sosthenes,
 the ruler of the synagogue, and beat him before the judgement-
 seat. And Gallio cared for none of these things.

18 And Paul, having tarried after this yet many days, took his
 leave of the brethren, and sailed thence for Syria, and with him
 Priscilla and Aquila; having shorn his head in Cenchræ: for he
 19 had a vow. And they came to Ephesus, and he left them there:
 but he himself entered into the synagogue, and reasoned with
 20 the Jews. And when they asked him to abide a longer time,
 21 he consented not; but taking his leave of them, and saying,
 I will return again unto you, if God will, he set sail from Eph-
 22 esus. And when he had landed at Cæsarea, he went up and
 23 saluted the church, and went down to Antioch. And having
 spent some time there, he departed, and went through the
 region of Galatia and Phrygia in order, establishing all the
 disciples.

Vs. 1. Compare 1 Cor. ii. 2. Paul had tried the ground of natural religion and of history at Athens, but with a very discouraging result. He now resolves, in the beginning of his labors at Corinth, to know nothing but Jesus and him crucified. Both preachings were under the direction of the Holy Ghost and were for a sign to *us*. So says Baumgarten, but not justly.

Vs. 5. The τε and the article before each of the names Silas and Timotheus would seem to imply that the two did not come together. Compare Acts xvii. 14, where the meaning may be Silas and Timotheus remained by the independent determination of each, and Acts xvii. 15, where the absence of the article is accounted for by the fact that the same message was sent to both. The last two words state the substance of Paul's preaching: the Messiah of the Old Testament and the identity of Jesus with that Messiah. (Acts xvii. 5.) It was on the occasion of the return of Silas and Timotheus that the First Epistle to the Thessalonians was written. The second was written a few months after from the same place. (Corinth.) (See Con. & Howson.)

Vs. 6. Compare Acts xiii. 46.

Vs. 7. συνομοροῦσα. From ὄμος ὄρος, having the same boundaries—contiguous—adjoining; συναγωγῆ: the *place* or house here, not the assembly.

Vs. 12. Under Tiberius, Achaia was an "imperial" province and governed by proprætors; Claudius restored it to the senate, which gave it proconsuls for government. (Hackett.) Alexander (Commentary, *in loc.*) says (or the types make him say) the very reverse of what he means to say. (See his note on chap. xiii. 7.) Tiberius reigned 14-37; Caligula, 37-41; Claudius, 41-54; Nero, 54-68; Galba, Otho, Vitellius, Vespasian, 68-79; Titus, 79-81; Domitian, 81-96; Nerva, 96-98; Trajan, 98-117.

Vs. 18. The eastern port of Corinth, Cenchreæ, distant about seventy stadia (not quite nine miles). The western

was *Lechæum*, about twelve stadia from the city. There was a third, a smaller port, called Schœnus, where the isthmus was narrowest, *i. e.*, about three miles across. Near Corinth the isthmus was six miles wide. Horace calls Corinth *Corinthus bimaris*.

XXVIII. THE VISIT OF APOLLOS TO EPHESUS AND HIS TEACHING THERE. HIS INSTRUCTION AT THE HANDS OF AQUILA AND PRISCILLA. (VERSES 24–28.)

24 Now a certain Jew named Apollos, an Alexandrian by race,
 a learned man, came to Ephesus; and he was mighty in the
 25 scriptures. This man had been instructed in the way of the
 Lord: and being fervent in spirit, he spake and taught carefully
 the things concerning Jesus, knowing only the baptism of John:
 26 and he began to speak boldly in the synagogue. But when
 Priscilla and Aquila heard him, they took him unto them, and
 27 expounded unto him the way of God more carefully. And when
 he was minded to pass over into Achaia, the brethren encouraged
 him, and wrote to the disciples to receive him: and when he
 was come, he helped them much which had believed through
 28 grace: for he powerfully confuted the Jews, and that publicly,
 showing by the scriptures that Jesus was the Christ.

Vs. 27. *προτροφεύμενοι*, governing *αὐτον* understood. They encouraged Apollos in his desire to go to Achaia, and wrote to the brethren, etc. *προτροφεύμενος* governs the accusative, not the dative; and if *μαθητας* is the object of the verb (according to the sense), *αυτουτ* must be supplied.

Vs. 28. *δια τῆς χάριτος* seems to qualify the whole preceding clause. Apollos helped, by the grace given to him, those who believed through the grace given them. This may account for the words being last in the sentence. *διακατηλέγητο*. This word denotes logical discomfiture (refutation), not conviction, which last would imply the reception of the doctrine.

CHAPTER XIX.

XXIX. PAUL'S RETURN TO EPHESUS, AND HIS LABORS, OPPOSITION, AND ACHIEVEMENTS DURING THE SPACE OF ABOUT TWO YEARS. (VERSES 1-41.)

And it came to pass that, while Apollos was at Corinth, Paul, 1
 having passed through the upper country, came to Ephesus,
 and found certain disciples: and he said unto them, Did ye re- 2
 ceive the Holy Ghost when ye believed? And they said unto
 him, Nay, we did not so much as hear whether the Holy Ghost
 was given. And he said, Into what then were ye baptized? 3
 And they said, Into John's baptism. And Paul said, John 4
 baptized with the baptism of repentance, saying unto the peo-
 ple, that they should believe on him which should come after
 him, that is, on Jesus. And when they heard this, they were 5
 baptized into the name of the Lord Jesus. And when Paul 6
 had laid his hands upon them, the Holy Ghost came on them;
 and they spake with tongues, and prophesied. And they were 7
 in all about twelve men.

And he entered into the synagogue, and spake boldly for the 8
 space of three months, reasoning and persuading as to the things
 concerning the kingdom of God. But when some were hard- 9
 ened and disobedient, speaking evil of the Way before the mul-
 titude, he departed from them, and separated the disciples,
 reasoning daily in the school of Tyrannus. And this continued 10
 for the space of two years; so that all they which dwelt in Asia
 heard the word of the Lord, both Jews and Greeks. And God 11
 wrought special miracles by the hands of Paul: insomuch that 12
 unto the sick were carried away from his body handkerchiefs or
 aprons, and the diseases departed from them, and the evil spir-
 its went out. But certain also of the strolling Jews, exorcists, 13
 took upon them to name over them which had the evil spirits
 the name of the Lord Jesus, saying, I adjure you by Jesus whom
 Paul preacheth. And there were seven sons of one Sceva, a 14
 Jew, a chief priest, which did this. And the evil spirit answered 15
 and said unto them, Jesus I know, and Paul I know; but who
 are ye? And the man in whom the evil spirit was leaped on 16
 them, and mastered both of them, and prevailed against them,
 so that they fled out of that house naked and wounded. And 17
 this became known to all, both Jews and Greeks, that dwelt at
 Ephesus; and fear fell upon them all, and the name of the
 Lord Jesus was magnified. Many also of them that had be- 18
 lieved came, confessing, and declaring their deeds. And not a 19

- few of them that practised curious arts brought their books together, and burned them in the sight of all: and they counted the price of them, and found it fifty thousand pieces of silver.
- 20 So mightily grew the word of the Lord and prevailed.
- 21 Now after these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also
- 22 see Rome. And having sent into Macedonia two of them that ministered unto him, Timothy and Erastus, he himself stayed in Asia for a while.
- 23 And about that time there arose no small stir concerning the
- 24 Way. For a certain man named Demetrius, a silversmith, which made silver shrines of Diana, brought no little business
- 25 unto the craftsmen; whom he gathered together, with the workmen of like occupation, and said, Sirs, ye know that by this
- 26 business we have our wealth. And ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they
- 27 be no gods which are made with hands: and not only is there danger that this our trade come into disrepute; but also that the temple of the great goddess Diana be made of no account, and that she should even be deposed from her magnificence,
- 28 whom all Asia and the world worshippeth. And when they heard this, they were filled with wrath, and cried out, saying,
- 29 Great is Diana of the Ephesians. And the city was filled with the confusion: and they rushed with one accord into the theatre, having seized Gaius and Aristarchus, men of Macedonia, Paul's
- 30 companions in travel. And when Paul was minded to enter in
- 31 unto the people, the disciples suffered him not. And certain also of the chief officers of Asia, being his friends, sent unto him, and besought him not to adventure himself into the theatre.
- 32 Some therefore cried one thing, and some another: for the assembly was in confusion; and the more part knew not where-
- 33 fore they were come together. And they brought Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made a defence
- 34 unto the people. But when they perceived that he was a Jew, all with one voice about the space of two hours cried out, Great
- 35 is Diana of the Ephesians. And when the townclerk had quieted the multitude, he saith, Ye men of Ephesus, what man is there who knoweth not how that the city of the Ephesians is temple-keeper of the great Diana, and of the image which fell
- 36 down from Jupiter? Seeing then that these things cannot be
- 37 gainsaid, ye ought to be quiet, and to do nothing rash. For ye have brought hither these men, which are neither robbers of tem-

ples nor blasphemers of our goddess. If therefore Demetrius, 38 and the craftsmen that are with him, have a matter against any man, the courts are open, and there are proconsuls: let them accuse one another. But if ye seek anything about other mat- 39 ters, it shall be settled in the regular assembly. For indeed we 40 are in danger to be accused concerning this day's riot, there being no cause for it: and as touching it we shall not be able to give account of this concourse. And when he had thus 41 spoken, he dismissed the assembly.

Vs. 1. Famous for the temple of Artemis, one of the seven wonders of the world, the other six being: (1), The pyramids (instead of which some reckon the Pharos, the light-house at Alexandria); (2 and 3), The walls and hanging gardens of Babylon; (4), The statue of the Olympian Jupiter, by Phidias; (5), The mausoleum built by Artemisia over the remains of her husband, Mausolus, King of Caria; (6), The Colossus of Rhodes.

Vs. 3. εἰς. Compare 1 Cor. x. 2 (Moses), then Matt. xxviii. 19, with ὄνομα, verses 1-5. See Strong's *Theology* (Baptist), p. 534; also, pp. 464, 502, 521, 531, 547.

Vs. 5. Note, it is not said that Paul baptized them. (See 1 Cor. i. 14, 17.)

Vs. 9. ἠπεῖθουν, "disbelieved," a positive act. σχολη, leisure, study, school, or school-house. (Alexander, *in loco*.)

Vs. 10. ἔτη δύο. To this period are now commonly referred the Epistle to the Galatians and the First Epistle to the Corinthians.

Vs. 15. γινώσκω, reverential; ἐπίσταμαι, familiar. "Jesus I know; Paul I am acquainted with." (Alexander, *in loco*.)

Vs. 18. Note the force of the pluperfect. Those who had believed before now saw God's displeasure at all magical and occult arts.

Vs. 19. περιεργα, officious, overbusy, meddling, inquisitive (1 Tim. v. 13), curious, prying into the secret things of God. (Dent. xxix. 29.) These pieces of silver, if of the denomination of the Attic drachms, varying in value from

fifteen to seventeen cents of our money, would amount to seven or eight thousand dollars. (Alexander.)

Vs. 20. A passage in a letter of Pliny the Younger to Trajan, written about fifty years after this, laments the decay of heathen worship in Asia Minor, not only in the cities, but in the hamlets and country; but intimates that a reaction in favor of heathenism had begun. He speaks of the temples, which had almost become desolate, as beginning to be frequented; the sacred rites, which had been long intermitted, as beginning again to be observed; the animals to be used as victims, of which purchasers had been rare, as again coming to market. (Epistle x. 97 or 96; in Schaff's *Apostolic Church*, sec. 77.)

Vs. 21. "*To Jerusalem.*" For the purpose of carrying the contributions to the poor saints. (1 Cor. xvi. 1-9; compare Rom. xv. 25, 26, 31.) To make these collections two of his ministers were sent before to Macedonia (verse 22), probably to Thessalonica and Philippi. The aorist *διελθὼν* may denote, as it commonly does (see Goodwin's *Syntax of the Moods and Tenses of the Greek Verb*, p. 34), past time in relation to *πορεύεσθαι* considered as the principal verb; or it may be used as an indefinite (Goodwin, *ut supra*, p. 35) corresponding with *πορεύεσθαι*. In the first view the visit to Jerusalem is shown by the construction itself to be the main purpose of Paul; in the last, there are *two* purposes, to go through Macedonia, and to go to Jerusalem. The first is preferable, because *τιθῆμι* is not one of the verbs which commonly take the aorist participle in the sense of the infinitive (such as *περιποραῶ*, etc.).

Vs. 24. *Αρτεμις*. Different from the Hellenic Artemis or the Roman Diana. The latter represented under the figure of a woman in the succinct garb of a huntress; the former of a woman with many breasts, denoting the prolific and nutritive powers of nature. The difference between the Greek and oriental symbolization illustrated here. The Greeks sacrificed

the meaning of the symbol to the ideal of *beauty*; the oriental sacrificed beauty to the meaning of the symbol. Hence many of the oriental symbols were unsightly. It is probable that Artemis was a Hittite goddess. (See *Presbyterian Quarterly* for January, 1888, pp. 452 ff.)

Vs. 37. *ἱεροσόλωζ*. Rendered in the Authorized Version "*robbers of churches*." This has been taken as an oversight of the translators—"church" in the mouth of the town-clerk of Ephesus being an anachronism. But in earlier English the word was applied, sometimes, not only to the Jewish, but even to a heathen temple. Thus Sir John Cheke (A. D. 1557) quotes Matthew xxvii. 51: "The veil of the *church* was rent," etc. So in the translation of *Ovid's Metamorphosis* by Golding (completed in A. D. 1575) we have "the *church* of Juno"; so in Marlowe's (A. D. 1593) translation of *Lucan*, "the *church* of Jove." (See Trench's *Select Glossary*.)

Vs. 39. "*ἐννομῶ ἐκκλησίᾳ*," an assembly not merely permitted, but required, or constituted by the laws, in contradistinction from the informal (however *lawful*) meeting he was then addressing.

Vs. 40. "*στασις*," corresponding to the "coetus," "*συστροφῆ*" to the "consensus" of the Roman law. (See Alexander, *in loc.*, and Trollope's note below.) *ἐκκλησίᾳ ἐννόμῳ*, a legal popular assembly. *ἐκκλησίᾳ νομιμῶς*, an assembly of the ordinary sort. *ἐκκλησίᾳ συγκλήτος*, an extraordinary one. (Meyer, *in loc.*)

CHAPTER XX.

XXX. PAUL'S RETURN THROUGH MACEDONIA AND GREECE TO TROAS. HIS PREACHING AND RESTORATION OF EUTYCHUS. HIS STOP AT MILETUS AND CHARGE TO THE EPHESIAN ELDERS THERE. (VERSES 1-38.)

And after the uproar was ceased, Paul having sent for the 1 disciples and exhorted them, took leave of them, and departed

- 2 for to go into Macedonia. And when he had gone through those parts, and had given them much exhortation, he came into
3 Greece. And when he had spent three months there, and a plot was laid against him by the Jews, as he was about to set sail for Syria, he determined to return through Macedonia.
4 And there accompanied him as far as Asia Sopater of Berea, the son of Pyrrhus; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and of Asia,
5 Tychicus and Trophimus. But these had gone before, and
6 were waiting for us at Troas. And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we tarried seven days.
7 And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight.
8 And there were many lights in the upper chamber,
9 where we were gathered together. And there sat in the window a certain young man named Eutychus, borne down with deep sleep; and as Paul discoursed yet longer, being borne down by his sleep he fell down from the third story, and was
10 taken up dead. And Paul went down, and fell on him, and embracing him said, Make ye no ado; for his life is in him.
11 And when he was gone up, and had broken the bread, and eaten, and had talked with them a long while, even till break
12 of day, so he departed. And they brought the lad alive, and were not a little comforted.
13 But we, going before to the ship, set sail for Assos, there intending to take in Paul: for so had he appointed, intending
14 himself to go by land. And when he met us at Assos, we took
15 him in, and came to Mitylene. And sailing from thence, we came the following day over against Chios; and the next day we touched at Samos; and the day after we came to Miletus.
16 For Paul had determined to sail past Ephesus, that he might not have to spend time in Asia; for he was hastening, if it were possible for him, to be at Jerusalem the day of Pentecost.
17 And from Miletus he sent to Ephesus, and called to him the
18 elders of the church. And when they were come to him, he said unto them,
Ye yourselves know, from the first day that I set foot in Asia,
19 after what manner I was with you all the time, serving the Lord with all lowliness of mind, and with tears, and with trials
20 which befell me by the plots of the Jews: how that I shrank not from declaring unto you anything that was profitable, and
21 teaching you publicly, and from house to house, testifying both to Jews and to Greeks repentance toward God, and faith toward

our Lord Jesus Christ. And now, behold, I go bound in the 22
 spirit unto Jerusalem, not knowing the things that shall befall
 me there: save that the Holy Ghost testifieth unto me in every 23
 city, saying that bonds and afflictions abide me. But I hold 24
 not my life of any account, as dear unto myself, so that I may
 accomplish my course, and the ministry which I received from
 the Lord Jesus, to testify the gospel of the grace of God. And 25
 now, behold, I know that ye all, among whom I went about
 preaching the kingdom, shall see my face no more. Wherefore 26
 I testify unto you this day, that I am pure from the blood of all
 men. For I shrank not from declaring unto you the whole 27
 counsel of God. Take heed unto yourselves, and to all the 28
 flock, in the which the Holy Ghost hath made you bishops, to
 feed the church of God, which he purchased with his own
 blood. I know that after my departing grievous wolves shall 29
 enter in among you, not sparing the flock; and from among 30
 your own selves shall men arise, speaking perverse things, to
 draw away the disciples after them. Wherefore watch ye, re- 31
 membering that by the space of three years I ceased not to ad-
 monish every one night and day with tears. And now I commend 32
 you to God, and to the word of his grace, which is able to build
 you up, and to give you the inheritance among all them that are
 sanctified. I coveted no man's silver, or gold, or apparel. 33
 Ye yourselves know that these hands ministered unto my neces- 34
 sities, and to them that were with me. In all things I gave 35
 you an example, how that so labouring ye ought to help the
 weak, and to remember the words of the Lord Jesus, how he
 himself said, It is more blessed to give than to receive.

And when he had thus spoken, he kneeled down, and prayed 36
 with them all. And they all wept sore, and fell on Paul's neck 37
 and kissed him, sorrowing most of all for the word which he 38
 had spoken, that they should behold his face no more. And
 they brought him on his way unto the ship.

Vs. 3. Hellas, as distinguished from Macedonia. During
 these three months, Paul wrote the Epistle to the Romans, as
 is now generally supposed.

Vs. 4. Seven—four from Asia (two from the interior, and
 two from the western coast) and three from Europe, repre-
 senting the Gentiles' churches. Perhaps bearing the contri-
 bution of the Gentiles, and as such corresponding with the
 seven almoners or deacons in the mother church itself.
 (Alexander, *in loc.*)

ἀρχὴ τῆς Ἀσίας is probably to be taken in the "exclusive sense," up to that point from which the voyage to Asia is usually made, *i. e.*, to Philippi. The seven companions left Paul and Luke there, and went before to Troas, where they waited for Paul. (Wieseler *apud* Baumgarten.)

Vs. 5. Paul and the historian. Hence Timothy (who had gone before) was *not* the historian.

Vs. 7. An argument for the "observance of the first day of the week at that time, for stated public worship." Paul arrived at Troas on *Monday* (see end of verse 6) and left on Monday. He waited, it appears, six days for an opportunity to preach on Sunday, just as a preacher might *now* do.

The first record of the communion at the Lord's table of Jews and Gentiles together. Paul (and probably Silas) were Jews; the rest Gentiles. And these Gentiles were travelling with the contributions of the Gentile churches (compare Acts ii. 29, 30) made for the Jewish saints. How glorious the brotherhood and communion of the nations in Christ, the "Son of man"!

Vs. 8. "*Many lights.*" This shows how careful the disciples were to avoid giving occasion for scandal. (Rieger in Lechlen, *in loc.*)

Vs. 13-15. *Assos*, a seaport of Mysia, not far from Troas; *Mitylene*, capital of Lesbos, an island opposite Assos; *Chios*, an island in the Ægean Sea, one of the places which claimed to be the birthplace of Homer ("the blind old bard of Scios' rocky isle"); *Samos*, island, birthplace of Pythagoras; *Miletus*, birthplace of Thales.

Vs. 17. *πρῆστοι*, "chosen rulers" (Deut. i. 13, 15; xvi. 18; Judges xi. 11; 2 Sam. vi. 1), and, as such, *representatives* of the people.

Vs. 19. *δάκρυον*. The *tears* of Paul are frequently noted. Three times in this discourse: 1. In this verse. 2. In verse 31. 3. In verse 37 (by implication). The first were tears of grief for his own sufferings. The second, tears of charity

and compassion as a minister of the gospel. The third, tears of tenderness and affection as a man and a Christian. Compare his Master's tears: 1. Of sorrow in Gethsemane (Heb. v. 7). 2. Of charity, over Jerusalem (Luke xix. 41). 3. Of tenderness at the grave of Lazarus (John ii. 35). (See the striking discourse of Monod, the second of the discourses on Paul. See also the sermon of John M. Mason on this passage in his *Works*, Vol. I., pp. 343 ff.)

Vs. 28. ποιμῆν is the general word for the shepherd's office, and generally has the sense in the New Testament of *ruling*. βόσκειν is the special function of *feeding* and *pasturing*. (See John xxi. 15-17.) There are three titles given to the church officers here assembled: πρεσβυτέρους (presbytery), the name of dignity; ἐπισκόπους (overseer), the name of function; ποιμένες (shepherd), the poetical name.

Vs. 29, 30. See my note on Acts xix. 20, *supra*, and compare Rev. ii. 1 ff.

Vs. 35. Compare 1 Chron. xxix. 9-17 for the *blessedness of giving*.

CHAPTER XXI.

XXXI. PAUL'S VOYAGE TO TYRE AND STAY THERE. HIS JOURNEY TO CÆSAREA AND STAY THERE. JOURNEY TO JERUSALEM AND RECEPTION THERE BY THE CHURCH AND PEOPLE. LEAVE TO ADDRESS THE MOB. (VERSES 1-40.)

And when it came to pass that we were parted from them, 1
and had set sail, we came with a straight course unto Cos, and
the next day unto Rhodes, and from thence unto Patara: and 2
having found a ship crossing over unto Phœnicia, we went
aboard, and set sail. And when we had come in sight of Cy- 3
prus, leaving it on the left hand, we sailed unto Syria, and
landed at Tyre: for there the ship was to unlade her burden.
And having found the disciples, we tarried there seven days: 4
and these said to Paul through the Spirit, that he should not set
foot in Jerusalem. And when it came to pass that we had 5
accomplished the days, we departed and went on our journey;
and they all, with wives and children, brought us on our way,

6 till we were out of the city: and kneeling down on the beach, we prayed, and bade each other farewell; and we went on board the ship, but they returned home again.

7 And when we had finished the voyage from Tyre, we arrived at Ptolemais; and we saluted the brethren, and abode with 8 them one day. And on the morrow we departed, and came unto Cæsarea: and entering into the house of Philip the evangelist, who was one of the seven, we abode with him. Now this 10 man had four daughters, virgins, which did prophesy. And as we tarried there many days, there came down from Judæa a 11 certain prophet, named Agabus. And coming to us, and taking Paul's girdle, he bound his own feet and hands, 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 12 hands of the Gentiles. And when we heard these things, both we and they of that place besought him not to go up to Jerusalem. Then Paul answered, What do ye, weeping and breaking my heart? for I am ready not to be bound only, but also 14 to die at Jerusalem for the name of the Lord Jesus. And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15 And after these days we took up our baggage, and went up 16 to Jerusalem. And there went with us also certain of the disciples from Cæsarea, bringing with them one Mnason of Cyprus, an early disciple, with whom we should lodge.

17 And when we were come to Jerusalem, the brethren received us gladly. And the day following Paul went in with us unto 18 James; and all the elders were present. And when he had saluted them, he rehearsed one by one the things which God had 20 wrought among the Gentiles by his ministry. And they, when they heard it, glorified God; and they said unto him, Thou seest, brother, how many thousands there are among the Jews of them which have believed; and they are all zealous for the 21 law: and they have been informed concerning thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, telling them not to circumcise their children, neither to 22 walk after the customs. What is it therefore? they will certainly hear that thou art come. Do therefore this that we say 23 to thee: We have four men which have a vow on them; these take, and purify thyself with them, and be at charges for them, that they may shave their heads: and all shall know that there is no truth in the things whereof they have been informed concerning thee; but that thou thyself also walkest orderly, keeping the 25 law. But as touching the Gentiles which have believed, we wrote, giving judgment that they should keep themselves from

things sacrificed to idols, and from blood, and from what is strangled, and from fornication. Then Paul took the men, 26 and the next day purifying himself with them went into the temple, declaring the fulfilment of the days of purification, until the offering was offered for every one of them.

And when the seven days were almost completed, the Jews 27 from Asia, when they saw him in the temple, stirred up all the multitude, and laid hands on him, crying out, Men of Israel, help: This is the man that teacheth all men everywhere against 28 the people, and the law, and this place: and moreover he brought Greeks also into the temple, and hath defiled this holy place. For they had before seen with him in the city Trophimus the 29 Ephesian, whom they supposed that Paul had brought into the temple. And all the city was moved, and the people ran to- 30 gether: and they laid hold on Paul, and dragged him out of the temple: and straightway the doors were shut. And as they 31 were seeking to kill him, tidings came up to the chief captain of the band, that all Jerusalem was in confusion. And forth- 32 with he took soldiers and centurions, and ran down upon them: and they, when they saw the chief captain and the soldiers, left off beating Paul. Then the chief captain came near, and laid 33 hold on him, and commanded him to be bound with two chains; and inquired who he was, and what he had done. And some 34 shouted one thing, some another, among the crowd: and when he could not know the certainty for the uproar, he commanded him to be brought into the castle. And when he came upon the 35 stairs, so it was, that he was borne of the soldiers for the violence of the crowd; for the multitude of the people followed 36 after, crying out, Away with him.

And as Paul was about to be brought into the castle, he saith 37 unto the chief captain, May I say something unto thee? And he said, Dost thou know Greek? Art thou not then the Egyp- 38 tian, which before these days stirred up to sedition and led out into the wilderness the four thousand men of the Assassins? But 39 Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, give me leave to speak unto the people. And when he had given him leave, Paul, standing on the 40 stairs, beckoned with the hand unto the people; and when there was made a great silence, he spake unto them in the Hebrew language, saying,

Vs. 1. "*Cos.*" An island off the coast of Caria, famous for the worship of Æsculapius, and the residence of Hippocrates.

Vs. 3. ἀναζάναντες. See note on Acts xii. 10 above for

solecisms of this kind. ἐυόνομον. A superstitious euphemism for ἀριστερόν or ἐξαριστερῶν. (See Luke xxiii. 33; 2 Cor. vi. 7; compare Matt. vi. 3.)

Vs. 7. "Ptolemais." In Old Testament, Acco; later, Acre (or Saint Jean d' Acre). Crusades, French Revolution, wars of Greek independence, England and Austria *versus* Russia.

Vs. 11. αὐτοῦ of the *Textus Receptus* ought to be ἀυτοῦ. Indeed, the modern critics read, with the oldest manuscripts, ἑαυτοῦ, of which ἀυτοῦ is a contraction. It is more natural to suppose that Agabus bound his own hands and feet than those of Paul.

Vs. 16. ἀρχαίω, not παλαιος, a disciple of long standing, not an old *man* who was a disciple. The Revision has "early."

Vs. 21. κατηχήθησαν. "Were, or have been, *instructed*." Paul's enemies were careful to teach the people that he had been teaching apostasy from Moses.

It appears from this that the Hebrew Christians would have continued to circumcise their children if baptism had not taken the place of circumcision; and as baptism has come in the place of circumcision, if Paul and the other apostles had taught that children were not to be baptized, that a great uproar would have arisen among these Christians on account of the abridgment of their privileges.

Vs. 26. "He entered into the temple, giving public notice that the days of purification were fulfilled [and stayed there], till the offering for each one of them was brought." (Conybeare and Howson, translation.) De Wette has, for the last clause, "*Bis die opfer dargebracht wären für einen jeglichen von ihnen.*" (Revision of 1881, same as Conybeare and Howson.)

Vs. 28. "εἰσήγαγεν" and "κεκοίνωσεν." The first denoting a *single act* (aorist), the second an *abiding* result (perfect). He brought Greeks into the temple, and, as a consequence, the temple was, and *still is*, profaned. (See a nice example of the distinction between the aorist and the perfect in Matt. xxv. 14-30, and my note thereon.)

Vs. 31. *σπερμα*. In military history a maniple (battalion), two centuries, third part of a cohort. But words of this sort in ancient times, as in modern, were laxly used. Hence, the commander of the force is called (verse 33) a chiliarch, or commander of a thousand (*tribunus*). (Compare Acts x. 1; iv. 1; v. 24, 26; John xviii. 3, 12; Alexander, *in loc.*)

Vs. 33. *τίς ἂν εἶη* κ. τ. λ. (according to the *Textus Receptus*). The optative is used in the *oratio obliqua*, when the sentiments of a speaker are recorded, but not given in his own person. When an inquirer anticipates uncertainty or indecision in a reply, the presumed contingency passing through his mind is marked by the insertion of ἂν. Thus *εἴη* (optative) *ἔστιν* *πεπονηκώς* (indicative) because in the mind of the chiliarch there was less difficulty in finding out what Paul had done than in discovering who he was. But it does not appear to have been very difficult to find out who Paul was (verses 38, 39).

Vs. 35. *συνέβη*, like *ἐγένετο*, with the accusative and infinitive, as in Luke iii. 21; vi. 1, 2; frequently elsewhere. *συνέβη* more frequent in the classics, *ἐγένετο* in the New Testament.

Vs. 38. The accent on the *ἄρα* is rather against the interrogative reading of this sentence. (See note on chapter vii. 1, *supra.*) But the accents are not in the manuscripts, and in such words as these are really an *interpretation*.

CHAPTER XXII.

XXXII. PAUL'S DEFENCE AND THE FURY OF THE JEWS.

THE CHIEF CAPTAIN AND PAUL. (VERSES 1-30.)

Brethren and fathers, hear ye the defence which I now make 1
unto you.

And when they heard that he spake unto them in the Hebrew 2
language, they were the more quiet: and he saith,

I am a Jew, born in Tarsus of Cilicia, but brought up in this 3
city, at the feet of Gamaliel, instructed according to the strict
manner of the law of our fathers, being zealous for God, even 4
as ye all are this day; and I persecuted this Way unto the death, 4
binding and delivering into prisons both men and women. As 5

also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and journeyed to Damascus, to bring them also which were there
6 unto Jerusalem in bonds, for to be punished. And it came to pass, that, as I made my journey, and drew nigh unto Damascus, about noon, suddenly there shone from heaven a great light
7 round about me. And I fell unto the ground, and heard a voice
8 saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am
9 Jesus of Nazareth, whom thou persecutest. And they that were with me beheld indeed the light, but they heard not the voice of
10 him that spake to me. 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
11 to do. 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
12 into Damascus. And one Ananias, a devout man according to
13 the law, well reported of by all the Jews that dwelt there, came unto me, and standing by me said unto me, Brother Saul, receive
14 thy sight. And in that very hour I looked up on him. And he said, The God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his
15 mouth. For thou shalt be a witness for him unto all men of
16 what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his
17 name. And it came to pass, that, when I had returned to Jerusalem, and while I prayed in the temple, I fell into a trance, and saw him saying unto me, Make haste, and get thee quickly
18 out of Jerusalem: because they will not receive of thee testimony concerning me. And I said, Lord, they themselves know that
19 I imprisoned and beat in every synagogue them that believed on thee: and when the blood of Stephen thy witness was shed, I also was standing by, and consenting, and keeping the garments of them that slew him. And he said unto me, Depart:
20 for I will send thee forth far hence unto the Gentiles.
21 And they gave him audience unto this word; and they lifted up their voice, and said, Away with such a fellow from the earth; for it is not fit that he should live. And as they cried out, and
22 threw off their garments, and cast dust into the air, the chief captain commanded him to be brought into the castle, bidding that he should be examined by scourging, that he might know
23 for what cause they so shouted against him. And when they had tied him up with the thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a
24 Roman, and uncondemned? And when the centurion heard it,
25 he went to the chief captain, and told him, saying, What art

thou about to do? for this man is a Roman. And the chief cap- 27
tain came, and said unto him, Tell me, art thou a Roman?
And he said, Yea. And the chief captain answered, With a 28
great sum obtained I this citizenship. And Paul said, But I 29
am a Roman born. They then which were about to examine
him straightway departed from him: and the chief captain also
was afraid, when he knew that he was a Roman, and because
he had bound him.

But on the morrow, desiring to know the certainty, where- 30
fore he was accused of the Jews, he loosed him, and commanded
the chief priests and all the council to come together, and brought
Paul down, and set him before them.

Vs. 15. “ἐώραξας” may refer to the direct revelations made
to Paul, “ἤκουσας” to those he received through the instru-
mentality of others. Some critics suppose that Paul, when
speaking of the reception of the last sort *from* the Lord, uses
ἀπο (see 1 Cor. xi. 23); and that πάρα is used to express the
first. (See Winer, *apud* Barnard’s *Bampton Lectures*, note
viii., pp. 112, 246.)

Vs. 16. *βάπτισαι καὶ ἀπόλυσαι*. Instances of “*causative mid-*
dle” (Latin, *curare*; German, *sich lassen*): “get baptized and
get thy sins washed away.” The aorist participle ἐπικαλεσάμενος
is the “*appropriative middle*”: “calling on the Lord for thy-
self.”

Vs. 18-21. Note how this bears on the policy of making
converts to Judaism missionaries to the Jews, and converts
from popery missionaries to the papists. Paul’s reasoning is
plausible, but its validity not allowed. Compare failure of
missions above named. (See Alexander, *in loc.*)

Vs. 22. Lachmann has “*καθῆκεν*.” “It *was* not fit, as we
said before, when the tribune rescued him from our hands.”

Vs. 30. *παρα* of the *Textus Receptus*, not *υπο*, because no
formal charge had been brought by the Jews. “If the action
proceeds from a person, *πάρα* or *υπο* is used; *πάρα* indicates
in general terms the source of motion; *υπο* the special efficient
producing cause.” (Winer, *apud* Webster.) Compare Acts
xxvi. 7; and *παρα* with *απο* in Mark viii. 11. This rule con-
cerns only *πάρα* with the genitive.

CHAPTER XXIII.

XXXIII. PAUL BEFORE THE SANHEDRIM, AND THE DIS-
AGREEMENT BETWEEN THE PHARISEES AND SADDUCEES.
PAUL CHEERED BY A VISION. THE CONSPIRACY OF THE
JEWS TO KILL HIM, AND THE MEASURES TAKEN BY
CLAUDIUS LYSIAS TO PREVENT THEIR DOING SO. PAUL
KEPT PRISONER IN CÆSAREA BY FELIX. (VERSES 1-35.)

- 1 And Paul, looking stedfastly on the council, said, Brethren, I have lived before God in all good conscience until this day.
- 2 And the high priest Ananias commanded them that stood by him to smite him on the mouth. Then said Paul unto him, God shall smite thee, thou whited wall, and sittest thou to judge me according to the law, and commandest me to be
- 4 smitten contrary to the law? And they that stood by said, 5 Revilest thou God's high priest? And Paul said, I wist not, brethren, that he was high priest: for it is written, Thou shalt
- 6 not speak evil of a ruler of thy people. But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Brethren, I am a Pharisee, a son of Pharisees: touching the hope and resurrection of the
- 7 dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and Sadducees. and
- 8 the assembly was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees,
- 9 confess both. And there arose a great clamour: and some of the scribes of the Pharisees' part stood up, and strove, saying, We find no evil in this man: and what if a spirit hath spoken to
- 10 him, or an angel? And when there arose a great dissension, the chief captain, fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him into the castle.
- 11 And the night following the Lord stood by him, and said, Be of good cheer: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome.
- 12 And when it was day, the Jews banded together, and bound themselves under a curse, saying that they would neither eat
- 13 nor drink till they had killed Paul. And they were more than
- 14 forty which made this conspiracy. And they came to the chief priests and the elders, and said, We have bound ourselves under
- 15 a great curse, to taste nothing until we have killed Paul. Now therefore do ye with the council signify to the chief captain that he bring him down unto you, as though ye would judge of his

case more exactly: and we, or ever he come near, are ready to slay him. But Paul's sister's son heard of their lying in wait, 16 and he came and entered into the castle, and told Paul. And 17 Paul called unto him one of the centurions, and said, Bring this young man unto the chief captain: for he hath something to tell him. So he took him, and brought him to the chief captain, 18 and saith, Paul the prisoner called me unto him, and asked me to bring this young man unto thee, who hath something to say to thee. And the chief captain took him by the hand, and 19 going aside asked him privately, What is that thou hast to tell me? And he said, the Jews have agreed to ask thee to bring 20 down Paul to-morrow unto the council, as though thou wouldest inquire somewhat more exactly concerning him. Do not thou 21 therefore yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves under a curse, neither to eat nor to drink till they have slain him: and now are they ready, looking for the promise from thee. So the 22 chief captain let the young man go, charging him, Tell no man that thou hast signified these things to me. And he called unto 23 him two of the centurions, and said, Make ready two hundred soldiers to go as far as Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night: and he bade them provide beasts, that they might set Paul 24 thereon, and bring him safe unto Felix the governor. And he 25 wrote a letter after this form:

Claudius Lysias unto the most excellent governor Felix, greet- 26 ing. This man was seized by the Jews, and was about to 27 be slain of them, when I came upon them with the soldiers, and rescued him, having learned that he was a Roman. And 28 desiring to know the cause wherefore they accused him, I brought him down unto their council: whom I found to be 29 accused about questions of their law, but to have nothing laid to his charge worthy of death or of bonds. And when it was 30 shewn to me that there would be a plot against the man, I sent him to thee forthwith, charging his accusers also to speak against him before thee.

So the soldiers, as it was commanded them, took Paul, and 31 brought him by night to Antipatris. But on the morrow they 32 left the horsemen to go with him, and returned to the castle: and they, when they came to Cæsarea, and delivered the letter 33 to the governor, presented Paul also before him. And when he 34 had read it, he asked of what province he was; and when he understood that he was of Cilicia, I will hear thy cause, said he, 35 when thine accusers also are come: and he commanded him to be kept in Herod's palace.

Vs. 1. *πεπολίτευμαι* *κ. τ. λ.* "I have lived as a citizen to God," of that body (the theocracy) of which God is the immediate sovereign. Paul asserts not merely that he has acted conscientiously, but that he has acted as a faithful member of the Jewish commonwealth; that he, and not his adversaries, held fast to the true design and spirit of the Mosaic institutions. (Alexander, *in loc.*) Compare Phil. i. 27 for the use of *πολιτεύω*. This word is in the middle voice here (the *appropriative* middle). Paul *claims* for himself the rights of a citizen in the commonwealth of Israel.

Vs. 7. *στάσις*. *Dispute*, as in Acts xv. 5, or *violent commotion*, as in Acts xix. 40. (Alexander.)

Vs. 10. *μή θεομάχωμεν* of *Textus Receptus*. The *rhetoric* is much improved by leaving out these words, as the Revised New Testament does, and making it a *question*.

Vs. 14. *ἀναθέματι*. Hebrew, *cherem*—*i. e.*, devoted to God, either to his special service (*ἀναθημα*) or to irremissible destruction (*ἀνάθεμα*).

Vs. 23. A legion consisted, in round numbers, of six thousand heavily-armed infantry, beside cavalry and *auxiliaries* (light infantry). The legion was divided into ten *cohorts* (under "chiliarchs" or "tribunes"), and fifty-five *companies* (under "centurions"). (Gibbon, D. and F. C., 1.) The "*στρατιώτας*" here were the *legionaries* proper; the "*ἵππεῖς*," the *cavalry*; the "*δεξιολάβους*" (or, as in manuscript A, "*δεξιόβολους*") were the *light-armed "auxiliaries,"* probably.

Vs. 30. Mixture of two constructions: (1), *μηγυθείσης ἐπιβουλῆς μελλούσης*. (2), *μηγυσαντων* (or *μενυθεντος*) *επιβουλῆν μέλλουσας* *κ. τ. λ.* (De Wette.)

Vs. 34. An "eparchy" was the domain or jurisdiction of an "eparch," a term used by the later Greek historians to denote the Roman ruler of a conquered country. (Alexander, *in loc.*)

Vs. 35. *διαζούσομαι*. "Hear thee through," *i. e.*, from beginning to end. *Qui cum elogio mittuntur ex integro audiendi*

sunt." (Justinian, *Pand.*, *apud* Alexander, *in loc.*) "*Elogium*," technically, is the case of a prisoner sent from an inferior to a superior tribunal, with a statement of the charge against him. The connection between "learning that he was of Cilicia," and "I will hear thee," etc., is not logical, but chronological or historical. Felix, being informed that Paul was a Roman citizen, and as such enrolled in some division of the empire, wished to know what division, as a matter of curiosity perhaps, certainly not to settle the question of jurisdiction as to his case. This he had, anyway.

CHAPTER XXIV.

XXXIV. THE ARRIVAL OF PAUL'S ACCUSERS FROM JERUSALEM, AND THE SPEECH OF THEIR ADVOCATE. PAUL'S ANSWER TO THE CHARGE, AND THE ADJOURNMENT OF THE CAUSE. FELIX'S TREATMENT OF PAUL. (VERSES 1-27.)

And after five days the high priest Ananias came down with 1
certain elders, and with an orator, one Tertullus; and they in-
formed the governor against Paul. And when he was called, 2
Tertullus began to accuse him, saying,

Seeing that by thee we enjoy much peace, and that by thy 3
providence evils are corrected for this nation, we accept it in all
ways and in all places, most excellent Felix, with all thankfulness.
But, that I be not further tedious unto thee, I intreat thee to 4
hear us of thy clemency a few words. For we have found this 5
man a pestilent fellow, and a mover of insurrections among all
the Jews throughout the world, and a ringleader of the sect of
the Nazarenes: who moreover assayed to profane the temple: 6
on whom also we laid hold: from whom thou wilt be able, by 8
examining him thyself, to take knowledge of all these things,
whereof we accuse him. And the Jews also joined in the 9
charge, affirming that these things were so.

And when the governor had beckoned unto him to speak, 10
Paul answered,

Forasmuch as I know that thou hast been of many years a
judge unto this nation, I do cheerfully make my defence: seeing 11
that thou canst take knowledge that it is not more than twelve
days since I went up to worship at Jerusalem: and neither in 12

the temple did they find me disputing with any man or stirring
 13 up a crowd, nor in the synagogues, nor in the city. Neither can
 14 they prove to thee the things whereof they now accuse me. But
 this I confess unto thee, that after the Way which they call a
 sect, so serve I the God of our fathers, believing all things
 which are according to the law, and which are written in the
 15 prophets: having hope toward God, which these also themselves
 look for, that there shall be a resurrection both of the just and
 16 unjust. Herein do I also exercise myself to have a conscience
 17 void of offence toward God and men alway. Now after many
 18 years I came to bring alms to my nation, and offerings: amidst
 which they found me purified in the temple, with no crowd,
 nor yet with tumult: but there were certain Jews from Asia—
 19 who ought to have been here before thee, and to make accusa-
 20 tion, if they had aught against me. Or else let these men
 themselves say what wrong-doing they found, when I stood be-
 21 fore the council, except it be for this one voice, that I cried
 standing among them, Touching the resurrection of the dead I
 am called in question before you this day.

22 But Felix, having more exact knowledge concerning the Way,
 deferred them, saying, When Lysias the chief captain shall
 23 come down, I will determine your matter. And he gave order
 to the centurion that he should be kept in charge, and should
 have indulgence, and not to forbid any of his friends to minist-
 er unto him.

24 But after certain days, Felix came with Drusilla, his wife,
 which was a Jewess, and sent for Paul, and heard him concern-
 25 ing the faith in Christ Jesus. And as he reasoned of right-
 eousness, and temperance, and the judgement to come, Felix
 was terrified, and answered, Go thy way for this time; and
 26 when I have a convenient season, I will call thee unto me. He
 hoped withal that money would be given him of Paul: where-
 fore also he sent for him the oftener, and communed with him.
 27 But when two years were fulfilled, Felix was succeeded by Por-
 cius Festus; and desiring to gain favor with the Jews, Felix
 left Paul in bonds.

Vs. 3. *ζατορθωμάτων* of the *Textus Receptus* means suc-
 cess in battle; *διορθωμάτων*, improvements; hence, the read-
 ing adopted by the revisers is preferable.

Vs. 14. *αἵρεσις* is nearer in signification to our modern word
 "school," or "party," than to "heresy." It is, therefore,
 nearer to the *scriptural* idea of "*schism*" than to the eccle-

siastical idea of "heresy," an idea which is not found in Scripture at all. "The rendering of our translators here is doubly objectionable, (a), In putting a meaning on the word which it never has in the New Testament; (b), In hiding from view the correspondence between this defence and the accusation in verse 5, by using different English words for the same word in Greek." (Alexander, *in loco*.)

Vs. 17. *Alms*, which are also *offerings*. See Heb. xiii. 16, where *δύσια* is applied to "charities." *δυσία* is a species of the genus *προσφορά*, or not only alms, but offerings, that is, offerings in the temple.

Vs. 18. *τῶς δὲ*. If the *δὲ* is retained, the construction to be adopted is the following: put a period after the word *θορόβου*; then begin another sentence. The sentence is incomplete, but may be completed by simply adding the words in Acts xxi. 27, *supra*; as if Paul would say: "I made no crowd nor tumult, but certain Jews from Asia did, when they saw me in the temple." (See De Wette, *in loco*.)

Vs. 19. See Acts xxi. 27. If the *δε* is retained, the construction of the Revised Version seems best; as if the apostle began to^s say, "but the Jews from Asia made a crowd and tumult," and then checks himself from bringing a charge in turn, and simply says, "they ought to have been here," etc.; "or" (as it is now too late to repair this error, as the Jews from Asia cannot be produced in court) "let these," etc.

Vs. 22. Felix's knowledge was the result of Paul's speech. The relation of Christianity to Judaism was not understood by the Romans. Felix began to have some inkling of it after hearing Paul.

Vs. 23. "*ἄνεον*." See 2 Cor. viii. 13; 2 Thess. i. 7, in both of which places it is opposed to *δίκη* here "indulgence." (Revised Version.)

Vs. 27. Felix found it expedient to lay up favors with the Jews.

CHAPTER XXV.

XXXV. PAUL'S CAUSE HEARD BEFORE FESTUS, AND HIS APPEAL TO THE EMPEROR. FESTUS CONSULTS KING AGRIPPA ABOUT PAUL. AGRIPPA'S WISH TO HEAR PAUL'S DEFENCE, AND THE CONSEQUENT ASSEMBLY OF THE COURT AND STATEMENT OF THE CAUSE BY FESTUS. (VERSES 1-27.)

- 1 Festus, therefore, having come into the province, after three
- 2 days went up to Jerusalem from Cæsarea. And the chief priests
- 3 and the principal men of the Jews informed him against Paul;
- 4 and they besought him, asking favour against him, that he
- 5 would send for him to Jerusalem; laying wait to kill him on
- 6 the way. Howbeit Festus answered, that Paul was kept in
- 7 charge at Cæsarea, and that he himself was about to depart
- 8 thither shortly. Let them therefore, saith he, which are of
- 9 power among you, go down with me, and if there is anything
- 10 amiss in the man, let them accuse him.
- 11 And when he had tarried among them not more than eight
- 12 or ten days, he went down unto Cæsarea; and on the morrow he
- 13 sat on the judgement-seat, and commanded Paul to be brought.
- 14 And when he was come, the Jews which had come down from
- 15 Jerusalem stood round about him, bringing against him many
- 16 and grievous charges, which they could not prove; while Paul
- 17 said in his defence, Neither against the law of the Jews, nor
- 18 against the temple, nor against Cæsar, have I sinned at all.
- 19 But Festus, desiring to gain favour with the Jews, answered
- 20 Paul, and said, Wilt thou go up to Jerusalem, and there be
- 21 judged of these things before me? But Paul said, I am stand-
- 22 ing before Cæsar's judgement-seat, where I ought to be judged:
- 23 to the Jews have I done no wrong, as thou also very well knowest.
- 24 If then I am a wrong-doer, and have committed anything worthy
- 25 of death, I refuse not to die: but if none of those things is true,
- 26 whereof these accuse me, no man can give me up unto them. I
- 27 appeal unto Cæsar. Then Festus, when he had conferred with
- 28 the council, answered, Thou hast appealed unto Cæsar: unto
- 29 Cæsar shalt thou go.
- 30 Now when certain days were passed, Agrippa the king and
- 31 Bernice arrived at Cæsarea, and saluted Festus. And as they
- 32 tarried there many days, Festus laid Paul's case before the king,
- 33 saying, There is a certain man left a prisoner by Felix: about
- 34 whom, when I was at Jerusalem, the chief priests and the elders of

the Jews informed me, asking for sentence against him. To whom 16 I answered, that it is not the custom of the Romans to give up any man, before that the accused have the accusers face to face, and have had opportunity to make his defence concerning the matter laid against him. When therefore they were come together 17 here, I made no delay, but on the next day sat down on the judgement-seat, and commanded the man to be brought. Con- 18 cerning whom, when the accusers stood up, they brought no charge of such evil things as I supposed; but had certain ques- 19 tions against him of their own religion, and of one Jesus, who was dead, whom Paul affirmed to be alive. And I, being per- 20 plexed how to inquire concerning these things, asked whether he would go to Jerusalem, and there be judged of these matters. But when Paul had appealed to be kept for the decision of the 21 emperor, I commanded him to be kept till I should send him to Cæsar. And Agrippa said unto Festus, I also could wish to 22 hear the man myself. To-morrow, saith he, thou shalt hear him.

So on the morrow, when Agrippa was come, and Bernice, 23 with great pomp, and they were entered into the place of hearing, with the chief captains, and the principal men of the city, at the command of Festus Paul was brought in. And Festus 24 saith, King Agrippa, and all men which are here present with us, ye behold this man, about whom all the multitude of the Jews made suit to me, both at Jerusalem and here, crying that he ought not to live any longer. But I found that he had com- 25 mitted nothing worthy of death: and as he himself appealed to the emperor I determined to send him. Of whom I have no 26 certain thing to write unto my lord. Wherefore I have brought him forth before you, and especially before thee, king Agrippa, that, after examination had, I may have somewhat to write. For 27 it seemeth to me unreasonable, in sending a prisoner, not withal to signify the charges against him.

Vs. 4. *τηροῦσθα*. The Authorized Version ("should be kept") implies that the present infinitive is used in the sense of the imperative. This usage is abundantly sustained by the classic Greek writers (Gildersleeve); but the rendering of the Revised New Testament gives the true meaning, "was kept," etc.

Vs. 6. Read "*ὁ πλείους ὀκτώ ἢ δέκα*." Lachmann and margin of Authorized Version.

Vs. 11. *ἀδικῶ*, either *indicative* or *subjunctive*; probably

the latter, as the following clause is in the indicative. The only objection to this view is that *εἰ* with the indicative generally concedes the probability of the thing, as in the next clause, “*εἰ δὲ οὐδὲν ἔστιν.*”

χαρίσασθαι. “The judge,” says Socrates (Apologia 35), “does not sit upon the bench to make a present of justice” (*τῷ καταχαρίζεσθαι τὰ δίκαια*). Says Coriolanus (Act II., Scene 3):

“Better it is to die, better to starve
Than crave the hire which first we do deserve.”

(Shedd on Rom. iv. 4.)

Vs. 16. *οὐκ ἔστιν ἔθος.* Equivalent to, “It is both illegal and irreligious.” (Alexander, *in loc.*) “*Contra jus fasque.*”

Vs. 19. *τινος Ἰησοῦ.* “Had it not been for this ‘one Jesus,’ we should never have heard of this *one* Festus, for his name is not mentioned in profane history.” (See R. Hall’s *Works*, Vol. IV., p. 19.)

Vs. 20. *ζήτησιν* is the act of inquiry, as *ζήτημα* (in verse 19) is the object of inquiry. The meaning here is, “being in doubt as to the method of inquiry about such questions in a court of justice.” (Alexander, *in loc.*) Compare verse 9, *supra*. Festus improves the logic of his speech at the expense of its historical exactness. (Alexander.)

Vs. 22. *ἐβουλόμην.* In verbs of wishing, the present tense represents the result as depending on the speaker’s will, as in Rom. i. 13; xvi. 19; 1 Cor. xvi. 7; 1 Tim. ii. 8; the *imperfect with αν*, “I could wish, but I do not”; the *imperfect alone*, “I could wish if it were proper, or if you have no objection,” where the wish is actual and present, but subject to the will of others. (Rom. ix. 2. Alexander, *in loc.*)

This may be the general rule, but Acts xxvii. 29 is certainly an exception, and so probably is Rom. ix. 2. The ordinary sense of the imperfect will do here very well. “I was wishing, during your discourse about Paul, to hear him myself.” Compare Acts xxvi. 29, *ἐβξαιμην ἄν*, where the optative has

the sense which Alexander attributes to the *imperfect* alone without *av*. But one reading (Tisch) is *εὐξαιμην*, the first aorist indicative, instead of the first aorist optative.

CHAPTER XXVI.

XXXVI. PAUL'S DEFENCE BEFORE AGRIPPA. INTERRUPTION BY FESTUS. THE APPEAL TO AGRIPPA. THE CONSULTATION AND DECISION. (VERSES 1-32.)

And Agrippa said unto Paul, Thou art permitted to speak for 1
thyself. Then Paul stretched forth his hand, and made his
defence.

I think myself happy, king Agrippa, that I am to make my 2
defence before thee this day touching all the things whereof I
am accused by the Jews: especially because thou art expert in 3
all customs and questions which are among the Jews: where-
fore I beseech thee to hear me patiently. My manner of life 4
then from my youth up, which was from the beginning among
mine own nation, and at Jerusalem, know all the Jews: having 5
knowledge of me from the first, if they be willing to testify,
how that after the straitest sect of our religion I lived a Phari-
see. And now I stand here to be judged for the hope of the 6
promise made of God unto our fathers; unto which promise 7
our twelve tribes, earnestly serving God night and day, hope to
attain. And concerning this hope I am accused by the Jews,
O king! Why is it judged incredible with you, if God doth 8
raise the dead? I verily thought with myself, that I ought to 9
do many things contrary to the name of Jesus of Nazareth.
And this I also did in Jerusalem: and I both shut up many of 10
the saints in prisons, having received authority from the chief
priests, and when they were put to death, I gave my vote against
them. And punishing them oftentimes in all the synagogues, 11
I strove to make them blaspheme; and being exceedingly mad
against them, I persecuted them even unto foreign cities.
Whereupon as I journeyed to Damascus with the authority and 12
commission of the chief priests, at midday, O king, I saw on 13
the way a light from heaven, above the brightness of the sun,
shining around about me and them that journeyed with me.
And when we were all fallen to the earth, I heard a voice say- 14
ing unto me in the Hebrew language, Saul, Saul, why perse-
cutest thou me? it is hard for thee to kick against the goad.

15 And I said, Who art thou, Lord? And the Lord said, I am
 16 Jesus whom thou persecutest. But arise, and stand upon thy
 feet; for to this end have I appeared unto thee, to appoint thee
 a minister and a witness both of the things wherein thou hast
 seen me, and of the things wherein I will appear unto thee;
 17 delivering thee from the people, and from the Gentiles, unto
 18 whom I send thee, to open their eyes, that they may turn from
 darkness to light, and from the power of Satan unto God, that
 they may receive remission of sins and an inheritance among
 19 them that are sanctified by faith in me. Wherefore, O king
 20 Agrippa, I was not disobedient unto the heavenly vision: but
 declared both to them of Damascus first, and at Jerusalem, and
 throughout all the country of Judæa, and also to the Gentiles,
 that they should repent and turn to God, doing works worthy
 21 of repentance. For this cause the Jews seized me in the tem-
 22 ple, and assayed to kill me. Having therefore obtained the
 help that is from God, I stand unto this day testifying both to
 small and great, saying nothing but what the prophets and
 23 Moses did say should come; how that the Christ must suffer,
 and how that he first by the resurrection of the dead should
 proclaim light both to the people and to the Gentiles.
 24 And as he thus made his defence, Festus saith with a loud
 voice, Paul, thou art mad; thy much learning doth turn thee to
 25 madness. But Paul saith, I am not mad, most excellent Fes-
 26 tus; but speak forth words of truth and soberness. For the
 king knoweth of these things, unto whom also I speak freely:
 for I am persuaded that none of these things is hidden from
 27 him; for this hath not been done in a corner. King Agrippa,
 28 believest thou the prophets? I know that thou believest. And
 Agrippa said unto Paul, With but little persuasion thou
 29 wouldest fain make me a Christian. And Paul said, I would
 to God, that whether with little or with much, not thou only,
 but also all that hear me this day, might become such as I am,
 except these bonds.
 30 And the king rose up, and the governor, and Bernice, and
 31 they that sat with them: and when they had withdrawn, they
 spake one to another, saying, This man doeth nothing worthy
 32 of death or of bonds. And Agrippa said unto Festus, This
 man might have been set at liberty, if he had not appealed unto
 Cæsar.

Vs. 20. μετανοεῖν, ἐπιστρέφειν, πράσσοντάς. All these in the
 present tense, not the aorist, implying continued or habitual
 acts, not acts done once for all.

Vs. 22. *παθητός*. The gerundial adjectives in *τος*, like the gerundials in *ndus*, and the supines in *tum, tu*, have the same meaning as the infinitive. They may express both *capability* and the *result*. Thus *αίρετός*, an eligible man and a man elected; *παρεισυχτός*, capable of being insidiously introduced, and in Gal. ii. 4, actually introduced and present. (See Webster's *S. and S. of New Testament*, page 21.) So here *παθητός* might be rendered *sufferer*. The question was whether, according to the Old Testament teaching, the Christ was to suffer or to be a sufferer.

Vs. 25. *σωφροσύνης*. A Pauline word, used (with its conjugates) seven times in one short chapter. (Titus ii.)

Vs. 29. *ἐξάμην ἄν*. See on Acts xxv. 22, *supra*. *ἐν ὀλίγῳ* Calvin renders, "*modica in parte et magna*." Vulgate, "*in modico et in magno*."

CHAPTER XXVII.

XXXVII. PAUL'S VOYAGE AND SHIPWRECK. (VERSES 1-44.)

And when it was determined that we should sail for Italy, they 1
delivered Paul and certain other prisoners to a centurion named 2
Julius, of the Augustan band. And embarking in a ship of 2
Adramyttium, which was about to sail unto the places on the coast
of Asia, we put to sea. Aristarchus, a Macedonian of Thessalonica,
being with us. And the next day we touched at Sidon: and Julius 3
treated Paul kindly, and gave him leave to go unto his friends
and refresh himself. And putting to sea from thence, we sailed 4
under the lee of Cyprus, because the winds were contrary.
And when we had sailed across the sea which is off Cilicia and 5
Pamphylia, we came to Myra, a city of Lycia. And there the 6
centurion found a ship of Alexandria sailing for Italy; and he
put us therein. And when we had sailed slowly many days, and 7
were come with difficulty over against Cnidus, the wind not
further suffering us, we sailed under the lee of Crete, over
against Salmone; and with difficulty coasting along it we came 8
unto a certain place called Fair Havens; nigh whereunto was
the city of Lasea.

9 And when much time was spent, and the voyage was now
dangerous, because the Fast was now already gone by, Paul
10 admonished them, and said unto them, Sirs, I perceive that the
voyage will be with injury and much loss, not only of the lading
11 and the ship, but also of our lives. But the centurion gave
more heed to the master and to the owner of the ship, than to
12 those things which were spoken by Paul. And because the haven
was not commodious to winter in, the more part advised to put to
sea from thence, if by any means they could reach Phœnix, and
winter there; which is a haven of Crete, looking north-east and
13 south-east. And when the south wind blew softly, supposing
that they had obtained their purpose, they weighed anchor and
14 sailed along Crete, close in shore. But after no long time there
beat down from it a tempestuous wind, which is called Eura-
15 quilo: and when the ship was caught, and could not face the
16 wind, we gave way to it, and were driven. And running under
the lee of a small island called Cauda, we were able, with diffi-
17 culty, to secure the boat: and when they had hoisted it up, they
used helps, under-girding the ship; and, fearing lest they should
be cast upon the Syrtis, they lowered the gear, and so were
18 driven. And as we laboured exceedingly with the storm, the
19 next day they began to throw the freight overboard; and the
third day they cast out with their own hands the tackling of the
20 ship. And when neither sun nor stars shone upon us for many
days, and no small tempest lay on us, all hope that we should
21 be saved was now taken away. And when they had been long
without food, then Paul stood forth in the midst of them, and
said, Sirs, ye should have hearkened unto me, and not have set
22 sail from Crete, and have gotten this injury and loss. And
now I exhort you to be of good cheer: for there shall be no loss
23 of life among you, but only of the ship. For there stood by
me this night an angel of the God whose I am, whom also I
24 serve, saying, Fear not, Paul; thou must stand before Cæsar:
and lo, God hath granted thee all them that sail with thee.
25 Wherefore, sirs, be of good cheer: for I believe God, that it
26 shall be even so as it hath been spoken unto me. Howbeit we
must be cast upon a certain island.

27 But when the fourteenth night was come, as we were driven to
and fro in the sea of Adria, about midnight the sailors surmised
28 that they were drawing near to some country; and they sounded,
and found twenty fathoms: and after a little space, they sounded
29 again, and found fifteen fathoms. And fearing lest haply we
should be cast ashore on rocky ground, they let go four anchors
30 from the stern, and wished for the day. And as the sailors
were seeking to flee out of the ship, and had lowered the boat

into the sea, under colour as though they would lay out anchors from the foreship, Paul said to the centurion and the soldiers, 31 Except these abide in the ship, ye cannot be saved. Then the 32 soldiers cut away the ropes of the boat, and let her fall off. And while the day was coming on, Paul besought them all to 33 take some food, saying, This day is the fourteenth day that ye wait and continue fasting, having taken nothing. Wherefore I 34 beseech you to take some food: for this is for your safety: for there shall not a hair perish from the head of any of you. And 35 when he had said this, and had taken bread, he gave thanks to God in the presence of all: and he brake it, and began to eat. Then were they all of good cheer, and themselves also took 36 food. And we were in all in the ship two hundred threescore 37 and sixteen souls. And when they had eaten enough, they 38 lightened the ship, throwing out the wheat into the sea. And 39 when it was day, they knew not the land: but they perceived a certain bay with a beach, and they took counsel whether they could drive the ship upon it. And casting off the anchors, 40 they left them in the sea, at the same time losing the bands of the rudders; and hoisting up the foresail to the wind, they made for the beach. But lighting upon a place where two 41 seas met, they ran the vessel aground; and the foreship struck and remained unmoveable, but the stern began to break up by the violence of the waves. And the soldiers' counsel was to kill 42 the prisoners, lest any of them should swim out, and escape. But the centurion, desiring to save Paul, stayed them from 43 their purpose; and commanded that they which could swim should cast themselves overboard, and get first to the land: and the rest, some on planks, and some on other things from 44 the ship. And so it came to pass, that they all escaped safe to the land.

Vs. 4. “ὕπεπλευσάμεν.” Sailed under the lee of Cyprus, not under the southern shore. The wind was westerly.

Vs. 10. ὕβρεως, referring to the violence of the elements; ζημίας, to the effect upon the vessel, etc. The construction of ὄτε with the infinitive is irregular, but not unexampled in the classics. (See Trollope's note, *infra*.)

Vs. 12. Κατα refers probably to the direction *toward* which and not *from* which Libs, Africus, west-southwest, and Caucus or Corus, northwest blew. The harbor, then, would open towards the northeast and southeast, as Lutro does.

Vs. 14. *αυτης*. Referred variously: 1, To *προθσεως* in last verse. 2. To *πλοίου*, the change in the gender of the pronoun being accounted for by supposing that Luke had in his mind *ναυς*, as in verse 41. 3. To the island, *νησος*, either in the sense of *against* it, which is inconsistent with the facts, as they were driven *from* the island, not *upon* it; or in that of *down from it*, as the preposition *κατα* sometimes means. This last is the best explanation. (Alexander, *in loc.*)

Vs. 15. “*Ευροκλύδων*.” *Ευρακλων* in A. B.; Vulg., *Euro-aquilo*. The northeast wind, which was evidently the wind in this case, from the direction in which the vessel was driven. Another form found in manuscript is *Ευρωκλωσων*, *wide-waves*.

Vs. 16. *Syrtis major*, probably near Cyrene. *Syrtis minor* was not so near the line of direction which the ship actually took.

Vs. 17. *χαλάσαντες τὸ σκεῦος*. “They lowered the gear.” (Revision of 1881.)

Vs. 28. “*ὀργυῖας*.” From *ορεγω*, to extend, stretch out, the distance between the hands when the arms are stretched, *i. e.*, six feet. Our word “fathom” seems to have had the same origin. (See Richardson’s dictionary.) Most measures of length, in all languages and ages, are taken from the human body (foot, handbreadth, span, ell, etc.). *Ell* = *ὠλενη* = *ulna* = *arm*. Elbow = ell-bow = *flexma ulnæ*. Cubit = *κωβιτον*, from *κωπτειν* = *curvare*—*curvatura brachii*. Fathom, from Dutch *vademmen*, space between the extended arms.

Vs. 34. *προς*. The only instance in which this preposition occurs with a genitive in the New Testament, meaning conducive to, in favor of.

Vs. 40. *Artimone* (Italian), *artimon* (French) = mizzen sail. Compare “*Cargue artim*,” clew up (or haul up by the brails) the mizzen sail. Mizzen is the after-mast.

Vs. 41. *διθάλασσον*. *Bimaris* (compare *Corinthus bimaris Hor.*): either a tongue of land, or a channel between two seas. (Compare Hellespont.) The last preferred by modern nauti-

cal interpreters. Compare the Thracian Bosphorus (channel of Constantinople) between the Euxine and the Propontus (*i. e.*, the Black Sea and the Sea of Marmora).

CHAPTER XXVIII.

XXXVIII. THE SHIPWRECKED COMPANY ENTERTAINED IN MALTA. INCIDENTS IN PAUL'S LIFE THERE. THE VOYAGE FROM MALTA AND ARRIVAL IN ROME. PAUL'S INTERVIEW WITH THE JEWS THERE, AND HIS LIFE FOR THE NEXT TWO YEARS IN ROME. (VERSES 1-31.)

And when we were escaped, then we knew that the island 1
was called Melita. And the barbarians shewed us no common 2
kindness: for they kindled a fire, and received us all, because of
the present rain, and because of the cold. But when Paul had 3
gathered a bundle of sticks, and laid them on the fire, a viper
came out by reason of the heat, and fastened on his hand. And 4
when the barbarians saw the beast hanging from his hand, they
said one to another, No doubt this man is a murderer, whom,
though he hath escaped from the sea, yet Justice hath not
suffered to live. Howbeit he shook off the beast into the fire, 5
and took no harm. But they expected that he would have
swollen, or fallen down dead suddenly: but when they were 6
long in expectation, and beheld nothing amiss come to him,
they changed their minds, and said that he was a god.

Now in the neighbourhood of that place were lands belonging 7
to the chief man of the island, named Publius; who received us,
and entertained us three days courteously. And it was so, that 8
the father of Publius lay sick of fever and dysentery: unto
whom Paul entered in, and prayed, and laying his hands on
him healed him. And when this was done, the rest also which 9
had diseases in the island came, and were cured: who also 10
honoured us with many honours; and when we sailed, they put
on board such things as we needed.

And after three months we set sail in a ship of Alexandria, 11
which had wintered in the island, whose sign was The Twin
Brothers. And touching at Syracuse, we tarried there three 12
days. And from thence we made a circuit, and arrived at Rhe- 13
gium: and after one day a south wind sprang up, and on the
second day we came to Puteoli: where we found brethren, and 14
were intreated to tarry with them seven days: and so we came to

- 15 Rome. And from thence the brethren, when they heard of us, came to meet us as far as The Market of Appius, and The Three Taverns: whom when Paul saw, he thanked God, and took courage.
- 16 And when we entered into Rome, Paul was suffered to abide by himself with the soldier that guarded him.
- 17 And it came to pass, that after three days he called together those that were the chief of the Jews: and when they were come together, he said unto them, I, brethren, though I had done nothing against the people, or the customs of our fathers, yet was delivered prisoner from Jerusalem into the hands of the
- 18 Romans: who, when they had examined me, desired to set me
- 19 at liberty, because there was no cause of death in me. But when the Jews spake against it, I was constrained to appeal
- 20 unto Cæsar; not that I had ought to accuse my nation of. For this cause therefore did I intreat you to see and to speak with me: for because of the hope of Israel I am bound with this
- 21 chain. And they said unto him, We neither received letters from Judæa concerning thee, nor did any of the brethren come
- 22 hither and report or speak any harm of thee. But we desire to hear of thee what thou thinkest: for as concerning this sect, it is known to us that everywhere it is spoken against.
- 23 And when they had appointed him a day, they came to him into his lodging in great number; to whom he expounded the matter, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the
- 24 prophets, from morning till evening. And some believed the
- 25 things which were spoken, and some disbelieved. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by
- 26 Isaiah the prophet unto your fathers, saying,
 Go thou unto this people, and say,
 By hearing ye shall hear, and shall in no wise understand;
 And seeing ye shall see, and shall in no wise perceive:
- 27 For this people's heart is waxed gross,
 And their ears are dull of hearing,
 And their eyes they have closed;
 Lest haply they should perceive with their eyes,
 And hear with their ears,
 And understand with their heart,
 And should turn again,
 And I should heal them.
- 28 Be it known therefore unto you, that this salvation of God is sent unto the Gentiles: they will also hear.
- 30 And he abode two whole years in his own hired dwelling, and

received all that went in unto him, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ 31 with all boldness, none forbidding him.

Vs. 2. The Punic inhabitants of Malta were civilized. The word *βάρβαροι* refers not to civilization, but to language. See 1 Cor. xiv. 11.

Vs. 6. *πίμπρασθα*. To be inflamed, not *swollen*, which would be *πιμπλασθα*.

ἄτοπον, "out of place," "amiss." *χωρια*, plural of *χωριον*. Compare *χωρα*, of which *χωριον* seems to be a diminutive. The change here opposite to that in Acts xiv. 11, 13, 20. They were then first for worshipping, then for killing, Paul. (Alexander.)

Vs. 13. *δευτεραῖοι*. Compare John xi. 39, *τεταρταῖος*, a man of four days. Compare also Phil. iii. 5, *οκταήμερος* (according to the received text, a circumcision of eight days). But the modern editions make *περιτομη* the dative, and then *ὀκταήμερος* would agree, like the other adjectives in the sentence, with the *ἔγω* of verse 4, a man of eight days, etc.

Ρηγιον. Rhegium, Reggio, chief town of Calabria, a province in the kingdom of Naples, near the southwest point of Italy, opposite Messina.

Ποτιολους. Puteoli, Pozzuoli, or Putzuoli, seven miles southwest of Naples, once a place of great resort on account of its mineral springs, from which, or from their odor, it derived its name.

Vs. 15. Appia Forum, forty miles from Rome; Tres Taberna, thirty miles, both on the famous Appian road.

Vs. 19. *ὅχ ὡς κ. τ. λ.* This does not mean that he had no ground of complaint (see verses 17, 18), nor is any emphasis to be laid on *ἔθνους*, as if Paul meant that he did not complain against the *whole* nation, but only against a part; for the opposition to him *is* regarded always as the act of the nation. It means that he brought no legal accusation; he was not acting on the offensive, but purely on the defensive.

For this cause, he goes on to say, because he was acting on the defensive, he had sent for them; that so far from being guilty of the offence charged upon him, he was bound with a chain for being a *true Jew*, for holding the hope of Israel. (See Alexander, *in loc.*)

Vs. 26. In the process here described we have three agencies: 1. The ministerial agency of the prophet (see the original in Isaiah vi.). 2. The judicial agency of God (see John xii. 40). 3. The suicidal agency of the sinners themselves. (Here and Matt. xiii. 15. Alexander, *in loc.*) Compare the history of Moses and Pharaoh. Note the strong denial expressed by the aorist subjunctive with the *οὐ μὴ*. (Compare Heb. xiii. 5; Matt. v. 18; v. 20; Mark xiv. 25, *et al.* See *Handbook of Greek of New Testament*, by W. S. Green, p. 341.)

Vs. 31. *ἀωλύτως*. This emphatic adverb expresses exactly the relation which the civil power ought to sustain to the church: "Hands off." All the patronage which the ministers of religion need from the state, and all that they ought to desire, is to be *let alone, not hindered* in their work.

On the distinction between *κηρυσσέναι* and *διδάσκειν*, see Dr. George Campbell on the Gospels, Preliminary Discourse 6, Par. 5, Vol. I., pp. 228 ff.