

THE

ACTS

OF THE APOSTLES.

CHAPTER 1

1. *The former* (τὸν πρῶτον). Lit., *the first*. Luke refers to his Gospel.

Treatise (λόγον). Or narrative.

Began (ἤρξατο). This is interpreted in two ways. Either,

(1), as a simple historical statement equivalent to “all that Jesus did and taught.” In favor of this is the fact that the synoptists often record that which is done or said *according to its moment of commencement*, thus giving vividness to the account. See ^{<411>}Matthew 11:20; 26:22, 37; ^{<406>}Mark 6:7; 14:19; ^{<433>}Luke 8:38, etc. According to this explanation the word serves “to recall to the recollection from the Gospel all the several incidents and events, up to the ascension, in which Jesus had *appeared as doer and teacher*” (Meyer). Or,

(2), as indicating that the Gospel contains the *beginning*, and the Acts of the Apostles the *continuation*, of the doings and teachings of Jesus. “The earthly life of Jesus, concluded with the ascension, has its fruit and continued efficacy; and his heavenly life, commencing with the ascension, has its manifestation and proof in the acts and experiences of the apostles and first churches. The history of the Church was under the immediate control of the exalted Redeemer, and may justly be considered as the continuation in heaven of the work which he had begun on earth” (Baumgarten and Gloag).

While the truth and importance of this statement are admitted, it is objected that such an intention on Luke’s part would have been more clearly intimated, and not left to be inferred from a single doubtful phrase. As regards Luke’s *intention*, I think the first explanation is more likely to

be correct. The second, however, states a truth, the value and importance of which cannot be overestimated, and which should be kept in mind constantly in the study of the book of Acts. This is well put by Bernard (“Progress of Doctrine in the New Testament,” Lect. IV.): “Thus the history which follows is *linked* to, or (may I not rather say) *welded* with, the past; and the founding of the Church in the earth is presented as one continuous work, begun by the Lord in person, and perfected by the same Lord through the ministry of men.... ‘The former treatise’ delivered to us, not all that Jesus did and taught, but ‘all that Jesus *began* to do and teach *until* the day when he was taken up.’ The following writings appear intended to give us, and do, in fact, profess to give us, that which Jesus *continued* to do and teach *after* the day in which he was taken up.”

2. *Had given commandment* (ἐντειλάμενος). Special injunctions or charges. Compare ^{<400>}Matthew 4:6; ^{<413>}Mark 13:34; ^{<512>}Hebrews 11:22.

Through the Holy Ghost. Construe with *had given commandment*: by means of the Holy Spirit, which inspired him. Not, as some interpreters, with *whom he had chosen*.

3. *Shewed himself* (παρέστησεν). This verb is rendered in a variety of ways in the New Testament, as *give* or *furnish*, *present*, *provide*, *assist*, *commend*. The original meaning is *to place beside*, and so *commend to the attention*. Hence, *to set before the mind*; *present*, *shew*.

Infallible proofs (τεκμηρίοις). The word is akin to **τέκμαρ** a *fixed boundary*, *goal*, *end*; and hence a *fixed* or *sure sign* or *token*. The Rev. omits *infallible*, probably, assuming that a *proof* implies certainty.

Being seen (ὄπτανόμενος). Only here in New Testament. Rev., *appearing*.

Forty days (δὶ ἡμερῶν τεσσαράκοντα). Lit., “*through forty days*.” Rev., by *the space of*. The only passage where the interval between the resurrection and the ascension is given.

4. *Being assembled together* (συναλιζόμενος). From **σύν**, *together*, and **άλής** *thronged* or *crowded*. Both the A. V. and Rev. give *eating together* in margin, following the derivation from **σύν**, *together*, and **ἅλς** *salt*: *eating salt together*, and hence generally of association at table.

Commanded (παρήγγειλεν). Originally to *pass on* or *transmit*; hence, as a military term, of *passing a watchword* or *command*; and so generally to *command*

To wait for (περιμένειν). Only here in New Testament.

The promise (ἐπαγγελίαν). Signifying a *free* promise, given without solicitation. This is the invariable sense of the word throughout the New Testament, and this and its kindred and compound words are the only words for *promise* in the New Testament. Ὑπισχνέομαι, meaning to promise in *response to a request*, does not occur; and ὁμολογέω, ^{<404>}Matthew 14:7, of Herod promising Salome, really means to *acknowledge* his obligation for her lascivious performance. See note there.

Not many days hence (οὐ μετὰ πολλὰς ταύτας ἡμέρας). Lit., *not after many of these days*. Not after *many*, but after a *few*.

6. *Asked* (ἐπηρώτων). The imperfect, denoting the *repetition* and urging of the question.

7. *The times — the seasons* (χρόνους — καιροὺς). Rev. properly omits the article. The former of these words, *time absolutely*, without regard to circumstances; the latter, *definite periods, with the idea of fitness*.

His own (τῆ ἰδίᾳ). Stronger than the simple possessive pronoun. The adjective means *private, personal*. Often used adverbially in the phrase κατ' ἰδίαν, *apart, privately*. See ^{<405>}Matthew 17:1; 24:3.

8. *Unto me* (μοι). The best texts read μου, *of me*; or, as Rev., *my witnesses*.

Samaria. Formerly they had been commanded not to enter the cities of the Samaritans (^{<406>}Matthew 10:5).

10. *Looked steadfastly* (ἀτενίζοντες ἦσαν). See on ^{<407>}Luke 4:20.

12. *A Sabbath-day's journey* (σαββάτου ἔχον ὁδόν). Lit., *having a Sabbath's way*. The way conceived as belonging to the mountain; connected with it in reference to the neighborhood of Jerusalem. A Sabbath-day's journey, according to Jewish tradition, was about three-quarters of a mile. It was the supposed distance between the camp and the tabernacle in the wilderness (^{<408>}Joshua 3:4.)

13. *An upper room* (τὸ ὑπερῶν). With the article, denoting some well-known place of resort. It was the name given to the room directly under the flat roof. Such rooms were often set apart as halls for meetings. In such an apartment Paul delivered his farewell address at Troas (^{<4018>}Acts 20:8), and the body of Dorcas was laid (^{<4037>}Acts 9:37). Used by Luke only.

Abode (ἦσαν καταμένοντες). The participle and finite verb, denoting *continuance* or *habitual residence*. Hence more correctly, as Rev., “where they were abiding.”

14. *Continued* (ἦσαν προσκατεροῦντες). Participle and finite verb as above. The verb is from *κατερός*, *strong*, *stanch*, and means originally to *persist obstinately in*. In this sense here, and in ^{<6121>}Romans 12:12; 13:6. Hence to *adhere firmly to*. So in ^{<4039>}Mark 3:9, “that a small ship should wait on him;” i.e., keep near at hand. The idea of *steady persistence* is supplied by the Rev., *steadfastly*.

With one accord (ὁμοθυμαδόν). See on agree, ^{<4039>}Matthew 18:19.

In prayer. The best texts omit *and supplication*.

Mary. Mentioned here for the last time in the New Testament.

15. *Of the disciples* (τῶν μαθητῶν). The best texts read ἀδελφῶν, *brethren*.

The number of the names together were about, etc. (ἦν τε ὄχλος ὀνομάτων ἐπὶ τὸ αὐτὸ). Much better as Rev., *and there was a multitude of persons gathered together, about*, etc. Ὀχλος, *multitude*, would not be used of a *number* about to be stated.

16. *Men and brethren* (ἄνδρες ἀδελφοὶ). Lit., *men*, brothers. Brother-men. More dignified and solemn than the simple *brethren*.

This scripture. The best texts substitute *the*. See on ^{<4121>}Mark 12:10.

The Holy Ghost (τὸ Πνεῦμα τὸ Ἅγιον). Lit., *The Spirit, the Holy*.

Guide. See on lead, ^{<4139>}Luke 6:39.

17. *Numbered* (κατηριθμημένος). Only here in New Testament.

With (σύν). The best texts read ἐν, *among*. So Rev.

Obtained (ἐλάχε). Strictly, “received by lot.” Rev., better, *received*. Compare ^{<400>}Luke 1:9. In classical Greek, of receiving public magistracies.

Part (τὸν κλῆρον). The A.V. does not give the force of the article, *the* lot which was his. So Rev., “his portion:” lit., *lot*.

Ministry. See on minister, ^{<410>}Matthew 20:26. Compare *bishopric*, ver. 20.

18. Purchased (ἐκτίσατο). See on *possess*, ^{<410>}Luke 18:12. Better, as Rev., *obtained*. Judas did not purchase the field, but the priests did with the money which he returned to them (^{<410>}Matthew 27:7). The expression means merely that the field was purchased with the money of Judas.

Falling headlong (πρηνῆς γενόμενος). Lit., *having become headlong*.

He burst asunder (ἐλάκησε). Only here in New Testament. Lit., *to crack*, to burst with a noise. So Homer, of the bones cracking beneath a blow (“Iliad,” xiii., 616). Compare Aristophanes, “Clouds,” 410.

19. Aeldama. Or, more properly, *Akeldamach*. The word is Aramaic, the language then spoken in Palestine.

20. Habitation (ἐπαυλις). Only here in New Testament. The word is used in classical Greek of a place for cattle. So Herodotus (i., 111): “The herdsman took the child in his arms, and went back the way he had come, till he reached the *fold*” (ἐπαυλιν). Also of a *farm-building*, a *country-house*.

Bishopric (ἐπισκοπήν). See on ^{<410>}1 Peter 2:12. Rev., better, *office*, with *overship* in margin. Compare ^{<410>}Luke 19:44.

Another (ἕτερος). And *different* person. See on ch. 2:4.

21. Went in and went out. An expression for constant intercourse. Compare ^{<410>}Deuteronomy 18:19; ^{<410>}Psalms 121:8; ^{<410>}John 10:9; ^{<410>}Acts 9:28.

Among us (ἐφ’ ἡμᾶς). The margin of Rev., *over us*, i.e., *as our head*, is a sound rendering, and supported by ^{<410>}Matthew 25:21, 23; ^{<410>}Luke 9:1. The rendering *before, in the presence of*, occurs ^{<410>}Matthew 10:18; ^{<410>}Luke 21:12.

22. *Witness* (μάρτυρα). One who shall bear testimony: not a *spectator*, a mistake often made on ^{<8211>}Hebrews 12:1. Compare ^{<412>}Acts 2:32.

23. *Barsabas*. A patronymic, *son of Saba*: like Bar Jona, ^{<1117>}Matthew 16:17.

24. *Which knowest the hearts* (καρδιογνώστα). Only here and ch. 15:8. Lit, *heart-knower*.

25. *That he may take part* (λαβεῖν τὸν κλῆρον). Lit., *to take the lot*. But the best texts read τὸν τόπον, *the place*. Rev., *to take the place*.

By transgression fell (παρέβη). See on *trespasses*, ^{<1114>}Matthew 6:14. The rendering of the A.V. is explanatory. Rev., better, *fell away*.

His own place. Compare “*the place* in this ministry.” Τὸν ἴδιον, *his own*, is stronger than the simple possessive pronoun. It is the place which was *peculiarly* his, as befitting his awful sin — Gehenna.

26. *He was numbered* (συγκατεψηφίσθη). Only here in New Testament. See on *counteth*, ^{<1113>}Luke 14:28.

CHAPTER 2

1. Was fully come (συμπληροῦσθαι). Used by Luke only. See on ^{<4151>}Luke 9:51. Lit., as Rev., margin, *was being fulfilled*. The day, according to the Hebrew mode, is conceived as a *measure* to be filled up. So long as the day had not yet arrived, the measure was not full. The words denote *in process of fulfillment*.

Pentecost. Meaning *fiftieth*; because occurring on the fiftieth day, calculated from the second day of unleavened bread. In the Old Testament it is called *the feast of weeks*, and *the feast of harvest*. Its primary object was to thank God for the blessings of harvest. See ^{<1510>}Deuteronomy 16:10, 11.

With one accord (ὁμοθυμαδὸν). The best texts substitute ὁμοῦ, together. So Rev.

2. A sound (ἦχος). See on ^{<4157>}Luke 4:37.

Of a rushing mighty wind (φερομένης πνοῆς βιαίας). Lit., of a *mighty wind born along*. Πνόη is a *blowing*, a *blast*. Only here and ch. 27:25. Rev., *as of the rushing of a mighty wind*.

The house. Not merely the *room*. Compare ch. 1:13.

Were sitting. Awaiting the hour of prayer. See ver. 15.

3. There appeared. See on ^{<4228>}Luke 22:43.

Cloven tongues (διαμεριζόμεναι γλῶσσαι). Many prefer to render *tongues distributing themselves*, or *being distributed* among the disciples, instead of referring it to the cloven appearance of each tongue. Rev., *tongues parting asunder*.

Like as of fire. Not *consisting of fire*, but *resembling* (ὡσεὶ).

It sat. Note the singular. *One* of these luminous appearances sat upon each.

4. Began. Bringing into prominence the *first* impulse of the act. See on *began*, ch. 1:1.

With other tongues (ἑτέρας γλώσσας). Strictly *different*, from their native tongues, and also different tongues spoken by the different apostles. See on ^{<402>}Matthew 6:24.

Gave (ἔδίου). A graphic imperfect; *kept giving* them the language and the appropriate words as the case required from time to time. It would seem that each apostle was speaking to a group, or to individuals. The *general* address to the multitude followed from the lips of Peter.

Utterance (ἀποφθέγγεσθαι). Used only by Luke and in the Acts. Lit., *to utter*. A peculiar word, and purposely chosen to denote the *clear, loud* utterance under the miraculous impulse. It is used by later Greek writers of the utterances of oracles or seers. So in the Septuagint, of prophesying. See ^{<131>}1 Chronicles 25:1; ^{<510>}Deuteronomy 32:2; ^{<310>}Zechariah 10:2; ^{<339>}Ezekiel 13:19.

5. Dwelling (κατοικοῦντες). Denoting an *abiding*; but here it must be taken in a wide sense, since among these are mentioned those whose permanent residence was in Mesopotamia, etc. See ver. 9.

Devout. See on ^{<402>}Luke 2:25.

6. When this was noised abroad (γενομένης δὲ τῆς φωνῆς τεύτης). Wrong. Lit., *And this sound having taken place*. Rev., correctly, *when this sound was heard*. The sound of the rushing wind.

Were confounded (συνεχύθη). Lit., *was poured together*; so that *confound* (Latin, *confundere*) is the most literal rendering possible. Used only by Luke and in the Acts. Compare 19:32; 21:31.

Heard (ἤκουον). Imperfect, *were hearing*.

Language (διαλέκτω). Rather, *dialect*; since the foreigners present spoke, not only different languages, but different *dialects* of the same language. The Phrygians and Pamphylians, for instance, both spoke Greek, but in different idioms; the Parthians, Medes, and Elamites all spoke Persian, but in different provincial forms.

7. Amazed and marvelled (ἐξίσταντο καὶ ἐθαύμαζον). The former word denotes the first overwhelming surprise. The verb is literally *to put out of place*; hence, out of *one's senses*. Compare ^{<412>}Mark 3:21: "He is beside

himself.” The latter word, *marvelled*, denotes the continuing wonder; meaning to *regard* with amazement, and with a suggestion of beginning to speculate on the matter.

Galilaeans. Not regarded as a *sect*, for the name was not given to Christians until afterward; but with reference to their *nationality*. They used a peculiar dialect, which distinguished them from the inhabitants of Judaea. Compare ^{<4140>}Mark 14:70. They were blamed for neglecting the study of their language, and charged with errors in grammar and ridiculous mispronunciations.

9. Parthians, Medes, and Elamites. Representing portions of the Persian empire.

Judaea. The dialect of Galilee being different from that of Judaea.

Asia. Not the Asiatic continent nor Asia Minor. In the time of the apostles the term was commonly understood of the proconsular province of Asia, principally of the kingdom of Pergamus left by Attalus III. to the Romans, and including Lydia, Mysia, Caria, and at times parts of Phrygia. The name Asia Minor did not come into use until the fourth century of our era.

10. Egypt. Where the Jews were numerous. Two-fifths of the population of Alexandria were said to have been Jews.

Cyrene. In Libya, west of Egypt.

Strangers (ἐπιδημοῦντες). See on ^{<4011>}1 Peter 1:1. Rev., rightly, *sojourners*.

11. Arabians. Whose country bordered on Judaea, and must have contained many Jews.

Speak (λαλούντων). Rev., rightly, gives the force of the participle, *speaking*.

Wonderful works (μεγαλεῖα). See on *majesty*, ^{<4012>}2 Peter 1:16. From μέγας, *great*. Rev., *mighty works*. Used by Luke only.

12. Were in doubt (διηπόρου). Used by Luke only. See on ^{<4013>}Luke 9:7. Better, as Rev., *perplexed*.

13. Others (ἄλλοι). Of a *different* class. The first who commented on the wonder did so *curiously*, but with no prejudice. Those who now spoke did so in a hostile spirit. See on ver. 4.

Mocking (διαχλευάζοντες; so the best texts). From χλεύη, a *joke*. Only here in New Testament.

New wine (γλεύκους). Lit., “*sweet wine*.” Of course intoxicating.

14. Standing up (σταθεῖς). See on ^{<481>}Luke 18:11; 19:9.

Said (ἀπεφθέγγετο). See on ver. 4 Better, rev., *spoke forth*. “This most solemn, earnest, yet sober speech” (Bengel).

Hearken (ἐνωτίσασθε). Only here in New Testament. From ἐν, *in*; and οὖς, the ear. Rev., *give ear*.

Words (ῥήματα). See on ^{<487>}Luke 1:37.

15. Third hour. Nine in the morning: the hour of morning prayer. Compare ^{<489>}1 Thessalonians 5:7.

17. All flesh. Without distinction of age, sex, or condition.

Visions (ὄρασεις). Waking visions.

Dream dreams (ἐνύπνια ἐνυπνιασθήσονται). The best texts read ἐνυπνίοις, *with dreams*. The verb occurs only here and Jude 8. The reference is to visions in *sleep*.

19. I will shew (δώσω). Lit., *I will give*.

Wonders (τέρατα). Or *portents*. See on ^{<493>}Matthew 11:20.

Signs. See on ^{<493>}Matthew 11:20.

20. That great and notable day of the Lord come. The Rev. heightens the emphasis by following the Greek order, *the day of the Lord, that great and notable day*. *Notable* (ἐπιφανῆ) only here in New Testament. The kindred noun ἐπιφάνεια, *appearing* (compare our word *Epiphany*), is often used of the second coming of the Lord. See ^{<504>}1 Timothy 6:14; ^{<504>}2 Timothy 4:1; ^{<504>}Titus 2:13.

22. *Approved* (ἀποδεδειγμένον). The verb means to *point out* or *shew forth*. *Shewn* to be that which he claimed to be.

Miracles (δυνάμεσι). Better, Rev., *mighty works*. Lit., *powers*. See on ^{<1112>}Matthew 11:20.

23. *Being delivered* (ἐκδοτον). An adjective: *given forth*, *betrayed*.

Ye have taken. The best texts omit.

Wicked hands. The best texts read by *the hand of lawless men*.

Crucified (προσπήζαντες). Only here in New Testament. The verb simply means to *affix* to or on anything. The idea of the cross is left to be supplied.

Have slain (ἀνείλετε). See on ^{<1230>}Luke 23:32. Rev., rendering the aorist more closely, *did slay*.

24. *Pains* (ὠδῖνας). The meaning is disputed. Some claim that Peter followed the Septuagint mistranslation of Psalms 18:5, where the Hebrew word for *snare*s is rendered by the word used here, *pains*; and that, therefore, it should be rendered *snare*s of death; the figure being that of escape from the snare of a huntsman. Others suppose that death is represented *in travail*, the birth-pangs ceasing with the delivery; *i.e.*, the resurrection. This seems to be far-fetched, though it is true that in classical Greek the word is used commonly of birth-throes. It is better, perhaps, on the whole, to take the expression in the sense of the A.V., and to make the *pains of death* stand for death generally.

25. *I foresaw* (προωρόμην). Not to *see beforehand*, but to *see before one's self*, as in Psalms 16:8.

I should not be moved (μὴ σαλευθῶ). Or be *shaken*. Generally so rendered in the New Testament. See ^{<1117>}Matthew 11:7; 24:29; ^{<1082>}Hebrews 12:26, etc.

26. *Rejoiced* (ἠγαλλιάσατο). Rev., *was glad*. See on ^{<1016>}1 Peter 1:6.

Shall rest (κατασκηνώσει). See on *nests*, ^{<1081>}Matthew 8:20. Better, as Rev., *dwell*. Lit., *dwell in a tent or tabernacle*. Rendered *lodge*, ^{<1082>}Matthew 8:32; ^{<1083>}Mark 4:32; ^{<1084>}Luke 8:19. It is a beautiful metaphor. My flesh shall

encamp on hope; pitch its tent there to rest through the night of death, until the morning of resurrection.

In hope (ἐπ' ἐλπίσι). Lit., *on hope*: resting on the hope of resurrection; his body being poetically conceived as hoping.

27. Leave (ἐγκαταλείψεις). Lit., *leave behind*.

Suffer (δώσεις). Lit., *give*.

29. Let me speak (ἐξὸν εἰπεῖν). Lit., *it is permitted me*. Rev., *I may*. It is allowable for him to speak, because the facts are notorious.

Freely (μετὰ παρρησίας). Lit., *with freedom*. The latter word from πάν, *all*, and ῥήσις, *speech*; *speaking everything*, and therefore without reserve.

The patriarch (πατριάρχου). From ἄρχω, *to begin*, and πατριά, *a pedigree*. Applied to David as the father of the royal family from which the Messiah sprang. It is used in the New Testament of Abraham (^{510B} Hebrews 7:4), and of the sons of Jacob (^{417B} Acts 7:8).

He is dead and buried (ἔτελεύτησε καὶ ἐτάφη). Aorists, denoting what occurred at a definite past time. Rev., *rightly, he both died and was buried*.

His sepulchre is with us. Or *among us* (ἐν ἡμῖν). On Mount Zion, where most of the Jewish kings were interred in the same tomb.

30. According to the flesh, he would raise up Christ. The best texts omit. Render as Rev., *he would set one upon his throne*.

34. Is not ascended (οὐ ἀνέβη). Aorist, *did not ascend*.

35. Thy footstool. A.V. omits *of thy feet*.

36. Assuredly (ἀσφαλῶς). From ἀ, *not*, and σφάλλω, *to cause to fall*. Hence, *firmly, steadfastly*.

37. They were pricked (κατενύγησαν). Only here in New Testament. The word does not occur in profane Greek. It is found in the Septuagint, as ^{634D} Genesis 34:7, of the grief of the sons of Jacob at the dishonor of Dinah. See, also, Psalms 109. (Sept. 108) 16: “*broken in heart*.” The kindred noun κατάνουξις occurs ^{651B} Romans 11:8, in the sense of *slumber* (Rev., *stupor*). Compare ^{239D} Isaiah 29:10. See, also, Psalms 60 (Sept. 59) 3: οἶνον

κατανύξεως, *the wine of astonishment* (Rev., *wine of staggering*). The radical idea of the word is given in the simple verb **νύσσω**, *to prick with a sharp point*. So Homer, of the puncture of a spear; of horses *dinting* the earth with their hoofs, etc. Here, therefore, of the sharp, painful emotion, the *sting* produced by Peter's words. Cicero, speaking of the oratory of Pericles, says that his speech left *stings* in the minds of his hearers ("De Oratore," iii., 34.

38. Repent. See on ^{<ARB>}Matthew 3:2.

In the name (**ἐπὶ τῷ ὀνόματι**). Lit., *upon the name*. See on ^{<ARB>}Matthew 28:19.

Remission. See on ^{<ARB>}Luke 3:3; ^{<SUBS>}James 5:15.

39. Afar off (**εἰς μακρὰν**). Lit., *unto a long way*. Referring probably to the Gentiles, who are described by this phrase both in the Old and New Testaments. See ^{<SUBS>}Zechariah 6:15; ^{<ARB>}Ephesians 2:11-13. Peter knew the *fact* that the Gentiles were to be received into the Church, but not the *mode*. He expected they would become Christians through the medium of the Jewish religion. It was already revealed in the Old Testament that they should be received, and Christ himself had commanded the apostles to preach *to all nations*.

Shall call (**προσκαλέσεται**). Rev. gives the force of **πρός**, *to*: "shall call unto him."

40. Other (**ἑτέροις**). And various.

Did he testify (**διεμαρτύρητο**). The preposition **διὰ** gives the force of *solemnly, earnestly*.

Save yourselves (**σώθητε**). More strictly, *be ye saved*.

Untoward (**σκολιᾶς**). Lit., *crooked*. *Toward* in earlier English meant *docile, apt*. The opposite is *froward* (*fromward*). So Shakespeare:

**“’Tis a good hearing when children are toward,
But a harsh hearing when women are froward.”
Taming of the Shrew, v., 2.**

**“Spoken like a toward prince.”
3 Henry VI., ii., 2.**

Untoward, therefore, meant *intractable*, *perverse*. So Shakespeare:

“What means this scorn, thou most untoward knave?”
K. John, *i.*, 1.

“And if she be froward,
Then hast thou taught Horensio to be untoward.”
Taming of the Shrew, *iv.*, 5.

Compare ^{<631F>}Deuteronomy 32:5.

42. *Continued steadfastly*. See on ch. 1:14.

Doctrine (διδασχῆ). Better, *teaching*.

Fellowship (κοινωνία). From κοινός, *common*. A relation between individuals which involves a common interest and a mutual, active participation in that interest and in each other. The word answers to the Latin *communio*, from *communis*, *common*. Hence, sometimes rendered *communion*, as ^{<631G>}1 Corinthians 10:16; ^{<6734>}2 Corinthians 13:14. *Fellowship* is the most common rendering. Thus ^{<500F>}Philippians 1:5: “your *fellowship* in the gospel,” signifying *co-operation* in the widest sense; *participation* in sympathy, suffering, and labor. Compare ^{<600B>}1 John 1:3, 6, 7. Occasionally it is used to express the particular form which the spirit of fellowship assumes; as in ^{<6531>}Romans 15:26; ^{<831G>}Hebrews 13:16, where it signifies the giving of alms, but always with an emphasis upon the principle of Christian fellowship which underlies the gift.

Breaking (κλάσει). Used by Luke only, and only in the phrase *breaking of bread*. The kindred verb κλάζω or κλάω, *to break*, occurs often, but, like the noun, only of breaking bread. Hence used to designate the celebration of the Lord’s Supper.

Prayers (προσευχαίς). Always of prayer to God. Compare on δεήσεις, *prayers*, ^{<6533>}Luke 5:33; and *besought*, ^{<6038>}Luke 8:38.

43. *Fear* (φόβος). Not *terror*, but reverential *awe*: as ^{<4044>}Mark 4:41; ^{<6076>}Luke 7:16; ^{<6017>}1 Peter 1:17, etc.

44. *Common* (κοινά). Compare *fellowship*, ver. 42.

45. *Possessions* (κτήματα). Landed property.

Goods (ὑπάρξεις). Possessions in general; movables.

46. *With one accord* (ὁμοθυμαδόν). See on ^{<108>}Matthew 18:19.

From house to house (κατ' οἶκον). Better, as Rev., *at home*, contrasted with *in the temple*. Compare Philemon 2; ^{<104>}Colossians 4:15; ^{<109>}1 Corinthians 16:19.

Did eat their meat (μετελάμβανον τροφῆς). Rev., *take their food*. *Partake* would be better, giving the force of μετά, *with*. Note the imperfect: “*continued to partake*.”

Singleness (ἀφελότητι). Only here in New Testament. Derived from ἀ, *not*, and φελλεύς, *stony ground*. Hence of something *simple* or *plain*.

47. *Added* (προσετίθει). Imperfect: *kept adding*.

Such as should be saved (τοὺς σωζομένους). Lit., as Rev., those *that were being saved*. The rendering of the A.V. would require the verb to be in the future, whereas it is the present participle. Compare ^{<108>}1 Corinthians 1:18. Salvation is a thing of the *present*, as well as of the *past* and *future*. The verb is used in all these senses in the New Testament. Thus, *we were saved* (not *are*, as A.V.), ^{<104>}Romans 8:24; *shall* or *shalt* be saved, ^{<109>}Romans 10:9, 13; *ye are being saved*, ^{<109>}1 Corinthians 15:2. “Godliness, righteousness, is life, is salvation. And it is hardly necessary to say that the divorce of morality and religion must be fostered and encouraged by failing to note this, and so laying the whole stress either on the past or on the future — on the first call, or on the final change. It is, therefore, important that the idea of salvation as a rescue from sin, through the knowledge of God in Christ, and therefore a *progressive condition*, a present state, should not be obscured, and we can but regret such a translation as ^{<107>}Acts 2:47, ‘The Lord added to the church daily *such as should be saved*,’ where the Greek implies a different idea” (Lightfoot, “on a Fresh Revision of the New Testament”).

To the church. See on ^{<108>}Matthew 16:18.

CHAPTER 3

1. *Went up* (ἀνέβαινον). The imperfect: *were going up*. So Rev., ascending the terraces, on the highest of which the temple stood.

Ninth hour. The time of the evening sacrifice; or, as the words of *prayer* indicate, half an hour later, for the prayer which accompanied the offering of incense.

2. *That was* (ὑπάρχων). Lit., *being*. See on ^{<5025>}James 2:15.

Was carried (ἐβαστάζετο). Imperfect: “was *being* carried as they were going up (ver. 1)

They laid (ἐτίθουν). Imperfect: “they were *wont* to lay.”

4. *Fastening his eyes* (ἀτενίσασ). See on ^{<4041>}Luke 4:20; and compare ^{<4010>}Acts 1:10.

Look (βλέψων). Attentively. See on ^{<4070>}Matthew 7:3.

6. *Silver and gold* (ἀργύριον καὶ χρυσίον). Properly, silver and gold money. See on ^{<5018>}1 Peter 1:18.

7. *He took* (πιάσας). The verb means originally to *press* or *squeeze*; and hence implies taking hold with a *firm* grasp.

Feet (βάσεις). A peculiar, technical word, used by Luke only, and described by Galen as the part of the foot lying beneath the leg, upon which the leg directly rests, as distinguished from the *ταρσὸς*, the *flat* of the foot between the toes and heel, and *πεδίον*, the *part next the toes*.

Ankle-bones (σφυρά). Only here in New Testament. Also technical. Some of the best texts read *σφυδρά*, but the meaning is the same.

Received strength (ἐστερεώθησαν). Used by Luke only. Compare “the churches were *established* (ch. 16:5), and the kindred noun *στερέωμα*, *steadfastness* (^{<5015>}Colossians 2:5). In medical language applied to the bones in particular.

8. *Leaping up* (ἐξαλλόμενος). Strictly, *leaping forth*. Only here in New Testament. Used in medical language of the sudden starting of a bone from the socket, of starting from sleep, or of the sudden bound of the pulse.

Walked (περιεπάτει). The imperfect. Correctly, as Rev., began to walk; or, perhaps, continued walking about, testing his newly acquired power.

The medical notes of the case are, that the disease was congenital, had lasted over forty years (ch. 4:22), and the progressive steps of the recovery — leaped up, stood, walked.

10. *They knew* (ἐπεγίνωσκον). Or *recognized*. Rev., took knowledge.

Wonder (θάμβους). Used by Luke only. See on ⁴⁰⁸Luke 4:36.

Amazement (ἐκστάσεως). See on ^{415D}Mark 5:42; and compare ⁴¹⁸Luke 5:26.

11. *The lame man which was healed*. The best texts omit. Render *as he held*.

Held (κρατοῦντος). Held them *firmly*, took *fast* hold. The verb from κράτος, *strength*.

Greatly wondering (ἔκθαμβοι). Wondering *out of* measure (ἐκ). Compare *wonder*. (ver. 10).

12. *He answered*. The question expressed in the people's explanations of surprise.

Men of Israel. Lit., *men, Israelites*. An honorable and conciliatory form of address. The term Israelite gradually gave place to that of *Jew*; but Israel was the sacred name for the Jews, as the nation of the theocracy, the people under God's covenant, and hence was for the Jew his especial badge and title of honor. "To be descendants of Abraham, this honor they must share with the Ishmaelites; of Abraham and Isaac, with the Edomites; but none except themselves were the seed of Jacob, such as in this name of Israelite they were declared to be. Nor was this all, but more gloriously still, their descent was herein traced up to him, not as he was Jacob, but as he was Israel, who, as a prince, had power with God and with men, and had prevailed" (Trench, "Synonyms"). So Paul, in enumerating to the Philippians his claims to have confidence in the flesh, says he was "of the

stock of *Israel*.” It is said that the modern Jews in the East still delight in this title.

Our own (ἰδίᾳ). See on ch. 1:7.

13. His son (παῖδα). Rightly, *servant*, as Rev. See on ^{<415>}Luke 1:54. The A.V. renders, in ^{<428>}Matthew 12:18, *servant*, quoting from ^{<240>}Isaiah 42:1; but elsewhere, where applied to Jesus, *son* or *child*, which Rev. in every case has changed to *servant*. The word is continually used, like the Latin *puer*, in the sense of *servant*, and in the Septuagint as the *servant of God*. See ^{<100>}2 Samuel 7:5, 8, 19, 20, 21, 25, 26. Compare ^{<416>}Luke 1:69. The term *servant of Jehovah*, or *servant of the Lord*, is applied in the Old Testament

(1) to a worshipper of God, ^{<411>}Nehemiah 1:10; ^{<202>}Daniel 6:21; so to Abraham, Psalms 105:6, 42; to Joshua, ^{<62>}Joshua 24:29; to Job, ^{<303>}Job 1:8.

(2) To a minister or ambassador of God called to any service, ^{<300>}Isaiah 49:6; of Nebuchadnezzar, ^{<270>}Jeremiah 27:6; of the prophets, ^{<300>}Amos 3:7; of Moses, ^{<540>}Deuteronomy 34:5.

(3) Peculiarly of the Messiah, ^{<240>}Isaiah 42:1; 52:13; as God’s chosen servant for accomplishing the work of redemption. “Unless we render *servant* in the passages where *the phrase* **παῖς Θεοῦ** occurs in the New Testament, there will be no allusion throughout it all to that group of prophecies which designate the Messiah as the servant of Jehovah, who learned obedience by the things which he suffered” (Trench, “On the Authorized Version of the New Testament”).

When he. *He* is ἐκεῖνον the pronoun of more definite and emphatic reference, *the latter*, Pilate, “in order to make the contrast felt between what *Pilate* judged and what *they* did.” This is further emphasized in the next verse.

14. Desired (ἠτήσασθε). Or *demanded*. See on ^{<211>}Luke 11:9.

A murderer (ἄνδρα φονέα). Lit., *a man who was a murderer*.

To be granted (χαρισθῆναι) By way of favor (χάρις).

15. *The Prince of life* (ἀρχηγὸν τῆς ζωῆς). The Greek brings out by the position of these words what Bengel calls “the magnificent antithesis “ between a *murderer* and the *Prince of life*. “Ye demanded a *murderer*, but the *Prince of life* ye killed.” This is the only place where the phrase occurs. ‘*Αρχηγός*, though sometimes rendered *prince*, means, primarily, *beginning*, and thence *originator*, *author*. Better here as Rev., in margin, *author*, and so by Rev. at ^{<301>}Hebrews 2:10; 12:2.

16. *Through faith* (ἐπὶ τῇ πίστει) Note the article: *the* faith which *we* had; not the cripple’s faith, which was not demanded as a condition of his cure. *Through* faith (ἐπί) is rather *on account of*, or *on the basis of*. Rev., *by*. Compare ch. 2:38; and see on ^{<138>}Matthew 28:19.

Made strong (ἐστερέωσε). See on ver. 7.

Ye see (θεωρεῖτε). See on ^{<101>}Luke 10:18.

Perfect soundness (ὀλοκληρίαν). Only here in New Testament. From ὅλος, *entire*, and κλήρος, *a lot*. Denoting, therefore, the condition of one who has his *entire allotment*.

19. *Be converted* (ἐπιστρέψατε). Not a good rendering, because the verb is in the active voice. Better as Rev., *turn again*. See on ^{<122>}Luke 22:32.

Blotted out (ἐξαλειφθῆναι) Forgiveness of sins under the figure of the erasure of hand-writing. The word is used thus in Psalms 51 (Sept. 1.), 1; ^{<342>}Isaiah 43:25. Also at ^{<114>}Colossians 2:14. In classical Greek the verb is opposed to ἐγγράφειν, *to enter a name*. So Aristophanes: “They do things not to be born, *entering* (ἐγγράφοντες) some of us, and others, *erasing* (ἐξαλείφοντες) up and down, twice or thrice” (“Peace,” 1180). More especially with reference to an item in an account.

When (ὅπως ἄν). Wrong. Render *in order that*, or *that* (so there may come), as Rev.

Times (καιρὸν). Better, *seasons*. See on ch. 1:7.

Of refreshing (ἀνανύξεως). Only here in New Testament. The word means *cooling*, or *reviving with fresh air*. Compare the kindred verb, *to wax cold*, ^{<121>}Matthew 24:12, and see note.

Presence (προσώπου). Lit., *the face*.

20. Which before was preached (τὸν προκεκηρυγμένον). But the best texts read προκεχειρισμένον, *appointed*. Compare ch. 22:14. Used by Luke only, ch. 22:14; 26:16. The verb originally means to *take in hand*.

21. Of restitution (ἀποκαταστάσεως). Only here in New Testament. The kindred verb, *to restore*, occurs ^{<071b} Matthew 17:11; ^{<101b} Acts 1:6, etc. As a technical medical term, it denotes *complete restoration of health; the restoring to its place of a dislocated joint*, etc.

Since the world began (ἀπ' αἰῶνος). The American Revisers insist on *from of old*.

23. Shall be destroyed (ἐξολοθρευθήσεται). Only here in New Testament. Rev., “*utterly destroyed*,” giving the force of ἐξ out.

25. Covenant (διαθήκης). See on ^{<023b} Matthew 26:28.

Made (διέθετο). The Rev. gives *covenanted* in margin. The noun *covenant* is derived from the verb διατίθωμι, originally to *distribute* or *arrange*. Hence to *arrange* or *settle mutually; to make a covenant with*.

26. His Son Jesus. The best texts omit *Jesus*. Render *servant* for *son*, and see on ver. 13.

CHAPTER 4

1. *Captain of the temple*. It was the duty of the Levites to keep guard at the gates of the temple, in order to prevent the unclean from entering. To them the duties of the temple police were entrusted, under the command of an official known in the New Testament as “the captain of the temple,” but in Jewish writings chiefly as “the man of the temple mount.” Josephus speaks of him as a person of such consequence as to be sent, along with the high-priest, prisoner to Rome.

Came upon (ἐπέστησαν). Or *stood by them*, suddenly. Compare ^{420f}Luke 24:4; ⁴²¹Acts 22:20; 23:11. Of *dreams* or *visions*, to appear to.

2. *Being grieved* (διαπονούμενοι). Only here and ch. 16:18. The Rev. renders the force of *διὰ* by “sore troubled;” *vexed through and through*.

The resurrection. The Sadducees denied both the resurrection and a future state. “In the Gospels the Pharisees are represented as the great opponents of Christ; in the Acts it is the Sadducees who are the most violent opponents of the apostles. The reason of this seems to be, that in the Gospels Jesus Christ came in direct collision with the Pharisees, by unmasking their hypocrisies and endangering their influence among the people; whereas the apostles, in testifying to the resurrection of Christ, opposed the creed of the Sadducees. Perhaps, also, in attacking the apostles, who taught the resurrection of that Jesus whom the Pharisees had persecuted and crucified, the Sadducees aimed an indirect blow at the favorite dogma of their rival sect” (Gloag, “Commentary on Acts”).

3. *In hold* (εἰς τήρησιν). A somewhat antiquated rendering. Better, as Rev., *in ward*. See on ^{400h}1 Peter 1:4.

4. *The number was about five thousand*. Translate ἐγενήθη as Rev., *came to be*; indicating the addition to the original number of *the many that believed*.

7. *What power — what name*. Lit., what *sort of* power; what *kind of* name.

Have ye done. The *ye* closes the sentence in the Greek with a contemptuous emphasis: *you people*.

12. Salvation (ἡ σωτηρία). Note the article: *the* salvation; the Messianic deliverance.

13. Boldness. See *on freely*, ch. 2:29.

Perceived (καταλαβόμενοι). The word, meaning originally to *seize upon* or *lay hold of*, occurs frequently in the New Testament in different phases of this original sense. Thus, to *apprehend* or *grasp*, ^{<418>}Ephesians 3:18; ^{<118>}Philippians 3:12, 13; ^{<618>}Romans 9:30: of *seizure* by a demon, ^{<418>}Mark 9:18: of something *coming upon* or *overtaking*, ^{<625>}John 12:35; ^{<118>}1 Thessalonians 5:4: of *comprehending*, grasping *mentally*, as here, ^{<418>}Acts 10:34; 25:25.

Unlearned (ἀγράμματοι). Or, very literally, *unlettered*. With special reference to Rabbinic culture, the absence of which was conspicuous in Peter's address.

Ignorant (ἰδιῶται). Originally, one in a *private* station, as opposed to one in office or in public affairs. Therefore one without professional knowledge, a layman; thence, generally, *ignorant, ill-informed*; sometimes *plebeian, common*. In the absence of certainty it is as well to retain the meaning given by the A.V., perhaps with a slight emphasis on the want of *professional* knowledge. Compare ^{<416>}1 Corinthians 14:16, 23, 24; ^{<116>}2 Corinthians 11:6.

Took knowledge (ἐπεγίνωσκον). Or *recognized*. See on ch. 3:10.

15. Conferred (συνέβαλον). See *on pondered*, ^{<119>}Luke 2:19.

17. It spread (διανεμηθη). Only here in New Testament. Lit., *be distributed*. In ^{<117>}2 Timothy 2:17, "their word will *eat* as canker," is, literally, *will have distribution or spreading* (νομήν ἔξει). Bengel, however, goes too far when he represents the members of the council as speaking in the figure of a canker. "They regard the whole as a canker."

18. To speak (φθέγγεσθαι). See on ^{<116>}2 Peter 2:16.

21. Punish (κολάσσονται). Originally, to *curtail* or *dock*; to *prune* as trees: thence to *check, keep in bounds, punish*.

24. Lord (δέσποτα). See on ^{<111>}2 Peter 2:1.

25. *Servant* (παιδός). See on ch. 3:13.

Rage (ἐφρύαξαν). Only here in New Testament. Originally, to *neigh* or *snort* like a horse. Of men, to give one's self haughty airs, and to act and speak insolently. Philo describes a proud man as "walking on tiptoe, and *bridling* (φρυαττόμενος), with neck erect like a horse."

27. *Didst anoint* (ἔχρισας). See on *Christ*, ^{<401}Matthew 1:1.

28. *Thy hand*. Thy disposing power.

32. *Heart and soul*. See on ^{<4123}Mark 12:30.

33. *Gave* (ἀπεδίδουν). Lit., *gave back* (ἀπό); as something which they were in duty bound to give.

37. *The money* (τὸ χρῆμα). The *sum* of money.

CHAPTER 5

2. *Kept back* (ἐνοσφίσατο). Only here, ver. 3, and ^{<3121>}Titus 2:10, where it is rendered *purloining*. From νόσφι, *aloof, apart*. The verb means to *set apart for one's self*; hence to *appropriate wrongfully*.

3. *To lie to* (ψεύσασθαι). Rather, *to deceive*. The design of Satan was to *deceive* the Holy Ghost. *To lie to* would require a different case in the noun, which occurs in ver. 4, where the same verb is properly rendered *lie* (unto God). Satan fills the heart to *deceive*. The result of the attempt is merely to *lie*.

4. *Whiles it remained, was it not thine own* (οὐχὶ μένον σοὶ ἔμενε). A play on the words. Lit., *remaining, did it not remain to thee?* Rev., *very happily, whiles it remained, did it not remain thine own?*

Conceived (ἔθου). Lit., *put or fixed*. *Wherefore didst thou fix this deed in thy heart?* — i.e., *resolve upon it*.

5. *Gave up the ghost* (ἐξέψυξε). Used by Luke only. A rare word, occurring in the Septuagint, and in medical writers. See ^{<3211>}Ezekiel 21:7, “Every spirit shall faint.” See, also, *on failing*, ^{<2121>}Luke 21:26.

6. *Wound him up* (συνέστειλαν). Better, as Rev., *wrapped him round*. The verb means to *draw together, or draw in*; hence used for *shortening sail, reducing expenses, lowering or humbling* a person. In ^{<4129>}1 Corinthians 7:29, it occurs in the phrase, “the time is *short* (συνεσταλμένος Rev., properly, *shortened*);” i.e., *drawn together, contracted*. In the sense of *wrapping up* it is found in Aristophanes, of *wrapping cloaks or garments about one*; also of *tucking up* the garments about the loins, as a preparation for service. In the sense of *shrouding for burial*, it occurs in Euripides (“Troades,” 382): “They were not *shrouded* (συνεπεστάλησαν) by the hands of a wife.” In medical language, of *bandaging* a limb; of the *contraction* of tumors, and of organs of the body, etc. Some, however, as Meyer, refer the word here to *the pressing together* of the dead man's limbs.

8. Answered. “The woman, whose entrance into the assembly of the saints was like a speech” (Bengel).

For so much (τοσοῦτου). Perhaps pointing to the money still lying at his feet.

9. Ye have agreed together (συνεφωνήθη ὑμῖν). The verb is passive. Lit., *was it agreed by you*. The figure in the word is that of *concord of sounds*. Your souls were *attuned* to each other respecting this deceit. See on *music*, ^{<215>}Luke 15:25.

To tempt (πειράσσει). To put it to the proof whether the Holy Spirit, ruling in the apostles, could be deceived. See on ver. 3.

The feet. Graphic. The steps of the young men returning from the burial are heard at the door.

12. Were wrought (ἐγένετο). The best texts read ἐγίνετο, the imperfect, *were being wrought* from time to time.

All. The whole body of believers.

13. The rest. Unbelievers, deterred by the fate of Ananias from uniting themselves to the church under false pretenses.

Join himself (κολλᾶσθαι). See on ^{<215>}Luke 15:15; 10:11. In all but two instances (^{<520>}Romans 12:9; ^{<467>}1 Corinthians 6:17), the word implies a forced, unnatural, or unexpected union. Thus Philip would not, without a special command, have “joined himself” to the chariot of the Ethiopian prince (^{<482>}Acts 8:29). Saul’s attempt to join himself to the apostles was regarded by them with suspicion (^{<496>}Acts 9:26); and the fact that certain persons “clave to” Paul in Athens is expressly contrasted with the attitude of the citizens at large. The sense of an *unnatural* union comes out clearly in ^{<466>}1 Corinthians 6:16.

14. Were added (προσείθεντο). Imperfect: *kept being added*.

15. Couches (κραββάτων). See on ^{<400>}Mark 2:4.

The shadow of Peter passing by. But the proper rendering is, *as Peter passed by, his shadow might*, etc. ^{fa13}

18. *In the common prison* (ἐν τηρήσει δημοσίᾳ). Incorrect. Τήρησις is not used in the sense of *prison*, but is an abstract term meaning *ward* or *keeping*, as in ch. 4:3. There is no article, moreover. Note, too, that another word is used for *the prison* in the next verse (τῆς φυλακῆς). Rev., therefore, correctly, *in public ward*.

19. *By night* (διὰ τῆς νυκτός). More correctly, *during this night*: διὰ in *the course of*. Compare ch. 16:9.

20. *Stand*. Compare ch. 2:14; and see on ^{<281>}Luke 18:11; 19:8.

Of this life. The eternal life which Christ revealed. It is a peculiar use of the phrase, which is commonly employed in contrast with *the life to come*, as ^{<459>}1 Corinthians 15:19. Compare ^{<466>}John 6:63, 68. Not equivalent to *these words of life*.

21. *Early in the morning* (ὑπὸ τὸν ὄρθρον). Ὑπό, *beneath*, is often used in the sense of *just about*, or *near*. Ὀρθρον is from ὄρνημι, *to cause to arise: the dawn*. See on ^{<291>}Luke 24:1. Render as Rev., *about daybreak*.

Taught (ἐδίδασκον). Imperfect: *began teaching*.

The council (συνέδριον). The Sanhedrim.

The senate (γερουσίαν). From γέρων, *an old man*, like the Latin *senatus*, from *senex*, *old*. Taking on very early an official sense, the notion of *age* being merged in that of *dignity*. Thus in Homer γέροντες are the chiefs who form the king's council. Compare the Latin *patres*, *fathers*, the title used in addressing the Roman senate. The word in this passage is the name of the Spartan assembly, *Gerousia*, the *assembly of elders*, consisting of thirty members, with the two kings. "The well-known term," as Meyer remarks, "is fittingly transferred from the college of the Greek *gerontes* to that of the Jewish presbyters." They summoned, not only those elders of the people who were likewise members of the Sanhedrim, but the whole council (*all the senate*) of the representatives of the people.

Prison (δεσμωτήριον). Still another word for prison. Compare vv. 18, 19. Rev., *prison-house*. The different words emphasize different aspects of confinement. Τήρησις is *keeping*, as the result of guarding. See on ver. 18. Φυλακή emphasizes the being put under *guard*, and δεσμωτήριον the being put in *bonds*.

22. *Officers* (ὕπηρέται) See on ^{<416>}Matthew 5:25.

24. *They doubted* (διηπόρουν). See on ^{<411>}Luke 9:5. Rev., *were much perplexed*, giving the force of **διά**, *thoroughly* at a loss. Compare ^{<204>}Luke 24:4. ^{fa14}

28. *Did not*. The best texts omit **οὐ**, *not*, and the question.

We straitly charged. So Rev. (παραγγελία πατηγγείλαμεν). Lit., *we charged you with a charge*. See on ^{<225>}Luke 22:15, *with desire I have desired*.

Intend (βούλεσθε). Or *ye want*. See on *willing*, ^{<411>}Matthew 1:19.

This man's. The phrase is remarkable as furnishing the first instance of that avoidance of the name of Christ which makes the Talmud, in the very same terms, refer to him most frequently as *Peloni*, "so and so."

29. *We ought* (δεῖ). Stronger, *we must*.

To obey (πειθαρχεῖν). Not often used in the New Testament to express obedience, the most common word being **ὑπακούω**. Sometimes **πείθω** is used. But this word, in itself, is the only one of the several in use which expresses the conception of *obedience* exclusively. **Ὑπακούειν** is to obey as the result of *listening* to another: **πείθεσθαι** is to obey as the result of *persuasion*. This is the special term for the obedience which one owes to authority (**ἀρχή**). It occurs four times in the New Testament: ^{<413>}Acts 5:29, 32; 27:21; ^{<418>}Titus 3:1; and in every case, of obedience to established authority, either of God or of magistrates. In ^{<421>}Acts 27:21, where it is used of the ship's officers *hearkening* to Paul's admonition not to loose from Crete, Paul speaks of his admonition as divinely inspired; compare 27:10. In ch. 4:19, Peter and John say *hearken* (**ἀκούειν**). That is a mere *listening to* or *considering* the proposition made to them. This is a deliberate course of action.

30. *Ye slew* (διεχειρίσασθε). Only here and ch. 26:21. To slay with one's own hands.

Tree. See on ^{<231>}Luke 23:31.

31. *Prince*. See on ch. 3:15.

Repentance — remission. See on ^{<40B>}Matthew 3:2; ^{<56C>}James 5:15; ^{<40B>}Luke 3:3.

32. Witnesses. See on ^{<40D>}Acts 1:22.

Obey. See on ver. 29.

33. They were cut to the heart (διεπρίοντο). Only here and ch. 7:54. The verb means, originally, *to saw asunder*. A strong figure for exasperation.

To slay. See on ^{<42B>}Luke 23:32.

34. The apostles. The best texts substitute τὸς ἀνθρώπους, the men.

A little space (βραχύ). Better as Rev., *a little while*.

36. Joined themselves (προσεκολλήθη). The best texts read προσεκλίθη, *were inclined*; i.e., *leaned to*, or *took sides with*.

37. Obeyed. Note the word for *obeyed* (ἔπειθοντο), implying the *persuasive* power of Theudas' boasting. See on ver. 29.

Taxing (ἀπογραφῆς). See on ^{<40H>}Luke 2:1, 2.

Much people. The best texts omit *much*.

Were dispersed (δισκορπίσθησαν). See on ^{<45H>}Matthew 25:24.

38. Refrain (ἀπόστητε). Lit., *stand off*.

Of men (ἐξ ἀνθρώπων). *Out of men*, proceeding out of their devices.

It will come to naught (καταλυθήσεται). Lit., *be loosened down*. Used of the dilapidation of the temple (^{<20F>}Luke 21:6), and of the dissolution of the body under the figure of striking a tent (^{<40B>}2 Corinthians 5:1). See on ^{<41B>}Mark 13:2.

39. To fight against God (θεομάχοι). Lit., *to be God-fighters*.

41. They were counted worthy to suffer shame (κατηξιώθησαν ἄτιμασθῆναι). This is an instance of what rhetoricians style an *oxymoron*, from ὀξύς, *sharp*, and μωρός, *foolish*; a *pointedly foolish* saying, which is witty or impressive through sheer contradiction or

paradox, as *laborious idleness, sublime indifference*. In this case the apostles are described as *dignified by indignity*.

CHAPTER 6

1. *And* (δέ). Better *but*, as a contrast is now introduced with the prosperous condition of the Church indicated at the close of the last chapter.

Was multiplied (πληθυνόντων). Lit., “when the disciples *were* multiplying;” the present participle indicating something in progress.

A murmuring (γογγυσμός). See on the kindred word *murmerers*, Jude 16.

Grecians (Ἑλληνιστῶν). Rev., much better, *Grecian Jews*, with *Hellenists* in margin. “Grecians” might easily be understood of Greeks in general. The word *Hellenists* denotes *Jews*, not *Greeks*, but *Jews who spoke Greek*. The contact of Jews with Greeks was first effected by the conquests of Alexander. He settled eight thousand Jews in the Thebais, and the Jews formed a third of the population of his new city of Alexandria. From Egypt they gradually spread along the whole Mediterranean coast of Africa. They were removed by Seleucus Nicator from Babylonia, by thousands, to Antioch and Seleucia, and under the persecutions of Antiochus Epiphanes scattered themselves through Asia Minor, Greece, Macedonia, and the Aegean islands. The vast majority of them adopted the Greek language, and forgot the Aramaic dialect which had been their language since the Captivity. The word is used but twice in the New Testament — here and ch. 9:29 — and, in both cases, of Jews who had embraced Christianity, but who spoke Greek and used the Septuagint version of the Bible instead of the original Hebrew or the Chaldaic *targum* or paraphrase. The word Ἑλλην, which is very common in the New Testament, is used in antithesis, either to “Barbarians” or to “Jews.” In the former case it means all nations which spoke the Greek language (see Acts 18:17; Romans 1:14; 1 Corinthians 1:22, 23). In the latter it is equivalent to *Gentiles* (see Romans 1:16; 2:9; 1 Corinthians 10:32; Galatians 2:3). Hence, in either case, it is wholly different from *Hellenist*.

Hebrews. *Hebrew* is the proper antithesis to *Hellenist*. A man was Ἰουδαῖος, a *Jew*, who traced his descent from Jacob, and conformed to the religion of his fathers. He might speak Greek and be a Hellenist. He

was **Ἑβραῖος**, a *Hebrew*, only as he spoke Hebrew and retained Hebrew customs. The distinction between Hebrew and Hellenist was a distinction within the Jewish nation, and not between it and other nations. Thus Paul calls himself a *Hebrew of Hebrews*; i.e., a Hebrew and of Hebrew parents (^{418B}Philippians 3:5; compare ^{412B}2 Corinthians 11:22).

Were neglected (**παρεθεωροῦντο**). Only here in New Testament. Lit., *were overlooked*. The imperfect denoting something habitual.

Daily (**καθημερινῇ**). Only here in New Testament.

Ministration (**διακονία**). Or *service*. See on *minister*, ^{418B}Matthew 20:26. The reference is to the distribution of provision.

2. Reason (**ἀρεστόν**). Lit., *pleasing* or *agreeable*.

Leave (**καταλείψαντας**). Rather *forsake* or *abandon*: *leave in the lurch*.

Serve tables. Superintend the distribution of food.

3. Of good report (**μαρτυρουμένους**). Lit., *attested*, *having witness born them*.

4. We will give ourselves continually (**προσκαρτερήσομεν**). See on ch. 1:14. Rev., *continue steadfastly*.

5. Stephen, etc. The names are all Greek. There is no reason to infer from this that they were all Hellenists. It was customary among the Jews to have two names, the one Hebrew and the other Greek. They were probably partly Hebrews and partly Hellenists.

7. To the faith (**τῇ πίστει**). Opinions differ greatly as to whether this is to be taken as meaning *faith in Jesus Christ*, or *faith* considered as *Christian doctrine* — *the Gospel*; *the faith* in the ecclesiastical sense. This passage and ^{481B}Galatians 1:23 are the strong passages in favor of the latter view; but the general usage of the New Testament, added to the fact that in both these passages the former meaning gives a good, intelligible, and perfectly consistent sense, go to confirm the former interpretation.

1. In the great majority of New Testament passages *faith* is clearly used in the sense of *faith in Jesus Christ*: “the conviction and confidence regarding Jesus Christ as the only and perfect mediator of

the divine grace and of eternal life, through his work of atonement” (Meyer).

2. This interpretation is according to the analogy of such expressions as *obedience of Christ* (^{<4716>}2 Corinthians 10:5), where the meaning is, clearly, obedience to Christ: *obedience of the truth* (^{<4112>}1 Peter 1:22). Accordingly, faith, though it becomes in man the *subjective* moral power of the new life, regenerated through the power of the Spirit, is regarded *objectively* as a *power* — the authority which commands submission.

3. This interpretation is according to the analogy of the expression *hearing of faith* (^{<810>}Galatians 3:2), which is to be rendered, not as equivalent to *the reception of the Gospel*, but as the *report* or *message* of faith; i.e., *which treats of faith*, ἄκοή, *hearing* being always used in the New Testament in a passive sense, and often rendered *fame*, *rumor*, *report* (see ^{<1024>}Matthew 4:24; 14:1; ^{<1028>}Mark 1:28; ^{<4238>}John 12:38; ^{<5106>}Romans 10:16). Compare, also, *obedience of faith* (^{<5106>}Romans 1:5; ^{<5163>}16:26), where faith is to be taken as the *object*, and not as the *source*, of the obedience; and hence is not to be explained as the obedience which *springs from faith*, but as the obedience *rendered to faith* as the authoritative impulse of the new life in Christ.

The great majority of the best modern commentators hold that faith is to be taken as the *subjective principle* of Christian life (though often regarded objectively as a spiritual power), and not as *Christian doctrine*.

8. *Did* (ἐποίει). Imperfect: *was working wonders* during the progress of the events described in the previous verse.

9. *Synagogue*. See on *Church*, ^{<1168>}Matthew 16:18.

Of the libertines. In Jerusalem, and probably in other large cities, the several synagogues were arranged according to nationalities, and even crafts. Thus we have in this verse mention of the synagogues of the Cyrenians, Alexandrians, Cilicians, and Asiatics. *Libertines* is a Latin word (*libertini, freedmen*), and means here Jews or their descendants who had been taken as slaves to Rome, and had there received their liberty; and who, in consequence of the decree of Tiberius, about 19 A.D., expelling them from Rome, had returned in great numbers to Jerusalem. They were

likely to be the chief opponents of Stephen, because they supposed that by his preaching, their religion, for which they had suffered at Rome, was endangered in Jerusalem.

10. *They were not able* (οὐκ ἴσχυον). See on ^{<48>}Luke 14:30; 16:3.

11. *Suborned* (ὑπέβαλον). Only here in New Testament. The verb originally means to *put under*, as carpets under one's feet; hence, to *put one person in place of another*; to *substitute*, as another's child for one's own; to *employ a secret agent in one's place*, and to *instigate* or *secretly instruct* him.

12. *They stirred up the people* (συνεκίνησαν τὸν λαόν). The verb occurs only here in the New Testament. It implies to stir up as *a mass*, to move them *together* (σύν). This is the first record of the hostility of *the people* toward the disciples. See ch. 2:47.

Caught (συνήρπασαν). Used by Luke only. Better as Rev., *seized*. See on ^{<48>}Luke 8:29.

14. *This Jesus of Nazareth*. Contemptuous.

CHAPTER 7

1. *Then said the high-priest.* “The glorified countenance of Stephen has caused a pause of surprise and admiration, which the high-priest interrupts by calling upon the accused for his defense” (Gloag).

2. *Brethren.* Addressing the audience generally.

Fathers. Addressing the members of the Sanhedrim.

Of glory. *Outward, visible glory*, as in the shekinah and the pillar of fire.

Appeared (ὤφθη). See on ^{<226>}Luke 22:43.

5. *Inheritance* (κληρονομίαν). See on ^{<1004>}1 Peter 1:4.

Not so much as to set his foot on (οὐδὲ βῆμα ποδός). Lit., *not even the stepping of a foot*. From the original meaning, a *pace or step*, which occurs only here in the New Testament, comes the sense of a *step* considered as a *raised place or seat*, and hence a *tribune or judgment-seat*, which is its meaning in every other passage of the New Testament.

Possession (κατάσχεσιν). Only here and ver. 45. See on *keep*, ^{<1085>}Luke 8:15. It denotes a *permanent possession*.

8. *The covenant of circumcision.* There is no article, and it is better omitted in rendering. He gave him *a covenant*, the peculiar character of which is defined by the next word — *of circumcision*; i.e., of which circumcision was the completion and seal.

9. *Moved with envy* (ζηλώσαντες). Compare ^{<501>}James 4:1; and see on *envying*, ^{<3184>}James 3:14.

10. *Afflictions* (θλίψεων) See on ^{<4121>}Matthew 13:21.

11. *Sustenance* (χορτάσματα). For their cattle: fodder. See on *shall be filled*, ^{<1016>}Matthew 5:6.

12. *In Egypt* (ἐν Αἴγυπτῳ). But the best texts read εἰς Αἴγυπτον, *into Egypt*, and construe with *sent forth*: “he sent forth our fathers *into Egypt*.”

13. *Joseph's race.* Note the repetition of the name. “A certain sense of patriotic pride is implied in it.”

14. *Threescore and fifteen.* Lit., “in (ἐν) threescore and fifteen;” the idiom expressing the sum *in which* all the individuals were included.

17. *When* (καθὼς). Rev., more correctly, *as*; the word being not a particle of *time*, but meaning *in proportion as*.

18. *Another* (ἕτερος). Not merely a *successor*, but a monarch of a *different* character.

Knew not. As sixty years had elapsed since Joseph's death, and a new dynasty was coming to the throne, this may be taken literally: did not know his history and services. Some explain, *did not recognize his merits*.

19. *Dealt subtilely* (κατασοφισάμενος). Only here in New Testament. Lit., to *employ cunning against*. See on σοφός, *wise*, ^{<48B>}James 3:13.

***So that they cast out* (τοῦ ποιεῖν ἔκθετα).** Lit., *make exposed*. The verb ἐκτίθημι, to *set out*, or *place outside*, is not uncommon in classical Greek for the *exposure* of a new-born child. Thus Herodotus, of Cyrus, exposed in infancy: “The herdsman's wife entreated him not to *expose* (ἐκθεῖναι) the babe” (1, 112). The rendering of the A.V., “*so that they cast out*,” is correct, expressing the *result*, and not Pharaoh's design.

***Young children* (βρέφη).** Incorrect. See on ^{<48B>}1 Peter 2:2. Rev., rightly *babes*.

***Live* (ζωογονεῖσθαι)** Or, *be preserved alive*. See on ^{<47B>}Luke 17:33.

20. *Time* (καιρῷ). Better, *season* or *juncture*. “Sad, seasonable” (Bengel). See on ^{<48B>}Acts 1:7.

***Exceeding air* (ἄστεῖος τῷ θεῷ).** Lit., *fair unto God*: a Hebrew superlative. Compare ^{<48B>}Jonah 3:3: *great unto God*; A.V., *exceeding great*. ^{<48B>}Genesis 10:9, of Nimrod: *a mighty hunter before the Lord*. ^{<48B>}2 Corinthians 10:4: *mighty unto God*; i.e., *in God's sight*. ‘*Ἀστεῖος*, *fair* (only here and ^{<48B>}Hebrews 11:23), is from ἄστυ, *a town*, and means originally *town-bred*; hence *refined*, *elegant*, *comely*. The word is used in the Septuagint of Moses (^{<48B>}Exodus 2:2), and rendered *goodly*. The Jewish traditions extol Moses' beauty. Josephus says that those who met him, as

he was carried along the streets, forgot their business and stood still to gaze at him.

21. Took up (ἀνείλετο). Used among Greek writers of taking up exposed children; also of *owning* new-born children. So Aristophanes: “I exposed (the child) and some other woman, having taken it, *adopted* (ἀνείλετο) it” (“Clouds,” 531). There is no reason why the meaning should be limited to *took him up from the water* (as Gloag).

23. It came into his heart (ἀνέβη ἐπὶ τὴν καρδίαν). Lit., “*it arose* into his heart.” “There may be something in the depth of the soul which afterward emerges and ascends from that sea into the heart as into an island” (Bengel). The expression is imitated from the Hebrew, and occurs in the Septuagint: “The ark shall not *come to mind*,” lit., *go up into the heart* (²⁴⁷⁶Jeremiah 3:16). See, also, ²⁴²⁵Jeremiah 32:35; ²⁵¹⁷Isaiah 65:17.

24. Defended (ἠμύνατο). Only here in New Testament. The word means originally to ward off from one’s self, with a collateral notion of *requital* or *revenge*.

25. Understood (συνιέναι) See on *understanding*, ⁴¹²³Mark 12:33.

26. Appeared (ᾤφθη). With the suggestion of a *sudden* appearance as in a vision; possibly with the underlying notion of a messenger of God. See on ⁴²²⁸Luke 22:43.

Would have set them at one (συνήλασεν αὐτοὺς εἰς εἰρήνην). Lit., *drove them together to peace; urged* them.

31. The sight (τὸ ὄραμα). Always in the New Testament of a *vision*. See on ⁴¹¹⁹Matthew 17:9.

To behold (κατανοῆσαι). See on ⁴¹⁰³Matthew 7:3. Compare ⁴¹²⁴Luke 12:24, 27.

32. Trembled (ἔντρομος γενόμενος). Lit., *having become trembling; having fallen into a tremor*.

34. I have seen, I have seen (ἰδὼν εἶδον). Lit., *having seen I saw*. A Hebraism. See ⁴¹⁰³Exodus 3:7 (Sept.). Compare ⁴¹⁰³Judges 1:28: *utterly drive them out*; lit., *removing did not utterly remove*. ⁴¹⁰⁹Judges 4:9: *going I will*

go; i.e., *I will surely go.* ^{<1318>}Genesis 37:8: *reigning shalt thou reign; i.e., shalt thou indeed reign.* So Rev. here, “I have *surely* seen.”

35. Deliverer (λυτρωτην). Strictly, a *ransomer* or *redeemer*. Only here in New Testament, See on *ransom*, ^{<1218>}Matthew 20:28; and *redeemed*, ^{<1018>}1 Peter 1:18.

By the hand (ἐν χειρὶ) The best texts read σύν χειρὶ, “*with the hand;*” i.e., *in association with the protecting and helping power of the angel.*

38. Lively. Better, *living*, as Rev. Compare ^{<1018>}1 Peter 2:4, 5.

39. Turned back in their hearts. Not desiring to go back, but longing for the idolatries of Egypt.

40. Shall go before us. As symbols to be born before them on the march. Compare ^{<1018>}Nehemiah 9:18.

41. They made a calf (ἔμοσχοποίησαν). Only here in New Testament, and not in Septuagint. Bengel says, “A very notorious crime is denoted by an extraordinary and newly-coined word.” This was in imitation of the Egyptian bull-worship. Several of these animals were worshipped at different places in Egypt. *Apis* was worshipped at Memphis. Herodotus says: “Now this *Apis*, or *Epaphus*, is the calf of a cow which is never afterward able to bear young. The Egyptians say that fire comes down from heaven upon the cow, which thereupon conceives *Apis*. The calf which is so called has the following marks: He is black, with a square spot of white upon his forehead, and on his back the figure of an eagle. The hairs in his tail are double, and there is a beetle upon his tongue” (3, 28). He was regarded by the Egyptians, not merely as an emblem, but as a God. He was lodged in a magnificent court, ornamented with figures twelve cubits high, which he never quitted except on fixed days, when he was led in procession through the streets. His festival lasted seven days, and all came forward from their houses to welcome him as he passed. He was not allowed to reach the natural term of his life. If a natural death did not remove him earlier, he was drowned when he reached the age of twenty-five, and was then embalmed and entombed in one of the sepulchral chambers of the Serapeum, a temple devoted expressly to the burial of these animals.

Another sacred bull was maintained at Heliopolis, in the great Temple of the Sun, under the name of *Mnevis*, and was honored with a reverence next to Apis. Wilkinson thinks that it was from this, and not from Apis, that the Israelites borrowed their notions of the golden calf. “The offerings, dancing, and rejoicings practiced on the occasion, were doubtless in imitation of a ceremony they had witnessed in honor of Mnevis during their sojourn in Egypt” (“Ancient Egyptians,” 2 ser., vol. ii., p. 197). A third sacred bull, called *Bacis*, was maintained at Hermonthis, near Thebes. It was a huge, black animal, and its hairs were said to grow the wrong way. Other bulls and cows did not hold the rank of gods, but were only sacred.

Offered (ἀγνῆγαγον). Lit., *led up*. See on ⁵¹²²James 2:21.

42. To worship (λατρεύειν). Rev., more correctly, *serve*. See on ⁴¹⁷⁴Luke 1:74.

The host of heaven. Star-worship, or Sabaeism, the remnant of the ancient heathenism of Western Asia, which consisted in the worship of the stars, and spread into Syria, though the Chaldaean religion was far from being the simple worship of the host of heaven; the heavenly bodies being regarded as real persons, and not mere metaphorical representations of astronomical phenomena. It is to the Sabaeism that Job alludes when, in asserting the purity of his life (31:26, 27), he says: “If I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hands: this also were an iniquity to be punished by the judge: for I should have denied the God that is above.” Though not a part of the religion of the Egyptians, Rawlinson thinks it may have been connected with their earlier belief, since prayer is represented in hieroglyphics by a man holding up his hands, accompanied by a star (Herodotus, vol. ii., p. 291).

43. Tabernacle of Moloch. The portable tent-temple of the God, to be carried in procession. Moloch was an Ammonite idol to whom children were sacrificed. According to Rabbinical tradition, his image was hollow, heated from below, with the head of an ox and outstretched arms, into which children were laid, their cries being stifled by the beating of drums.

Remphan. The texts vary between *Remphan*, *Rephan*, and *Romphan*. It is supposed to be the Coptic name for *Saturn*, to which the Arabs, Egyptians, and Phoenicians paid divine honors.

45. *That came after* (διαδεξάμενοι). Only here in New Testament. The verb originally means to *receive from one another, in succession*; and that appears to be the more simple and natural rendering here: *having received it* (from Moses). Rev., very neatly, *in their turn*.

Jesus. Joshua. The names are the same, both signifying *Savior*. See on ^{<402>}Matthew 1:21.

Into the possession (ἐν τῇ κατασχέσει). Rev., *when they entered on the possession*. ^{fa15}

Before the face (ἀπὸ προσώπου). More strictly, “*away from the face*.” The same expression occurs in the Septuagint, ^{<612>}Deuteronomy 11:23.

46. *Desired* (ἠτήσατο). More correctly, *asked*: through Nathan. See ^{<102>}2 Samuel 7:2.

Tabernacle (σκήνωμα). It was not a *tabernacle* or *tent* which David proposed to build, but a *house*. See ^{<102>}2 Samuel 7:2. Rev., rightly, *habitation*. Compare οἶκον, a house, ver. 47 and ^{<168>}2 Chronicles 6:18.

48. *The Most High*. In contrast with heathen gods, who were confined to their temples.

Temples made with hands (χειροποιήτοις ναοῖς). The best texts omit ναοῖς, *temples*. The meaning is more general: *in things made with hands*. The expression is, however, used of a sanctuary in ^{<202>}Isaiah 16:12: “Moab shall come to his *sanctuary* (τὰ χειροποίητα).” The phrase *work*, or *works of men’s hands*, is common in the Old Testament of *idols*. See ^{<608>}Deuteronomy 4:28; ^{<298>}2 Kings 19:18; ^{<422>}2 Chronicles 32:19; Psalms 115:4. Compare ^{<418>}Mark 14:58; ^{<421>}Ephesians 2:11; ^{<301>}Hebrews 9:11, 24; ^{<402>}2 Corinthians 5:1.

49. *What house*. Rev., more correctly, “*what manner of house*” (ποῖον).

51. *Stiff-necked and uncircumcised* (σκληροτράχηλοι καὶ ἀπερίτμητοι). Both only here in New Testament.

Resist (ἀντιπίπτετε). It is a very strong expression, implying *active* resistance. Lit., *to fall against* or *upon*. Used of *falling upon* an enemy. Only here in New Testament.

Ye have been (γεγένησθε). More correctly, as Rev., *ye have become*.

53. Who (οἵτινες). Stronger than the simple relative *who*, and emphasizing their sin by contrast with their privileges: *inasmuch as ye were those who received*, etc.

By the disposition of angels (εἰς διαταγὰς ἀγγέλων). Lit., *unto ordinances of angels*. Εἰς means *with reference to*. *Disposition* (διαταγή) is used by A.V. in the sense of *arrangement*, as we say a general *disposed* his troops. The word occurs only here and ^{<618D>}Romans 13:2, where it is rendered *ordinance*. The kindred verb διατάσσω occurs often, mostly in the sense of *command* or *appoint*. See ^{<4110>}Matthew 11:1; ^{<418B>}Luke 3:13. In ^{<6181>}1 Corinthians 11:34, it is translated *set in order*. The reference is most probably to the Jewish tradition that the law was given through the agency of angels. See ^{<658D>}Deuteronomy 32:2. Compare Psalms 68:17. Paul expressly says that the law was *administered by the medium of angels* (^{<488B>}Galatians 3:19). Compare *the word spoken by angels* (^{<518D>}Hebrews 2:2). Render, therefore, as Rev., *as it was ordained by angels*.

54. They were cut. See on ch. 5:33. In both instances, of *anger*. A different word is used to express *remorse*, ch. 2:37.

Gnashed (ἔβρυχον). Originally to *eat greedily*, with a noise, as wild beasts: hence to *gnash* or *grind the teeth*.

55. Being (ὑπάρχων). See on ^{<518D>}James 2:15.

Looked up steadfastly. Compare ch. 1:10; 3:4,12; 6:15; and see on ^{<418B>}Luke 4:20.

Standing. Rising from the throne to protect and receive his servant. Usually Jesus is represented in the New Testament as *seated* at the Father's right hand. See ^{<4110>}Ephesians 1:20; ^{<518D>}Colossians 3:1; ^{<518D>}Hebrews 1:3.

56. I see (θεωρῶ). See on ^{<418B>}Luke 10:18.

The Son of man. A title never applied to Christ by any of the apostles or evangelists, except here by Stephen. See on ⁴¹⁶²Luke 6:22.

57. Stopped (συνέσχον). Lit., *held together*.

58. Stoned. According to the Rabbis, the scaffold to which the criminal was to be led, with his hands bound, was to be twice the size of a man. One of the witnesses was to smite him with a stone upon the breast, so as to throw him down. If he were not killed, the second witness was to throw another stone at him. Then, if he were yet alive, all the people were to stone him until he was dead. The body was then to be suspended till sunset.

A young man (νεανίου). Which, however, gives no indication of his age, since it is applied up to the age of forty-five. Thirty years after Stephen's martyrdom, Paul speaks of himself as *the aged* (Philemon 9).

Saul. The first mention of the apostle to the Gentiles.

59. Calling upon God. *God* is not in the Greek. From the vision just described, and from the prayer which follows, it is evident that *Jesus* is meant. So Rev., *the Lord*.

Jesus. An unquestionable prayer to *Christ*.

60. Lay not this sin to their charge (μὴ στήσης αὐτοῖς τὴν ἁμαρτίαν ταύτην). Lit., *fix not this sin upon them*.

He fell asleep (ἐκοιμήθη). Marking his calm and peaceful death. Though the pagan authors sometimes used *sleep* to signify *death*, it was only as a poetic figure. When Christ, on the other hand, said, "Our friend Lazarus *sleepeth* (κεκοίμηται)," he used the word, not as a figure, but as the expression of a *fact*. In that mystery of death, in which the pagan saw only nothingness, Jesus saw continued life, rest, waking — the elements which enter into sleep. And thus, in Christian speech and thought, as the doctrine of the resurrection struck its roots deeper, the word *dead*, with its hopeless finality, gave place to the more gracious and hopeful word *sleep*. The pagan burying place carried in its name no suggestion of hope or comfort. It was a *burying-place*, a *hiding-place*, a *monumentum*, a mere *memorial* of something gone; a *columbarium*, or dove-cot, with its little pigeon-holes for cinerary urns; but the Christian thought of death as sleep,

brought with it into Christian speech the kindred thought of a chamber of rest, and embodied it in the word *cemetery* (κοιμητήριον) — *the place to lie down to sleep*.

CHAPTER 8

1. *Death* (ἀναίρεσει). Lit., *taking off*. See on ^{<423>}Luke 23:32.

2. *Devout*. See on ^{<407>}Luke 2:25.

Carried to his burial (συνεκόμισαν). Only here in New Testament. Lit., to *carry together*; hence, either to *assist in burying* or, better, to bring the dead to *the company* (σύν) of the other dead. The word is used of bringing in harvest.

Stephen (Στέφανον). Meaning *crown*. He was the first who received the martyr's crown.

Lamentation (κοπετόν). Lit., *beating* (of the breast). Only here in New Testament.

3. *Made havoc* (ἐλυμάνετο). Only here in New Testament. In Septuagint, Psalms 79:13, it is used of the *laying waste* of a vineyard by the wild boar. Compare ^{<482>}Acts 9:21, where the A.V. has *destroyed*, but where the Greek is *πορθήσας*, *devastated*. Canon Farrar observes: "The part which he played at this time in the horrid work of persecution has, I fear, been always underrated. It is only when we collect the separate passages — they are no less than eight in number — in which allusion is made to this sad period, ^{fa16} it is only when we weigh the terrible significance of the expressions used that we feel the load of remorse which must have lain upon him, and the taunts to which he was liable from malignant enemies" ("Life and Work of St. Paul"). Note the imperfect, *of continued* action.

5. *Philip*. The *deacon* (^{<405>}Acts 6:5). Not the *apostle*. On the name, see on ^{<408>}Mark 3:18.

Christ (τὸν Χριστόν). Note the article, "*the Christ*," and see on ^{<400>}Matthew 1:1.

He did (ἐποίει). Imperfect. *Kept doing* from time to time, as is described in the next verse.

7. *Taken with palsies* (παραλελυμένοι). Rev., more neatly, *palsied*. See on ^{<418>}Luke 5:18.

Were healed. See on ^{<415>}Luke 5:15.

9. *Used sorcery* (μαγεύων). Only here in New Testament. One of the wizards so numerous throughout the East at that time, and multiplied by the general expectation of a great deliverer and the spread of the Messianic notions of the Jews, who practiced upon the credulity of the people by conjuring and juggling and soothsaying.

Bewitched (ἐξίστῶν). Better as Rev., *amazed*. See on ch. 2:7.

10. *The great power of God*. The best texts add ἡ καλουμένη, *which is called*, and render *that power of God which is called great*. They believed that Simon was an *impersonated* power of God, which, as the highest of powers, they designated as *the great*.

11. *Bewitched*. *Amazed*, as ver. 9

13. *Continued with*. See on ch. 1:14.

Miracles and signs (σημεῖα καὶ δυνάμεις). Lit., *signs and powers*. See on ^{<417>}Matthew 11:20; ^{<412>}Acts 2:22.

Which were done (γινόμεας). The present participle. Lit., *are coming to pass*.

He was amazed. After having *amazed* the people by his tricks. See ver. 9. The same word is employed.

14. *Samaria*. The *country*, not the city. See vv. 5, 9.

16. *They were* (ὄπηρχον). See on ^{<415>}James 2:15. Rev., more literally, *had been*.

In the name (εἰς τὸ ὄνομα). Lit., “*into the name*.” See on ^{<419>}Matthew 28:19.

20. *Perish with thee* (σὺν σοὶ εἶν εἰς ἀπώλειαν). Lit., *be along with thee unto destruction*. Destruction overtake thy money and thyself.

21. *Part nor lot*. *Lot* expresses the same idea as *part*, but figuratively.

Matter (λόγῳ). The matter of which we are talking: the subject of discourse, as ^{<400H>}Luke 1:4; ^{<443B>}Acts 15:6.

Right (εὐθεΐα). Lit., *straight*.

22. If perhaps. The doubt suggested by the heinousness of the offense.

Thought (ἐπίνοια). Only here in New Testament. Lit., *a thinking on or contriving*; and hence implying a *plan* or *design*.

23. In the gall (εἰς χολήν). Lit., *into*. Thou hast fallen *into* and continuest in. *Gall*, only here and ^{<473A>}Matthew 27:34. *Gall of bitterness* is bitter enmity against the Gospel.

Bond of iniquity (σύνδεσμον ἀδικίας). Thou hast fallen into iniquity as into fetters. The word σύνδεσμον denotes a *close, firm bond* (σύν, *together*). It is used of the bond of Christian peace (^{<400B>}Ephesians 4:3); of the close compacting of the church represented as a body (^{<502F>}Colossians 2:19); and of love as the *bond* of perfectness (^{<503A>}Colossians 3:14). See ^{<288D>}Isaiah 58:6.

26. The south (μεσημβρίαν). A contracted form of μεσημερία, *midday, noon*, which is the rendering at ^{<421B>}Acts 22:6 the only other passage where it occurs. Rev. gives *at noon* in margin.

Desert. Referring to the *route*. *On desert*, see on ^{<425H>}Luke 15:4. There were several roads from Jerusalem to Gaza. One is mentioned by the way of Bethlehem to Hebron, and thence through a region actually called a desert.

27. Of Ethiopia. The name for the lands lying south of Egypt, including the modern Nubia, Cordofan, and Northern Abyssinia. Rawlinson speaks of subjects of the Ethiopian queens living in an island near Meroe, in the northern part of this district. He further remarks: "The monuments prove beyond all question that the Ethiopians borrowed from Egypt their religion and their habits of civilization. They even adopted the Egyptian as the language of religion and of the court, which it continued to be till the power of the Pharaohs had fallen, and their dominion was again confined to the frontier of Ethiopia. It was through Egypt, too, that Christianity passed into Ethiopia, even in the age of the apostles, as is shown by the eunuch of Queen Candace."

Of great authority (δυνάστης). A general term for a potentate.

Candace. The common name of the queens of Meroe: a titular distinction, like Pharaoh in Egypt, or Caesar at Rome.

Treasure (γάζης). Only here in New Testament. A Persian word.

29. *Join thyself* (κολλήθητι). See on ^{<4255>}Luke 15:15; 10:11; ^{<4452>}Acts 5:12.

30. *Understandest thou what thou readest* (ἀρά γε γινώσκεις ἃ ἀναγινώσκεις); The play upon the words cannot be translated. The interrogative particles which begin the question indicate a doubt on Philip's part.

31. *How can I* (πῶς γὰρ ἂν δυνάιμην)? Lit., *for how should I be able?* the *for* connecting the question with an implied negative: "No; for how could I understand except," etc.

32. *The place of the scripture* (ἡ περιοχὴ τῆς γραφῆς). Strictly, *the contents of the passage*. See on ^{<4120>}Mark 12:10; ^{<4026>}1 Peter 2:6.

He read. Rev., correctly, *was reading*; imperfect.

33. *Humiliation*. See on ^{<4129>}Matthew 11:29.

Generation. His contemporaries. Who shall declare their wickedness?

35. *Opened his mouth*. Indicating a solemn announcement. Compare ^{<4180>}Matthew 5:2.

37. The best texts omit this verse.

39. *Caught away*. Suddenly and miraculously.

And he went, etc. (ἐπορεύετο γὰρ). A mistranslation. Rev., rightly, "*for he went*." A reason is given for the eunuch's seeing Philip no more. He did not stop nor take another road to seek him, but went on his way.

CHAPTER 9

1. *Breathing out* (ἐμπνέων). Lit., *breathing upon or at*, and so corresponding to *against the disciples*.

Threatenings and slaughter (ἀπειλῆς καὶ φόνου). Lit., *threatening*; so Rev. In the Greek construction, the case in which these words are marks them as the *cause or source* of the “breathing;” breathing hard *out of* threatening, and murderous desire.

2. *Of this way* (τῆς ὁδοῦ). Rev., more correctly, “*the way*.” A common expression in the Acts for the Christian religion: “the characteristic direction of life as determined by faith on Jesus Christ” (Meyer). See ch. 19:9; 22:4; 24:22. For the fuller expression of the idea, see ch. 16:17; 18:25.

Women. Paul three times alludes to his persecution of women as an aggravation of his cruelty (ch. 8:3; 9:2; 22:4).

3. *There shined round about* (περιήστραψεν). Only here and ch. 22:6. *Flashed*. See on ^{<D13>}Luke 11:36; 24:4.

A light. Compare ch. 22:6; 26:13.

4. *Saying*. In Paul’s own account he says that the words were spoken in Hebrew (ch. 26:14).

5. *It is hard for thee*, etc. Transferred from ch. 26:14, and omitted by the best texts.

6. *Trembling and astonished*. The best texts omit.

7. *Speechless* (ἐνεοί). Only here in New Testament.

11. *Street* (ῥύμην). See on ^{<D1>}Luke 14:21. A *narrow street or lane*.

Straight. So called from its running in a direct line from the eastern to the western gate of the city.

15. Chosen vessel (σκεῦος ἐκλογῆς). Lit., *an instrument of choice*. On vessel, see on ^{<412>}Matthew 12:29; and on the figure, compare ^{<410>}2 Corinthians 4:7.

16. How great things (ὄσα). Rev., more correctly, *how many*.

17. Brother. In Christ.

18. There fell — scales (ἀπέπεσον — λεπίδες). Both words occur only here in the New Testament. In Paul's own account of his conversion in ch. 26. he does not mention his blindness: in ch. 22. he mentions both the blindness and the recovery of sight, but not the particular circumstances which Luke records. The mention of the scales, or incrustations, such as are incidental to ophthalmia, is characteristic of the physician, and ἄποπίπτειν, *to fall off*, was used technically by medical writers of the falling of scales from the skin, and of particles from diseased parts of the body. "We may suppose that Luke had often heard Paul relate how he felt at that moment" (Hackett).

20. Christ. The correct reading is *Jesus*, the individual or personal name of the Lord. *Christ* was not yet current as his personal name. Paul's object was to establish the identity of Jesus the Nazarene with the Messiah.

21. Destroyed (πορθήσας). Rather, *laid waste, made havoc of*, as Rev. Compare ch. 8:3. Paul uses the same word in ^{<801>}Galatians 1:13.

22. Confounded. See on ch. 2:6.

Proving (συμβιβάζων). The verb means *to bring or put together*: hence to *compare* and *examine*, as *evidence*, and so to *prove*. Used in the literal and physical sense in ^{<404>}Ephesians 4:16. In ^{<501>}Colossians 2:2, of being *knit together* in love. In ^{<412>}1 Corinthians 2:16, of *instructing, building up*, by *putting together*. In this sense the word occurs in the Septuagint. See ^{<801>}Leviticus 10:11; ^{<078>}Judges 8:8.

The Christ. Note the article. Not a *proper name*, but an *appellative*. See on ver. 20.

23. To kill. See on ^{<232>}Luke 23:32.

24. Laying await (ἐπιβουλή). So rendered by A.V. wherever it occurs, viz., ch. 20:3, 19; 23:30; but properly changed by Rev., in every case, to

plot. “Laying await” refers rather to the *execution* of the plot than to the plot itself.

Watched. See on ^{<4130>}Mark 3:2. Imperfect: *they were* or *kept watching*, day and night.

25. *By the wall* (διὰ τοῦ τείχους). Rev., more accurately, *through* the wall, as is explained by ^{<4113>}2 Corinthians 11:33. Either through the window of a house overhanging the wall, or through a window in the wall itself opening to houses on its inner side. Hackett says that he observed such windows in the wall at Damascus. On the mode of escape, compare ^{<4125>}Joshua 2:15; ^{<4092>}1 Samuel 19:12.

Basket (σπυρίδι). See on ^{<4141>}Matthew 14:20. In Paul’s account of this adventure he uses *σαργάνη*, a *plaited* or *braided* basket of wicker-work; or, as some think, of *ropes*.

26. *Join himself*. See on ch. 5:13; ^{<4255>}Luke 15:15; 10:11.

27. *Declared* (δηγήσατο). Related throughout. See on ^{<4189>}Luke 8:39; and compare on *declaration*, ^{<4100>}Luke 1:1.

Had preached boldly (ἐπαρρησιάσατο). See on freely, ch. 2:29.

29. *Grecians*. Rev., correctly, *Grecian Jews*. See on ch. 6:1.

Went about (ἔπεχεῖρον). Better, *attempted*: lit., *took in hand*.

31. *The churches*. The best texts read *the church*; embracing all the different churches throughout the three provinces of Palestine.

Edified. Or *build up*.

Comfort (παρακλήσει). From *παρακαλέω*, *to call toward* or *to one’s side* for help. The word is rendered in the New Testament both exhortation and consolation. Compare ^{<4135>}Acts 13:15; ^{<4518>}Romans 12:8; ^{<4187>}2 Corinthians 8:17; ^{<4925>}Hebrews 12:5; and ^{<4125>}Luke 2:25 (see note); ^{<4126>}2 Thessalonians 2:16; ^{<4184>}Matthew 5:4. In some passages the meaning is disputed, as ^{<4101>}Philippians 2:1, where, as in ^{<4143>}1 Corinthians 14:3, it is joined with *παραμύθιον* or *παραμυθία*, the meaning of which also varies between *incentive* and *consolation* or *assuagement*. Here *exhortation* is the rendering approved by the best authorities, to be construed with *was*

multiplied: was multiplied by the exhortation of the Holy Ghost; i.e., by the Holy Spirit inspiring the preachers, and moving the hearts of the hearers.

32. Lydda. The *Lod* of the Old Testament (^{<102>}Ezra 2:33); about a day's journey from Jerusalem.

33. Eight years. The duration of the malady, and the fact of his having been bedridden for the whole time, are characteristic of the physician's narrative.

Bed. See on ^{<402>}Mark 2:14.

Sick of the palsy. Better, as Rev., *palsied*. See on ^{<418>}Luke 5:18.

34. Jesus Christ. But note the article: *Jesus the Christ; the Anointed; Messiah*.

Maketh thee whole (ἰᾶταί σε). Rev., *healeth thee*. See on ^{<419>}Luke 6:19.

Make thy bed (στρωῶσον σεαυτῷ) Lit., *strew for thyself*. Not, *henceforth*, but *on the spot*, as an evidence of restoration.

35. Saron. Rev., properly, *Sharon*. Always with the definite article: *the plain*; extending thirty miles along the sea from Joppa to Caesarea.

36. Disciple (μαθήτρια). A feminine form, only here in New Testament.

Tabitha — Dorcas. The latter word being the Greek equivalent of the former, which is Aramaic, and meaning *gazelle*, which in the East was a favorite type of beauty. See ^{<218>}Song of Solomon 2:9, 17; 4:5; 7:3. It was customary at this time for the Jews to have two names, one Hebrew and the other Greek or Latin; and this would especially be the case in a seaport like Joppa, which was both a Gentile and a Jewish town. She may have been known by both names.

37. Upper chamber. See on ch. 1:13.

38. That he would not delay (μὴ ὀκνήσαι). The best texts read ὀκνήσης, putting the request in the form of a direct address, *Delay not*.

To come (διελθεῖν). Lit., *to come through*. Rev., *come on*.

39. Coats and garments. See on ^{<415>}Matthew 5:40.

Which (ὅσα). Lit., *as many as*.

Made (εποίη). The imperfect: *was accustomed to make*.

CHAPTER 10

1. *Centurion*. See on ^{<400>}Luke 7:2.

Band (σπαίρης). See on ^{<4156>}Mark 15:16.

Italian. Probably because consisting of Roman soldiers, and not of natives of the country.

2. *Devout* (εὐσεβής). See on *godliness*, ^{<4002>}2 Peter 1:3.

Prayed (δεόμενος). See on *prayers*, ^{<4033>}Luke 5:33.

*“Unheard by all but angel ears
The good Cornelius knelt alone,
Nor dream’d his prayers and tears
Would help a world undone.*

*“The while upon his terrac’d roof
The lov’d apostle to his Lord,
In silent thought aloof
For heavenly vision soared.”
Keble, Christian Year.*

3. *A vision*. See on ch. 8:31.

Evidently (φανερῶς). Better, *clearly* or *distinctly*, as opposed to a *fancy*.

4. *When he looked* (ἀτενίσας). Rev., more accurately, *fastening his eyes*. Compare ch. 8:55; and see on ^{<4004>}Luke 4:20.

6. *A tanner*. Showing that the strictness of the Jewish law was losing its hold on Peter; since the tanner’s occupation was regarded as unclean by strict Jews, and the tanners were commanded to dwell apart. “If a tanner married without mentioning his trade, his wife was permitted to get a divorce. The law of levirate marriage might be set aside if the brother-in-law of the childless widow was a tanner. A tanner’s yard must be at least fifty cubits from any town” (Farrar, “Life and Work of St. Paul”).

By the seaside. Outside the walls, both for proximity to the business, and because of the ceremonial requirement referred to above. Mr. William C. Prime, describing a visit to Joppa, says: “I was walking along the

sea-beach, looking for shells, and at about a fourth of a mile from the city, to the southward, I found two tanneries directly on the seaside. I observed that the rocks in front of them were covered with the water a few inches deep, and that they soaked their hides on these rocks and also submitted them to some process in the water which I did not stop to understand” (“Tent-life in the Holy Land”).

Of them that waited on him continually (προσκαρτερούντων αὐτῷ). See on ch. 1:14.

8. Declared (ἐξηγησάμενος). Better, as Rev., *rehearsed*. See on ^{<285>}Luke 24:35.

9. They (ἐκεῖνων). *Those* messengers, the servants and the soldier. The pronoun has a more specific reference than the English *they*.

10. Very hungry (πρόσπεινος). Only here in New Testament.

Would have eaten (ἤθελε γεύσασθαι). Rev., correctly, *desired to eat*. Γεύσθαι is rendered both to *eat* and to *taste*, more frequently the latter. See ^{<173>}Matthew 27:34; ^{<119>}John 2:9; ^{<152>}1 Peter 2:3; and compare ^{<111>}Acts 20:11.

He fell into a trance (ἐπέπεσεν ἐπ’ αὐτὸν ἔκστασις). Lit., *an ecstasy fell upon him*. The best texts, however, read ἐγένετο, *came upon him, or happened to him*. See on *astonishment*, ^{<152>}Mark 5:42. Luke alone employs the word in this sense of *ecstasy* or *trance*.

11. Saw (θεωρεῖ). Rev., better, and more literally, *beholdeth*. See on ^{<215>}Luke 10:18. The present tense is graphically introduced into the narrative.

Unto him. The best texts omit.

Sheet (ὀθόνην). Only here and ch. 11:5. Originally *fine linen*; later, *sail-cloth* or a *sail*. Dr. J. Rawson Lumby suggests that the word, “applied to loose, belying sails of ships,” may indicate that the form of vessel which appeared to Peter “recalled an image most familiar to his previous life — the wind-stretched canvas of the craft on the Lake of Galilee” (“Expositor,” iii, 272).

Knit (δεδεμένον). If this is retained, we must render *bound*, or *attached*; but the best texts omit, together with the following *and*. Render, as Rev., *let down by four corners*. Compare ch. 11:5.

Corners (ἄρχαίς). Lit., *beginnings*; the *extremity* or *corner*, marking a *beginning* of the sheet. “We are to imagine the vessel, looking like a colossal four-cornered linen cloth, letting itself down, while the corners attached to heaven to support the whole.” The word is used in this sense by Herodotus, describing the sacrifices of the Scythians. The victim’s forefeet are bound with a cord, “and the person who is about to offer, taking his station behind the victim, pulls *the end* (ἀρχήν) of the rope, and thereby throws the animal down” (4, 60). The suggestion of *ropes* holding the corners of the sheet (Alford, and, cautiously, Farrar) is unwarranted by the usage of the word. It was the technical expression in medical language for the *ends of bandages*. The word for *sheet* in this passage was also the technical term for a *bandage*, as was the kindred word ὀθόνιον, used of the *linen bandages* in which the Lord’s body was swathed. See Luke 24:12; ^{489D}John 19:40; 20:5, 6, 7. Mr. Hobart says: “We have thus in this passage a technical medical phrase — the ends of a bandage — used for the ends of a sheet, which hardly any one except a medical man would think of employing” (“Medical Language of St. Luke”).

12. All manner of four-footed beasts (πάντα τὰ τετράποδα). Lit., *all the four-footed beasts*. Without exception, clean and unclean. Not, *of very many kinds*.

Wild beasts. The best texts omit.

14. Not so (μηδαμῶς). Stronger: *by no means*. “With that simple and audacious self-confidence which in his (Peter’s) character was so singularly mingled with fits of timidity and depression, he boldly corrects the voice which orders him, and reminds the divine Interlocutor that he must, so to speak, have made an oversight” (Farrar, “Life and Works of Paul”). Compare ^{486Z}Matthew 16:22.

Common (κοινὸν). *Unholy*.

15. Call not thou common (σὺ μὴ κοίνου). The thought goes deeper than merely *styling* “common.” Lit., *do not thou defile*. Do not *profane* it by *regarding* and calling it common. Rev., “*make not thou common.*”

17. *Doubted* (διηπόρει). See on ^{<400>}Luke 9:7.

In himself. On reflection, as compared with his ecstatic state.

Had made inquiry (διερωτήσαντες). “Having inquired *out*,” having asked their way *through* (διά) streets and houses, until they found the dwelling of the tanner, who was an obscure man, and not easily found.

18. *Called*. A general summons to anyone within, in order to make inquiries.

19. *Thought on* (διενθυμουμένου). Was *earnestly* (διά) pondering.

22. *Was warned* (ἐχρηματίσθη). See on ^{<400>}Matthew 2:12.

24. *Near* (ἀναγκαίους). The word originally means *necessary*; hence of those who are bound by *necessary* or *natural* ties; *blood-relations*. But as *relatives* or *kinsmen* is expressed by συγγενεῖς, this must be taken in the sense of *intimate friends* a meaning which it has in later Greek writers.

25. *Worshipped* (προσεκύνησεν). An unfortunate translation, according to modern English usage, but justified by the usage of earlier English, according to which to *worship* meant simply to *honor*. *Worship* is *worthship*, or honor paid to *dignity* or *worth*. This usage survives in the expressions *worshipful* and *your worship*. In the marriage-service of the English Church occurs the phrase, “With my body I thee *worship*.” So Wycliffe renders ^{<400>}Matthew 19:19, “*Worship* thy father and thy mother;” and ^{<400>}John 12:26, “If any man serve me, my Father shall *worship* him.” Here the meaning is that Cornelius paid reverence by prostrating himself after the usual oriental manner.

28. *An unlawful thing* (ἄθεμιτον). The word is peculiar to Peter, being used only here and ^{<400>}1 Peter 4:3. See note there. It emphasizes the violation of *established order*, being from the same root as τίθημι, to *lay down* or *establish*. The Jews professed to ground this prohibition on the law of Moses; but there is no direct command in the Mosaic law forbidding Jews to associate with those of other nations. But Peter’s statement is general, referring to the general practice of the Jews to separate themselves in common life from uncircumcised persons. Juvenal says that the Jews were taught by Moses “not to show the way except to one who practices the same rites, and to guide the circumcised alone to the

well which they seek “ (Sat., xiv., 104, 105). Tacitus also says of the Jews that “among themselves they are inflexibly faithful, and ready with charitable aid, but hate all others as enemies. They keep separate from all strangers in eating, sleeping, and matrimonial connections” (“Histories,” v., 5).

Of another nation (ἄλλοφύλω) Only here in New Testament. Used of the Philistines, ^{<98B>}1 Samuel 13:3-5 (Sept.).

Me. Emphatic, by contrast with ye. “Ye know,” etc., “but God hath showed *me*.”

29. *With what intent* (τίνι λόγῳ). More strictly, *for what reason*.

30. *Four days ago* (ἀπὸ τετάρτης ἡμέρας) Lit., *from the fourth day*, reckoning backward from the day on which he was speaking.

I was fasting, and. The best texts omit.

At the ninth hour I prayed (τὴν ἐννάτην προσευχόμενος). Lit., *praying during the ninth hour*. With the omission of *I was fasting, and*, the rendering is as Rev., *Four days ago, until this hour, I was keeping the ninth hour of prayer*. ^{fa17}

31. *Said* (φησι). Rev., *saith*. The historical present, giving vividness to the narrative.

33. *Well* (καλῶς). You have done a courteous and handsome thing in coming. Compare 3 John 5, 6.

34. *I perceive*. See on ch. 4:13.

Respecter of persons (προσωπολήπτῃς). See on *respect of persons*, ^{<98B>}James 2:1. Only here in New Testament.

36. *The word* (τὸν λόγον). The message.

37. *That word* (ῥῆμα). The contents of the message: the *report* or *history* which it proclaimed.

38. *Anointed* (ἔχρισεν). See on *Christ*, ^{<400B>}Matthew 1:1.

Went about (διήλθεν). Lit., *went through* (the country). Compare ch. 8:4.

And healing. The *and* (καὶ) has a particularizing force: doing good, *and in particular*, healing.

Oppressed (καταδυναστευομένουσ). Only here and ^{<3016>}James 2:6, on which see note.

39. They slew. The best texts insert καὶ, *also*: “whom *also* they slew;” *also* having an *incessive* force. They added this crowning atrocity to other persecutions.

Tree. See on ^{<0231>}Luke 23:31.

40. Shewed him openly (ἔδωκεν αὐτὸν ἐμφανῆ γενέσθαι). Lit., *gave him to become manifest*. Compare, for the construction, ch. 2:27.

41. Chosen before (προκεχειροτονημένοις). Only here in New Testament. The simple verb χειροτονέω, *to appoint*, occurs ^{<4423>}Acts 14:23; ^{<4089>}2 Corinthians 8:19; and originally means to *stretch out the hand* for the purpose of giving a vote. Hence to *elect* by show of hands, and generally to *appoint*. Plato uses the word of the election of leaders of choruses (“Laws,” 765). In later ecclesiastical usage it signified *ordain*, as bishops or deacons.

Who (οἵτινες). The compound pronoun marks them more strongly as belonging to the *class* of eye-witnesses.

42. Testify (διαμαρτύρασθαι). See on ch. 2:40.

Remission. See on ^{<4411>}Luke 3:3; ^{<3155>}James 5:15.

43. His name. As in the Lord’s prayer: not simply the *title*, but all that is embraced and expressed by the name: Christ’s “entire perfection, as the object revealed to the believer for his apprehension, confession, and worship” (Meyer).

44. The Holy Ghost fell. The only example of the bestowment of the Spirit before baptism.

45. They of the circumcision. From this point Luke distinguishes Christians into two classes — those of the circumcision and those of the uncircumcision; calling the former *Jews*, and the latter *Gentiles* or *Greeks*.

Were amazed. See on ch. 2:7.

47. *Water* (τὸ ὕδωρ). Note the article: *the* water; co-ordinating the water with the Spirit (see ^{618B}1 John 5:8), and designating water as the recognized and customary element of baptism.

CHAPTER 11

1. *In Judaea* (κατὰ τὴν Ἰουδαίαν). More correctly, “*throughout Judaea*.”
2. *They of the circumcision*. See on ch. 5:45.
3. *Men uncircumcised* (ἄνδρας ἀκροβυστίαν ἔχοντας). An indignant expression. See ⁴⁰²¹Ephesians 2:11.
4. *Began*. Graphically indicating the solemn purport of the speech (compare ⁴⁰¹¹Luke 12:1), perhaps, in connection with *expounded*, his beginning with the first circumstances and going through the whole list of incidents.
6. *I considered*. See on ⁴⁰¹⁸Matthew 8:3; ⁴⁰²²Luke 22:24, 27.
12. *Nothing doubting* (μηδὲν διακρινόμενον). The Rev. renders *making no distinction*, taking the verb in its original sense, which is *to separate or distinguish*. The rendering seems rather strained, *doubting* being a common rendering in the New Testament and giving a perfectly good sense here. See ⁴⁰²¹Matthew 21:21; ⁴¹¹²Mark 11:23, and note on ⁵⁰⁰¹James 1:6. It was natural that Peter should hesitate.
- The six brethren*. The men of Joppa who had gone with Peter to Cornelius, and had accompanied him also to Jerusalem, either as witnesses for him or for their own vindication, since they had committed the same offense.
13. *An angel*. It has the definite article: “*the angel*,” mentioned in ch. 10.
17. *Forasmuch as* (εἰ). Better, as Rev., *if*.
- The like* (ἴσην). Lit., *equal*; making them, *equally* with us, recipients of the Holy Spirit.
19. *They which were scattered abroad* (οἱ διασπαρέντες). On the technical expression, *the dispersion*, see on ⁴⁰⁰¹1 Peter 1:1. Not so used here.
20. *The Greeks* (Ἕλληνας). Some, however, read Ἑλληνιστὰς, *the Grecian Jews*. See on ch. 6:1. The express object of the narrative has been

to describe the admission of *Gentiles* into the church. There would have been nothing remarkable in these men preaching to Hellenists who had long before been received into the church, and formed a large part of the church at Jerusalem. It is better to follow the rendering of A.V. and Rev., though the other reading has the stronger MS. evidence. Note, also, the contrast with the statement in ver. 19, *to the Jews only*. There is no contrast between Jews and Hellenists, since Hellenists are included in the general term *Jews*.

23. Purpose (προθέσει). Originally, *placing in public; setting before*. Hence of the *shew-bread*, the loaves *set forth* before the Lord (see on ^{<402>}Mark 2:26). Something *set before* one as an object of attainment: a *purpose*.

24. Good (ἀγαθός). More than strictly *upright*. Compare ^{<510>}Romans 5:7, where it is distinguished from δίκαιος, *just* or *righteous*. “His benevolence effectually prevented him censuring anything that might be new or strange in these preachers to the Gentiles, and caused him to rejoice in their success” (Gloag).

25. To seek (ἀναζητήσει). Strictly, like our “hunt up” (ἀνά).

26. Were called Christians (χρηματίσαι Χριστιανούς). The former of these two words, rendered *were called*, meant, originally, to *transact business*, to *have dealings with*; thence, in the course of business, to *give audience to*, to *answer*, from which comes its use to denote *the responses of an oracle*; a *divine advice* or *warning*. See ^{<4102>}Acts 10:22; and compare ^{<4103>}Matthew 2:12; ^{<5107>}Hebrews 11:7. Later, it acquires the meaning to *bear a name*; to *be called*, with the implication of a name used in the ordinary *transactions* and *intercourse* of men; the name under which one passes. ^{fa18} This process of transition appears in the practice of naming men according to their occupations, as, in English, “John the Smith,” “Philip the Armorer;” a practice which is the origin of many familiar family names, such as *Butler*, *Carpenter*, *Smith*, *Cooper*. Compare in New Testament *Alexander the coppersmith* (^{<5044>}2 Timothy 4:14); *Matthew the publican* (^{<4103>}Matthew 10:3); *Luke the physician* (^{<5044>}Colossians 4:14); *Erastus the chamberlain* (^{<5103>}Romans 16:23); *Rahab the harlot* (^{<5113>}Hebrews 11:31). In the same line is the use of the word calling, to denote one’s business. The meaning of the word in this passage is illustrated by ^{<5103>}Romans 7:3.

The disciples *were called*. They did not assume the name themselves. It occurs in only three passages in the New Testament: here; ch. 26:28; and ^{<4046>}1 Peter 4:16; and only in the last-named passage is used by a Christian of a Christian. The name was evidently not given by the Jews of Antioch, to whom *Christ* was the interpretation of *Messiah*, and who would not have bestowed that name on those whom they despised as apostates. The Jews designated the Christians as *Nazarenes* (^{<4045>}Acts 24:5), a term of contempt, because it was a proverb that nothing good could come out of Nazareth (^{<4047>}John 1:47). The name was probably not assumed by the disciples themselves; for they were in the habit of styling each other *believers, disciples, saints, brethren, those of the way*. It, doubtless, was bestowed by the Gentiles. Some suppose that it was applied as a term of ridicule, and cite the witty and sarcastic character of the people of Antioch, and their notoriety for inventing names of derision; but this is doubtful. The name may have been given simply as a distinctive title, naturally chosen from the recognized and avowed devotion of the disciples to Christ as their leader. The Antiochenes mistook the nature of the name, not understanding its use among the disciples as an *official title* — *the Anointed* — but using it as a *personal name*, which they converted into a *party name*.

27. *Prophets*. See on ^{<4072>}Luke 7:26.

28. *The world*. See on ^{<4088>}Luke 2:1.

29. *According to his ability* (καθὸς ἡὐπορεῖτό τις). Lit., *according as any one of them was prospered*. The verb is from εὐπορος, *easy to pass or travel through*; and the idea of prosperity is therefore conveyed under the figure of an easy and favorable journey. The same idea appears in our *farewell*; *fare* meaning original]y to *travel*. Hence, to bid one *farewell* is to wish him a *prosperous journey*. Compare *God-speed*. So the idea here might be rendered, *as each one fared well*.

To send relief (εἰς διακονίαν πέμψαι). Lit., *to send for ministry*

CHAPTER 12

1. *That time* (ἐκεῖνον τὸν καιρὸν). More correctly, that *junction*. See on ch. 1:7. The date is A.D. 44.

Herod the king. Called also Agrippa, and commonly known as Herod Agrippa I., the grandson of Herod the Great.

Stretched forth his hands (ἐπέβαλεν τὰς χεῖρας). Lit. *laid on his hands*. The A.V. is wrong, and so is the Rev. Render, *laid hands on certain of the church to afflict them*.

Vex (κακῶσαι). *Vex* is used in the older and stronger sense of *torment* or *oppress*. See ^{<0222>}Exodus 22:21; ^{<0257>}Numbers 25:17; ^{<0152>}Matthew 15:22. Its modern usage relates rather to petty annoyances. Rev., better, *afflict*.

2. *Killed — with the sword*. While the martyrdom of Stephen is described at length, that of James, the first martyr among the apostles, is related in two words.

3. *He proceeded to take* (προσέθετο συλλαβεῖν). Rev., *seize*. Lit., *he added to take*. A Hebrew form of expression. Compare ^{<0291>}Luke 19:11, *he added and spake*; ^{<0212>}Luke 20:12, *again he sent a third*; lit., *he added to send*.

4. *Quaternions*. A quaternion was a body of four soldiers; so that there were sixteen guards, four for each of the four night-watches.

The passover. The whole seven days of the feast.

Bring him forth (ἀναγαγαγεῖν αὐτὸν). Lit., *lead him up*; i.e., to the elevated place where the tribunal stood, to pronounce sentence of death before the people. See ^{<0303>}John 19:13.

5. *Without ceasing* (ἐκτενής). Wrong. The word means *earnest*. See on *fervently*, ^{<0122>}1 Peter 1:22; and compare *instantly*, ^{<0307>}Acts 26:7; *more earnestly*, ^{<0224>}Luke 22:44; *fervent*, ^{<0108>}1 Peter 4:8. The idea of *continuance* is, however, expressed here by the finite verb with the participle. Very literally, *prayer was arising earnest*.

6. *Would have brought* (ἔτιρουv). Rev., correctly, *was about to bring*.

Kept (ἔτιρουv). See on *reserved*, ^{<400>}1 Peter 1:4. The imperfect, *were keeping*.

7. *Came upon* (ἐπέστη). Better, as Rev., *stood by*. See on ch. 4:1; and compare ^{<400>}Luke 2:9.

Prison (οἰκήματι). Not the prison, but the *cell* where Peter was confined. So, rightly, Rev.

8. *Garment* (ἱμάτιον). The *outer* garment, or mantle. See on ^{<400>}Matthew 5:40.

10. *Ward* (φυλακὴν). Better, *watch*: the soldiers on guard. Explanations of the *first* and *second* watch differ, some assuming that the first was the single soldier on guard at the door of Peter's cell, and the second, another soldier at the gate leading into the street. Others, that *two* soldiers were at each of these posts, the two in Peter's cell not being included in the four who made up the watch.

12. *When he had considered* (συνιδών). The verb strictly means to *see together*, or at the same time. Hence, *to see in one view*, to *take in at a glance*. Peter's mental condition is described by two expressions: First, he *came to himself* (ver. 12), or, lit., *when he had become present in himself*; denoting his awaking from the dazed condition produced by his being suddenly roused from sleep and confronted with a supernatural appearance (see ver. 9). Secondly, *when he had become aware* (συνισών); denoting his *taking in the situation*, according to the popular phrase. I do not think that any of the commentators have sufficiently emphasized the force of σύν, *together*, as indicating his *comprehensive perception* of all the elements of the case. They all refer the word to his recognition of his deliverance from prison, which, however, has already been noted in ver.

11. While it may include this, it refers also to all the circumstances of the case present at that moment. He had been freed; he was there in the street alone; he must go somewhere; there was the house of Mary, where he was sure to find friends. Having *taken in* all this, *perceived it all*, he went to the house of Mary. ^{fa19}

13. *Door of the gate.* The small outside door, forming the entrance from the street, and opening into the *πυλῶν*, or *doorway*, the passage from the street into the court. Others explain it as the *wicket*, a small door in the larger one, which is less probable.

***A damsel* (παιδίσκη).** Or *maid*. The word was used of a young female slave, as well as of a young girl or maiden generally. The narrative implies that she was more than a mere menial, if a servant at all. Her prompt recognition of Peter's voice, and her joyful haste, as well as the record of her name, indicate that she was one of the disciples gathered for prayer.

Rhoda.* *Rose. The Jews frequently gave their female children the names of plants and flowers: as *Susannah* (lily); *Esther* (myrtle); *Tamar* (palm-tree). "God, who leaves in oblivion names of mighty conquerors, treasures up that of a poor girl, for his church in all ages" (Quesnel).

14. *She knew.* Or *recognized*.

15. *Constantly affirmed* (διῖσχυρίζετο). Better, *confidently* affirmed; *constant* is used in its older sense of *consistent*. The verb contains two ideas: *strong* assertion (ἰσχύς), and *holding* to the assertion *through* all contradiction (διά); hence, she strongly and *consistently* asserted.

Angel. Guardian angel, according to the popular belief among the Jews that every individual has his guardian angel, who may, on occasion, assume a visible appearance resembling that of the person whose destiny is committed to him.

17. *Beckoning* (κατασεΐσας). Lit., *having shaken downward* with his hand, in order to bespeak silence and attention. It was a familiar gesture of Paul. See ch. 21:40; 26:1.

19. *Examined* (ἀνακρίνας). See on ⁴²³⁴Luke 23:14; and compare ch. 4:9.

***Put to death* (ἀπαχθῆναι).** Lit., *led away*; i.e., to execution. A technical phrase like the Latin *ducere*. Compare ⁴²⁷³Matthew 27:31.

***Abode* (διέτριβεν).** Originally, to *rub away*, or *consume*; hence, of *time*, to *spend*.

20. *Highly displeased* (θυμομαχῶν). Originally, *to fight desperately*: but as there is no record of any war of Herod with the Tyrians and Sidonians, the word is to be taken in the sense of the A.V. Only here in New Testament.

Chamberlain (τὸν ἐπὶ τοῦ κοιτῶνος). Lit., *the one over the bedchamber*.

21. *Set* (τακτῆ). Appointed. Only here in New Testament. What the festival was, is uncertain. According to some, it was in honor of the emperor's safe return from Britain. Others think it was to celebrate the birthday of Claudius; others that it was the festival of the Quinquennalia, observed in honor of Augustus, and dating from the taking of Alexandria, when the month *Sextilis* received the name of the Emperor — *August*.

Arrayed (ἐνδυσάμενος). More literally, *having arrayed himself*.

Royal apparel. Josephus says he was clothed in a robe entirely made of silver.

Throne. See on ch. 7:5. The elevated seat or throne-like box in the theater, set apart for the king, from which he might look at the games or address the assembly.

Made an oration (ἐδημηγόρει). Only here in New Testament. The word is used especially of a popular harangue (δῆμος, *the commons*). "At Jerusalem Agrippa enacted the Jew, with solemn gait and tragic countenance, amidst general acclamation; but at Caesarea he allowed the more genial part of a Greek to be imposed on him. It was at a festival in this Hellenic capital, after an harangue he had addressed to the populace, that they shouted, "It is the voice of a God and not of a man" (Merivale, "History of the Romans under the Empire").

22. *The people* (δῆμος). The *assembled* people.

A God. As most of the assembly were heathen, the word does not refer to the Supreme Being, but is to be taken in the pagan sense — *a God*.

23. *An angel of the Lord smote him*. An interesting parallel is furnished by the story of Alp Arslan, a Turkish prince of the eleventh century. "The Turkish prince bequeathed a dying admonition to the pride of kings. 'In my youth,' said Alp Arslan, 'I was advised by a sage to humble myself before God; to distrust my own strength; and never to despise the most

contemptible foe. I have neglected these lessons, and my neglect has been deservedly punished. Yesterday, as from an eminence, I beheld the numbers, the discipline, and the spirit of my armies; the earth seemed to tremble under my feet, and I said in my heart, surely thou art the king of the world, the greatest and most invincible of warriors. These armies are no longer mine; and, in the confidence of my personal strength, I now fall by the hand of an assassin” (Gibbon, “Decline and Fall”).

Eaten of worms (σκωληκόβρωτος). Only here in New Testament. Of Pheretima, queen of Cyrene, distinguished for her cruelties, Herodotus says: “Nor did Pheretima herself end her days happily. For on her return to Egypt from Libya, directly after taking vengeance on the people of Barca, she was overtaken by a most horrid death. Her body swarmed with worms, which ate her flesh while she was still alive” (4, 205). The term, as applied to disease in the human body, does not occur in any of the medical writers extant. Theophrastus, however, uses it of a disease in plants. The word σκώληξ is used by medical writers of intestinal worms. Compare the account of the death of Antiochus Epiphanes, the great persecutor of the Jews. “So that the worms rose up out of the body of this wicked man, and while he lived in sorrow and pain, his flesh fell away, and the filthiness of his smell was noisome to all his army” (2 Macc. ix. 9). Sylla, the Roman dictator, is also said to have suffered from a similar disease.

Gave up the ghost. See on ch 5:5.

CHAPTER 13

1. *Prophets*. See on ^{<102>}Luke 7:26.

Lucius of Cyrene. Attempts have been made to identify him with Luke the evangelist; but the name *Lucas* is an abbreviation of *Lucanus*, and not of *Lucius*. It is worth noting, however, that, according to Herodotus (iii., 131), the physicians of Cyrene had the reputation of being the second best in Greece, those of Crotona being the best; and that Galen the physician says that Lucius was before him a distinguished physician in Tarsus of Cilicia. From this it has been conjectured that Luke was born and instructed in medicine in Cyrene, and left that place for Tarsus, where he made Paul's acquaintance, and was, perhaps, converted by him (Dr. Howard Crosby, "The New Testament, Old and New Version"). But, apart from the form of the name (see above), the mention of the evangelist's name here is not in accord with his usual practice, since he nowhere mentions his own name, either in the Gospel or in the Acts; and if the present passage were an exception, we should have expected to find his name last in the list of the worthies of Antioch. Of the five here named, four are known to be Jews; and therefore, probably, Lucius was also a Jew from Cyrene, where Jews are known to have abounded. Luke the evangelist, on the contrary, was a Gentile. Nothing certain can be inferred from ^{<512>}Romans 16:21, where Lucius is enumerated by Paul among his *kinsmen*. If *συγγενεῖς*, *kinsmen*, means here, as is claimed by some, *countrymen*, it would prove Lucius to be a Jew; but the word is commonly used of relatives in the New Testament. In ^{<511>}Romans 9:3, Paul applies the term to his fellow-countrymen, "my brethren, my *kinsmen* according to the flesh, *who are Israelites*."

Which had been brought up with (σύντροφος). Some render *foster-brother*, as Rev.; others, *comrade*. The word has both meanings.

2. *Ministered* (λειτουργούντων). See on the kindred noun *ministration*, ^{<102>}Luke 1:23. This noun has passed through the following meanings:

1. A *civil service*, especially in the technical language of Athenian law.
2. A *function or office* of any kind, as of the bodily organs.

3. *Sacerdotal ministration*, both among the Jews and the heathen (see ^{<488>}Hebrews 8:6; 9:21).

4. The *eucharistic services*.

5. *Set forms of divine worship* (Lightfoot, "On Philipians," ii., 17). Here, of the performance of Christian worship. Our word *liturgy* is derived from it.

Separate. The Greek adds **δή**, *now*, which is not rendered by A.V. or Rev. It gives precision and emphasis to the command, implying that it is for a special purpose, and to be obeyed at the time. Compare ^{<485>}Luke 2:15; ^{<485>}Acts 15:36; ^{<488>}1 Corinthians 6:20.

4. *Sailed*. On Luke's use of words for *sailing*, see Introduction.

5. *Synagogues*. The plural implies that the Jews were numerous in Salamis. Augustus, according to Josephus, made Herod the Great a present of half the revenue of the copper mines of Cyprus, so that numerous Jewish families would be settled in the island. In the reign of Trajan, upon the breaking out of a Jewish insurrection, the whole island fell into the hands of the Jews, and became a rallying-point for the revolt. It is said that two hundred and forty thousand of the native population were sacrificed to the fury of the insurgents. When the rebellion was extinguished, the Jews were forbidden thenceforth, on pain of death, to set foot on the island.

Minister (**ὑπηρέτην**). Better, as Rev., *attendant*. See on ^{<485>}Matthew 5:25.

6. *Sorcerer* (**μάγικον**). That the man was an impostor is told us in the next word, but not in this term. It is the word used of the *wise men* who came to the Savior's cradle. See ^{<488>}Matthew 2:1, 7, 16. Elymas was a *magian*; of what kind is shown by *false prophet*. See on ^{<488>}Matthew 2:1.

Bar-Jesus. Son of Jesus or Joshua.

7. *The deputy* (**ἀνθυπάτω**). Better, Rev., *proconsul*. See Introduction to Luke, on Luke's accuracy in designating public officers.

Sergius Paulus. Di Cesnola relates the discovery at Soli, which, next to Salamis, was the most important city in the island, of a slab with a Greek inscription containing the name of Paulus, proconsul.

Prudent (σοφειῶν). Better, as Rev., a man of understanding. See on ⁴¹¹²Matthew 11:25.

8. Elymas. An Arabic word, meaning *the wise*, and equivalent to *Magus*. See on ver. 6.

Withstood. “The position of soothsayer to a Roman proconsul, even though it could only last a year, was too distinguished and too lucrative to abandon without a struggle” (Farrar, “Life and Work of Paul”).

9. Saul — Paul. The first occurrence of the name of Paul in the Acts. Hereafter he is constantly so called, except when there is a reference to the earlier period of his life. Various explanations are given of the change of name. The most satisfactory seems to be that it was customary for Hellenistic Jews to have two names, the one Hebrew and the other Greek or Latin. Thus John was also called *Marcus*; Symeon, *Niger*; Barsabas, *Justus*. As Paul now comes prominently forward as the apostle to the Gentiles, Luke now retains his Gentile name, as he did his Jewish name during his ministry among the Jews. The connection of the name Paul with that of the deputy seems to me purely accidental. It was most unlike Paul to assume the name of another man, converted by his instrumentality, out of respect to him or as a memorial of his conversion. Farrar justly observes that there would have been in this “an element of vulgarity impossible to St. Paul”

Set his eyes on him. See on ⁴⁰⁰¹Luke 4:20.

10. Mischief (ῥαδιουργίας). Only here in New Testament. Originally, *ease* or *facility in doing*; hence readiness in turning the hand to anything, bad or good; and so *recklessness*, *unscrupulousness*, *wickedness*. A kindred word (ῥαδιούργημα, *lewdness*, Rev., *villainy*) occurs at ch. 18:14.

Right ways. Or *straight*, possibly with an allusion to Elymas’ *crooked* ways.

11. Mist (ἀχλὺς). Only here in New Testament. The word is used by medical writers as a name for a disease of the eyes. The mention of the successive stages, first *dimness*, then *total darkness*, are characteristic of the physician. “The first miracle which Paul performed was the infliction

of a judgment; and that judgment the same which befell himself when arrested on his way to Damascus” (Gloag).

12. *Astonished* (ἐκπλησσομένος). See on ^{<117>}Matthew 7:28.

13. *Loosed* (ἀναχθέντες). See on ^{<118>}Luke 8:22.

Paul and his company (οἱ περὶ τὸν Παῦλον). Lit., *those around Paul*. In later writers, used to denote the principal person alone, as ^{<119>}John 11:19, came to *Mary and Martha*; where the Greek literally reads, *came to the women around Mary and Martha*. Paul, and not Barnabas, now appears as the principal person.

15. *Exhortation*. See on ch. 9:31.

16. *Beckoning*. See on ch. 12:17.

Men of Israel. See on ch. 3:12.

17. *People* (λαοῦ). Restricted in the Acts to the people of Israel.

18. *Suffered he their manners* (ἐτροποφόρησεν). From πρόπος, *fashion* or *manner*, and φορέω, *to bear* or *suffer*. The preferable reading, however, is ἐτροφοφόρησεν; from τροφός, *a nurse*; and the figure is explained by, and probably was drawn from, ^{<120>}Deuteronomy 1:31. The American revisers properly insist on the rendering, *as a nursing-father bare he them*.

19. *Divided by lot* (κατεκληρονόμησεν). The A.V. gives the literal rendering. The Rev., *gave them their land for an inheritance*, is correct, so far as the meaning *inheritance* is concerned (see on ^{<121>}1 Peter 1:4), but does not give the sense of *distribution* which is contained in the word.

24. *Before his coming* (πρὸ προσώπου τῆς εἰσόδου αὐτοῦ). Lit., *before the face of his entrance*. A Hebrew form of expression.

25. *Think ye* (ὑπονοεῖτε). Originally, *to think secretly*: hence *to suspect, conjecture*.

26. *To you*. The best texts read *to us*.

33. *Hath fulfilled* (ἐκπεπλήρωκε). *Completely fulfilled*; force of ἐκ, *out and out*.

34. *The sure mercies* (τὰ ὅσια τὰ πιστά). Lit., *the holy things, the sure.* Rev., *the holy and sure blessings.*

35. *Suffer* (δώσεις). Lit., *give.*

36. *Was laid unto* (προσετέθη). Lit., *was added unto.* Compare ch. 2:47; 5:14.

41. *Perish* (ἀφανίσθητε). Lit., *vanish.*

Declare (ἐκδιηγῆται). Only here and ch. 15:3. See on *shew*, ^{<4183>}Luke 8:39. The word is a very strong expression for the fullest and clearest declaration: *declare throughout.*

42. *Next* (μεταξὺ). The word commonly means *intermediate*, and hence is explained by some as referring to the intermediate week. But the meaning is fixed by ver. 44; and though the word does not occur in the New Testament elsewhere in the sense of *next*, it has that meaning sometimes in later Greek.

43. *Religious* (σεβομένων). Lit., *worshipping.* Compare ver. 50 and ch. 16:14.

Proselytes (προσηλύτων). Originally, one who *arrives at* a place; *a stranger*; thence of one who *comes over* to another faith.

45. *Envy* (ζήλου). Rev., *jealousy.* See on ^{<3184>}James 3:14.

46. *Put* (ἀπωθείσθε). Not strong enough. Better, as Rev., *thrust*, denoting *violent rejection.*

Lo (ἰδοὺ). Marking a *crisis.*

50. *Honorable* (εὐσχήμονας). See on ^{<4156>}Mark 15:43. Women of *rank*, or, as Rev., of *honorable state.*

Coasts (ὁρίων). Not a good rendering, because it implies merely a *sea-coast*; whereas the word is a general one for *boundaries.*

51. *Shook off*. See on ^{<4004>}Matthew 10:14.

Dust. See on ^{<4201>}Luke 10:11.

CHAPTER 14

3. *Long* (ἰκανόν). See on ^{<400>}Luke 7:6.

Abode. See on ch. 12:19.

In the Lord. Lit., upon (ἐπί) the Lord: *in reliance on him*.

5. *Assault* (ὄρμη). Too strong, as is also the Rev., *onset*. In case an actual assault had been made, it would have been absurd for Luke to tell us that “they were ware of it.” It is rather the *purpose* and *intention* of assault beginning to assume the character of a *movement*. See on ^{<300>}James 3:4.

To stone. Paul says he was stoned *once* (^{<412>}2 Corinthians 11:25). This took place at Lystra (see ver. 19).

6. *Were ware* (συνιδόντες). Rev., *became aware*. See on *considered*, ch. 12:12.

7. *They preached the gospel* (ἦσαν εὐαγγελιζόμενοι). The finite verb with the participle, denoting *continuance*. They prolonged their preaching for some time.

8. *Impotent* (ἀδύνατος). The almost universal meaning of the word in the New Testament is *impossible* (see ^{<402>}Matthew 19:26; ^{<300>}Hebrews 6:4, etc.). The sense of *weak* or *impotent* occurs only here and ^{<500>}Romans 15:1.

9. *Heard* (ἤκουε). The force of the imperfect should be given here. He *was hearing* while Paul preached.

10. *Upright* (ὀρθός). Only here and ^{<502>}Hebrews 12:13. Compare *made straight*, ^{<203>}Luke 13:13, and see note there.

Leaped (ἤλατο). Better, as Rev., *leaped up*. Note the aorist tense, indicating a *single act*, while the imperfect, *walked*, denotes *continuous action*.

11. *In the speech of Lycaonia*. The apostles had been conversing with them in Greek. The fact that the people now spoke in their native tongue explains why Paul and Barnabas did not interfere until they saw the preparations for sacrifice. They did not understand what was being said

by the people about their divine character. It was natural that the surprise of the Lystrans should express itself in their own language rather than in a foreign tongue.

In the likeness of men (ὁμοιωθέντες ἀνθρώποις). Lit., *having become like to men*. A remnant of the earlier pagan belief that the gods visited the earth in human form. Homer, for example, is full of such incidents. Thus, when Ulysses lands upon his native shore, Pallas meets him

*“in the shape
Of a young shepherd delicately formed,
As are the sons of kings. A mantle lay
Upon her shoulder in rich folds; her feet
Shone in their sandals; in her hands she bore
A javelin.” — Odyssey, xiii., 485 sq.*

Again, one rebukes a suitor for maltreating Ulysses:

*“Madman! what if he
Came down from heaven and were a God! The gods
Put on the form of strangers from afar,
And walk our towns in many different shapes,
To mark the good and evil deeds of men.”
Odyssey, xvii., 485 sq.*

12. Barnabas Jupiter, and Paul Mercury. The Greek names of these deities were *Zeus* and *Hermes*. As the herald of the gods, Mercury is the God of skill in the use of speech and of eloquence in general, for the heralds are the public speakers in the assemblies and on other occasions. Hence he is sent on messages where persuasion or argument are required, as to Calypso to secure the release of Ulysses from Ogygia (“*Odyssey*,” i., 84); and to Priam to warn him of danger and to escort him to the Grecian fleet (“*Iliad*,” xxiv., 390). Horace addresses him as the “eloquent” grandson of Atlas, who artfully formed by oratory the savage manners of a primitive race (“*Odes*,” i., 10). Hence the tongues of sacrificial animals were offered to him. As the God of ready and artful speech, his office naturally extended to business negotiations. He was the God of prudence and skill in all the relations of social intercourse, and the patron of business and gain. A merchant-guild at Rome was established under his protection. And as, from its nature, commerce is prone to degenerate into fraud, so he appears as the God of thievery, exhibiting cunning, fraud, and perjury.^{fa20} “He represents, so to speak, the utilitarian side of the human mind.... In the

limitation of his faculties and powers, in the low standard of his moral habits, in the abundant activity of his appetites, in his indifference, his ease, his good nature, in the full-blown exhibition of what Christian theology would call conformity to the world, he is, as strictly as the nature of the case admits, a product of the invention of man. He is the God of intercourse on earth” (Gladstone, “Homer and the Homeric Age”).

The chief speaker (ὁ ἡγούμενος τοῦ λόγου). Lit., *the leader in discourse*. Barnabas was called *Jupiter*, possibly because his personal appearance was more imposing than Paul’s (see ^{<700>}2 Corinthians 10:1, 10), and also because Jupiter and Mercury were commonly represented as companions in their visits to earth. ^{fa21}

13. Of Jupiter (τοῦ Διὸς). Properly, *the Jupiter*, the tutelary deity of Lystra. It is unnecessary to supply *temple*, as Rev. The God himself was regarded as present in his temple.

The gates (πυλῶνας). What gates are intended is uncertain. Some say, the *city gates*; others, the *temple gates*; and others, the *doors of the house* in which Paul and Barnabas were residing. See on ch. 12:13.

14. Ran in (εἰσεπήδησαν). A feeble translation, even if this reading is retained. The verb means to *leap* or *spring*. The best texts read ἐξεπήδησαν, *sprang forth*, probably from the gate of their house, or from the city gate, if the sacrifice was prepared in front of it.

Crying out (κράζοντες). Inarticulate shouts to attract attention.

15. Of like passions (ὁμοιοπαθεῖς). Only here and ^{<507>}James 5:17, on which see note. Better, *of like nature*.

Turn (ἐπιστρέφειν). Compare ^{<509>}1 Thessalonians 1:9, where the same verb is used.

16. Times (γενεαίς). More correctly, *generations*, as Rev.

17. Rains. Jupiter was Lord of the air. He dispensed the thunder and lightning, the rain and the hail, the rivers and tempests. “All signs and portents whatever, that appear in the air, belong primarily to him, as does the genial sign of the rainbow” (Gladstone, “Homer and the Homeric

Age”). The mention of rain is appropriate, as there was a scarcity of water in Lycaonia.

Food. Mercury, as the God of merchandise, was also the dispenser of food.

“No one can read the speech without once more perceiving its subtle and inimitable coincidence with his (Paul’s) thoughts and expressions. The rhythmic conclusion is not unaccordant with the style of his most elevated moods; and besides the appropriate appeal to God’s natural gifts in a town not in itself unhappily situated, but surrounded by a waterless and treeless plain, we may naturally suppose that the ‘filling our hearts with food and gladness’ was suggested by the garlands and festive pomp which accompanied the bulls on which the people would afterward have made their common banquet” (Farrar, “Life and Work of Paul”).

For the coincidences between this discourse and other utterances of Paul, compare ver. 15, and ^{<3100>}1 Thessalonians 1:9; ver. 16, and ^{<6125>}Romans 3:25; ^{<4173>}Acts 17:30; ver. 17, and ^{<6119>}Romans 1:19, 20.

19. *Stoned.* See on ver. 5.

20. *To Derbe.* A journey of only a few hours.

21. *Taught* (μαθητεύσαντες). More correctly, *made disciples of*, as Rev. See on ^{<4135>}Matthew 13:52.

Many. See on ^{<4106>}Luke 7:6.

22. *Confirming.* See on *stablish*, ^{<4150>}1 Peter 5:10.

23. *Ordained* (χειροτονήσαντες). Only here and ^{<4189>}2 Corinthians 8:19. Rev., more correctly, *appointed*. The meaning *ordain* is later. See on ch. 10:41.

Elders (πρεσβυτέπους). For the general superintendence of the church. The word is synonymous with ἐπίσκοποι, *overseers* or *bishops* (see on *visitation*, ^{<4122>}1 Peter 2:12). Those who are called *elders*, in speaking of Jewish communities, are called *bishops*, in speaking of Gentile communities. Hence the latter term prevails in Paul’s epistles.

Commended (παρέθεντο). See on *set before*, ^{<419>}Luke 9:16; and *commit*, ^{<4049>}1 Peter 4:19.

27. *With them* (μετ' αὐτῶν). In connection with them; assisting them.

And how (καὶ ὅτι). Better, *that*. The *and* has an incessive and particularizing force: “and *in particular, above all*.”

CHAPTER 15

1. *Taught*. Rather the imperfect, *were teaching*. They had not merely broached the error, but were inculcating it.

Manner (ἔθει). Better, *custom*, as Rev.

2. *Question* (ζητήματος). Found only in the Acts, and always of a question *in dispute*.

3. *Being brought on their way* (προπρμφθέντες). Lit., *having been sent forth*; under escort as a mark of honor.

Declaring. See on ch. 13:41. In the various towns along their route.

4. *Were received* (προπεμφθέντες). The word implies a *cordial welcome*, which they were not altogether sure of receiving.

5. *Arose*. In the assembly.

Sect. See on *heresies*, ^{<611>}2 Peter 2:1.

7. *The word of the gospel* (τὸν λόγου τοῦ εὐαγγελίου). This phrase occurs nowhere else; and εὐαγγέλιον, *gospel*, is found only once more in Acts (ch. 20:24).

8. *Which knoweth the heart* (καρδιογνώστης). Only here and ch. 1:24.

10. *Were able* (ἰσχύσαμεν). See on ^{<244>}Luke 14:30; 16:3.

12. *Hearkened*. The imperfect (ἤκουον) denotes attention to a continued narrative.

Declaring (ἐξηγουμένων). Better, as Rev., *rehearsing*. See on ^{<245>}Luke 24:35.

What miracles, etc. Lit., how many (ὄσα).

13. *James*. See Introduction to Catholic Epistles.

18. *Known unto God*, etc. The best texts join these words with the preceding verse, from which they omit *all*; rendering, *The Lord, who maketh these things known from the beginning of the world*.

19. Trouble (παρενοχλεῖν). Only here in New Testament. See on *vexed*, ^{<4168>}Luke 6:18.

20. Write (ἐπιστεῖλαι). Originally, to *send to*, as a message; hence, by *letter*. The kindred noun ἐπιστολή, whence our *epistle*, means, originally, *anything sent by a messenger*. *Letter* is a secondary meaning.

Pollutions (ἀλισγημάτων). A word not found in classical Greek, and only here in the New Testament. The kindred verb ἀλισγεῖν, to *pollute*, occurs in the Septuagint, ^{<2708>}Daniel 1:8; ^{<3107>}Malachi 1:7, and both times in the sense of defiling by food. Here the word is defined by *things sacrificed to idols* (ver. 29); the flesh of idol sacrifices, of which whatever was not eaten by the worshippers at the feasts in the temples, or given to the priests, was sold in the markets and eaten at home. See ^{<4305>}1 Corinthians 10:25-28; and ^{<2345>}Exodus 34:15.

Fornication. In its literal sense. “The association of *fornication* with three things in themselves indifferent is to be explained from the then moral corruption of heathenism, by which fornication, regarded from of old with indulgence, and even with favor, nay, practiced without shame even by philosophers, and surrounded by poets with all the tinsel of lasciviousness, had become in public opinion a thing really indifferent” (Meyer). See Dollinger, “The Gentile and the Jew,” ii., 237 sq.

Strangled. The flesh of animals killed in snares, and whose blood was not poured forth, was forbidden to the Israelites.

23. Greeting (χαίρειν). The usual Greek form of salutation. It occurs nowhere else in the salutation of a New Testament epistle save in the Epistle of James (1:1). See note there. It appears in the letter of Claudius Lysias (ch. 23:26).

24. Subverting (ἀνασκευάζοντες). Only here in New Testament, and not found either in the Septuagint or in the Apocrypha. Originally, it means to *pack up baggage*, and so to *carry away*; hence, to *dismantle* or *disfurnish*. So Thucydides (4, 116) relates that Brasidas captured Lecythus, and then pulled it down and dismantled it (ἀνασκευάσας). From this comes the more general meaning to lay waste, or ravage. The idea here is that of turning the minds of the Gentile converts upside down; throwing them into confusion like a dismantled house.

We gave no commandment (οὐ διεστείλάμεθα). The word originally means to *put asunder*; hence, to *distinguish*, and so of a commandment or injunction, to *distinguish* and *emphasize* it. Therefore implying *express orders*, and so always in the New Testament, where it is almost uniformly rendered *charge*. The idea here is, then, “we gave no express injunction on the points which these Judaizers have raised.”

25. *Barnabas and Paul.* Here, as in ver. 12, Barnabas is named first, contrary to the practice of Luke since ^{<4439>}Acts 13:9. Barnabas was the elder and better known, and in the church at Jerusalem his name would naturally precede Paul’s. The use of the Greek salutation, and this order of the names, are two undesigned coincidences going to attest the genuineness of this first document preserved to us from the Acts of the primitive church.

29. *Blood.* Because in the blood was the animal’s life, and it was the blood that was consecrated to make atonement. See ^{<0096>}Genesis 9:6; ^{<0370>}Leviticus 17:10-14; ^{<0123>}Deuteronomy 12:23, 24. The Gentiles had no scruples about eating blood; on the contrary, it was a special delicacy. Thus Homer:

*“At the fire
Already lie the paunches of two goats,
Preparing for our evening meal, and both
Are filled with fat and blood. Whoever shows
himself the better man in this affray,
And conquers, he shall take the one of these
He chooses.” — Odyssey, xviii., 44 sq.*

The heathen were accustomed to drink blood mingled with wine at their sacrifices.

Farewell (ἔρρωσθε). Lit., *be strong*, like the Latin *valete*. Compare the close of Claudius Lysias’ letter to Festus (ch. 23:30).

31. *Consolation.* See on ^{<4081>}Acts 9:31.

32. *Many words.* Or, lit., *much discourse*; adding the *spoken* to the *written* consolation.

Exhorted. Or *comforted*. See on ver. 31. The latter agrees better with *consolation* there.

Confirmed. See on ch. 14:22.

36. *Let us go again and visit* (ἐπιστρέψαντες δὴ ἐπισκεψώμεθα). Lit., *Having returned, let us now visit*. The A.V. omits *now*. See on ch. 13:2.

In every city (κατὰ πᾶσαν πόλιν). *Κατά* has the force of *city by city*.

38. *Him* (τοῦτον). Lit., *that one*. It marks him very strongly, and is an emphatic position at the end of the sentence.

Departed (ἄποστάντα). Rev., *withdrew*. It furnishes the derivation of our word *apostatize*.

39. *The contention was so sharp* (ἐγένετο παροξυσμὸς). More correctly, *there arose a sharp contention*. Only here and ^{<30B>}Hebrews 10:24. Our word *paroxysm* is a transcription of παροξυσμὸς. An angry dispute is indicated.

Barnabas. The last mention of him in the Acts.

40. *Recommended*. Which was not the case with Barnabas, leading to the inference that the church at Antioch took Paul's side in the dispute.

CHAPTER 16

3. *To go forth* (ἐξελθεῖν). The word is used of going forth as a missionary in ⁴⁰⁰⁰Luke 9:6; ⁴⁰⁰³John 7.

5. *Were established* (ἐστερεοῦντο). Rather, were *strengthened*. Another word is used for *established*. See ch. 14:22; 15:32, 41; 18:23. There is a difference, moreover, between being *strengthened* and *established*. See 1 Peter verse 10.

6. *Asia*. See on ch. 2:9.

8. *Passing by Mysia*. Not *avoiding*, since they could not reach Troas without traversing it; but *omitting* it as a preaching-place.

Came down. From the highlands to the coast.

10. *We sought*. Note the introduction, for the first time here, of the first person, intimating the presence of the author with Paul.

Assuredly gathering (συμβιβάζοντες). See on *proving*, ch. 9:22.

11. *Came with a straight course* (εὐθυδρομήσαμεν). Lit., *we ran a straight course*. A nautical term for *sailing before the wind*.

12. *Chief* (πρώτη). Some explain, the *first city* to which they came in Macedonia.

A colony (κολωνία). Roman towns were of two classes: *municipia*, or *free towns*, and *colonies*. The distinction, however, was not sharply maintained, so that, in some cases, we find the same town bearing both names. The two names involved no difference of right or of privilege. The historical difference between a colony and a free town is, that the free towns were taken into the state from without, while the colonies were offshoots from within. “The municipal cities insensibly equaled the rank and splendor of the colonies; and in the reign of Hadrian it was disputed which was the preferable condition, of those societies which had issued from, or those which had been received into, the bosom of Rome” (Gibbon, “Decline and Fall”).

The colony was used for three different purposes in the course of Roman history: as a fortified outpost in a conquered country; as a means of providing for the poor of Rome; and as a settlement for veterans who had served their time. It is with the third class, established by Augustus, that we have to do here. The Romans divided mankind into *citizens* and *strangers*. An inhabitant of Italy was a citizen; an inhabitant of any other part of the empire was a *peregrinus*, or *stranger*. The colonial policy abolished this distinction so far as privileges were concerned. The idea of a colony was, that it was another Rome transferred to the soil of another country. In his establishment of colonies, Augustus, in some instances, expelled the existing inhabitants and founded entirely new towns with his colonists; in others, he merely added his settlers to the existing population of the town then receiving the rank and title of a colony. In some instances a place received these without receiving any new citizens at all. Both classes of citizens were in possession of the same privileges, the principal of which were, exemption from scourging, freedom from arrest, except in extreme cases, and, in all cases, the right of appeal from the magistrate to the emperor. The names of the colonists were still enrolled in one of the Roman tribes. The traveler heard the Latin language and was amenable to the Roman law. The coinage of the city had Latin inscriptions. The affairs of the colony were regulated by their own magistrates named *Dumviri*, who took pride in calling themselves by the Roman title of *praetors* (see on verse 20).

13. *Out of the city* (ἔξω τῆς πόλεως). The best texts read *πύλης*, *the gate*.

River. Probably the *Gangas* or *Gangites*.

Where prayer was wont to be made (οὐ ἐνονίζετο προσευχῆ εἶναι). The best texts read *ἐνομίζομεν προσευχὴν*, *where we supposed there was a place of prayer*. The number of Jews in Philippi was small, since it was a military and not a mercantile city; consequently there was no synagogue, but only a *proseucha*, or *praying-place*, a slight structure, and often open to the sky. It was outside the gate, for the sake of retirement, and near a stream, because of the ablutions connected with the worship.

14. *Lydia*. An adjective: the *Lydian*; but as Lydia was a common name among the Greeks and Romans, it does not follow that she was named from her native country.

A seller of purple. On purple, see note on ^{<216>}Luke 16:19.

Thyatira. The district of Lydia, and the city of Thyatira in particular, were famous for purple dyes. So Homer:

*“As when some Carian or Maeonian ²² dame
Tinges with purple the white ivory,
To form a trapping for the cheeks of steeds”
Iliad, iv., 141.*

An inscription found in the ruins of Thyatira relates to the guild of dyers.

Heard (ἤκουεν). Imperfect, *was hearing* while we preached.

15. Constrained (παρεβιάσατο). Only here and ^{<220>}Luke 24:29, on which see note. The constraint was from ardent gratitude.

16. Damsel. See on ch. 12:13.

Spirit of divination (πνεῦμα Πύθωνα). Lit., *a spirit, a Python*. Python, in the Greek mythology, was the serpent which guarded Delphi. According to the legend, as related in the Homeric hymn, Apollo descended from Olympus in order to select a site for his shrine and oracle. Having fixed upon a spot on the southern side of Mount Parnassus, he found it guarded by a vast and terrific serpent, which he slew with an arrow, and suffered its body to rot (πυθεῖν) in the sun. Hence the name of the serpent *Python* (rotting); *Pytho*, the name of the place, and the epithet *Pythian*, applied to Apollo. The name *Python* was subsequently used to denote a prophetic demon, and was also used of *soothsayers* who practiced *ventriloquism*, or speaking from the belly. The word ἑγγαστρίμυθος, *ventriloquist*, occurs in the Septuagint, and is rendered *having a familiar spirit* (see ^{<222>}Leviticus 19:31; 20:6,27; ^{<223>}1 Samuel 28:7, 8). The heathen inhabitants of Philippi regarded the woman as inspired by Apollo; and Luke, in recording this case, which came under his own observation, uses the term which would naturally suggest itself to a Greek physician, a *Python-spirit*, presenting phenomena identical with the convulsive movements and wild cries of the Pythian priestess at Delphi.

Soothsaying (μαντευομένη). Akin to μαίνομαι, *to rave*, in allusion to the temporary madness which possessed the priestess or sibyl while

under the influence of the God. Compare Virgil's description of the Cumaean Sibyl:

*“And as the word she spake
Within the door, all suddenly her visage and her hue
Were changed, and all her sleeked hair and gasping breath she drew,
And with the rage her wild heart swelled, and greater was she grown,
Nor mortal-voiced; for breath of God upon her heart was blown
As he drew nigher.” — Aeneid, vii, 45 sq.*

18. Grieved (διαπομηθεῖς). Not strong enough. Rather, *worn out*. Both grieved at the sad condition of the woman, and thoroughly annoyed and indignant at the continued demonstrations of the evil spirit which possessed her. Compare ch. 4:2.

19. Was gone (ἐξῆλθεν). Went out with the evil spirit.

20. Magistrates (στρατηγοίς). Their usual name was *duumviri* answering to the consuls of Rome; but they took pride in calling themselves **στρατηγοί**, or *praetors*, as being a more honorable title. This is the only place in the Acts where Luke applies the term to the rulers of a city. See Introduction to Luke.

Jews. Who at this time were in special disgrace, having been lately banished from Rome by Claudius (see ^{483E} Acts 18:2). The Philippians do not appear to have recognized the distinction between Christians and Jews.

21. Being Romans. The Romans granted absolute toleration to conquered nations to follow their own religious customs, and took the gods of these countries under their protection. Otho, Domitian, Commodus, and Caracalla were zealous partisans of the worship of Isis; Serapis and Cybele were patronized at Rome; and in the reign of Nero the religious dilettante at Rome affected Judaism, and professed to honor the name of Moses and the sacred books. Poppaea, Nero's consort, was their patroness, and Seneca said, “the Jewish faith is now received on every hand. The conquered have given laws to the conquerors.” On the other hand, there were laws which forbade the introduction of strange deities among the Romans themselves. In 186 B.C., when stringent measures were taken by the government for the repression of Bacchanalian orgies in Rome, one of the consuls, addressing an assembly of the people, said:

“How often in the ages of our fathers was it given in charge to the magistrates to prohibit the performance of any foreign religious rites; to banish strolling sacrificers and soothsayers from the forum, the circus, and the city; to search for and burn books of divination; and to abolish every mode of sacrificing that was not conformable to the Roman practice” (Livy, xxxix., 16) It was contrary to strict Roman law for the Jews to propagate their opinions among the Romans, though they might make proselytes of other nations.

22. *Rent off their clothes* (περιρρήξαντες). Only here in New Testament. By the usual formula of command to the lictors: *Go, lictors; strip off their garments; let them be scourged!*

To beat (ῥαβδίξειν). From ῥάβδος, a rod. Rev. properly adds, *with rods*.

23. *Prison*. See on ch. verse 21.

24. *The inner prison*. Some have supposed this to be the *lower* prison, being misled by the remains of the Mamertine prison at Rome, on the declivity of the Capitoline, and near the Arch of Septimius Severus. This consists of two chambers, one above the other, excavated in the solid rock. In the center of the vault of the lower chamber is a circular opening, through which it is supposed that prisoners were let down into the dungeon. Modern excavations, however, have shown that these two chambers were connected with a series of large chambers, now separated by an alley from the prison of St. Peter. The opening into the passage leading to these was discovered in the lower dungeon. Under this passage ran a drain, which formed branch of the Cloaca Maxima, or main sewer. Six of these chambers have been brought to light, evidently apartments of a large prison in the time of the Roman kings. Mr. John Henry Parker, from whose elaborate work on the primitive fortifications of Rome these details are drawn, believes that the prison of St. Peter now shown to tourists formed the vestibule and guard-room of the great prison. It was customary to have a vestibule, or house for the warder, at a short distance from the main prison. Thus he distinguished the *inner* prison from this vestibule. With this agrees the description in the Rev. John Henry Newman’s “Callista:” “The state prison was arranged on pretty much one and the same plan through the Roman empire, nay, we may say throughout the ancient world. It was commonly attached to the government buildings, and

consisted of two parts. The first was the *vestibule*, or *outward* prison, approached from the praetorium, and surrounded by cells opening into it. The prisoners who were confined in these cells had the benefit of the air and light which the hall admitted. From the vestibule there was a passage into the *interior* prison, called *Robur* or *Lignum*, from the beams of wood which were the instruments of confinement, or from the character of its floor. It had no window or outlet except this door, which, when closed, absolutely shut out light and air. This apartment was the place into which Paul and Silas were cast at Philippi. The utter darkness, the heat, and the stench of this miserable place, in which the inmates were confined day and night, is often dwelt upon by the martyrs and their biographers.”

Stocks (ξύλον). Lit., *the timber*. An instrument of torture having five holes, four for the wrists and ankles and one for the neck. The same word is used for *the cross*, ch. 5:30; 10:39; ^{<4083>}Galatians 3:13; ^{<4024>}1 Peter 2:24.

25. Prayed and sang praises (προσευχόμενοι ὕμνων). Lit., *praying, they sang hymns*. The praying and the praise are not described as distinct acts. Their singing of hymns was their prayer, probably Psalms.

27. Would have killed (ἔμελλεν ἀναιρεῖν). Rev., more correctly, *was about to kill*. Knowing that he must suffer death for the escape of his prisoners.

29. A light (φῶτα). Rev., more correctly, *lights*. Several lamps, in order to search everywhere.

Sprang in. See on *ran in*, ch. 14:14.

33. He took (παραλαβών). Strictly, “took them *along with* (παρά) *him*.” to some other part of the prison.

Washed their stripes (ἔλουσεν ἀπὸ τῶν πληγῶν). Properly, “washed them *from* (ἀπὸ) their stripes.” The verb λούειν expresses the *bathing* of the *entire* body (^{<5805>}Hebrews 10:23; ^{<4087>}Acts 9:37; ^{<6022>}2 Peter 2:22); while *νίπτειν* commonly means the *washing* of a *part* of the body (^{<4057>}Matthew 6:17; ^{<4088>}Mark 8:3; ^{<6135>}John 13:5). The jailer *bathed* them; cleansing them from the blood with which they were besprinkled from the stripes.

34. *Brought* (ἀναγαγών). Lit., “brought up (ἀνά).” His house would seem to have been above the court of the prison where they were. See on *took*, verse 33.

Believing (πεπιστευκώς). More correctly, *having believed*; assigning the reason for his joy: “in that he had believed.”

35. *Serjeants* (ῥαβδούχους). Lit., *those who hold the rod*. The Roman *lictors*. They were the attendants of the chief Roman magistrates.

*“Ho, trumpets, sound a war-note!
Ho, lictors, clear the way!”*

The knights will ride, in all their pride,

Along the streets today.”
MACAULAY, Lays of Ancient Rome.

They preceded the magistrates one by one in a line. They had to inflict punishment on the condemned, especially; on Roman citizens. They also commanded the people to pay proper respect to a passing magistrate, by uncovering, dismounting from horseback, and standing out of the way. The badge of their office was the *fascēs*, an ax bound up in a bundle of rods; but in the colonies they carried staves.

Those men. Contemptuous

37. *They have beaten us publicly, uncondemned, men that are Romans.* Hackett remarks that “almost every word in this reply contains a distinct allegation. It would be difficult to find or frame a sentence superior to it in point of energetic brevity.” Cicero in his oration against Verres relates that there was a Roman citizen scourged at Messina; and that in the midst of the noise of the rods, nothing was heard from him but the words, “I am a Roman citizen.” He says: “It is a *dreadful deed* to bind a Roman citizen; it is a *crime* to scourge him; it is almost *parricide* to put him to death.”

40. *They went out.* Note that Luke here resumes the third person, implying that he did not accompany them.

CHAPTER 17

3. *Opening and alleging.* The latter word is rather *propounding*, or *setting forth* (παραιθέμενος). See on *set before*, ^{<αβδ>}Luke 9:16; and *commit*, ^{<αβδ>}1 Peter 4:19. Bengel remarks, “Two steps, as if one, having broken the rind, were to disclose and exhibit the kernel.”

4. *Consorted with* (προσεκληρώθησαν). Only here in New Testament. More strictly, “were *added* or *allotted* to.”

Chief women. The position of women in Macedonia seems to have been exceptional. Popular prejudice, and the verdict of Grecian wisdom in its best age, asserted her natural inferiority. The Athenian law provided that everything which a man might do by the counsel or request of a woman should be null in law. She was little better than a slave. To educate her was to advertise her as a harlot. Her companions were principally children and slaves. In Macedonia, however, monuments were erected to women by public bodies; and records of male proper names are found, in Macedonian inscriptions, formed on the mother’s name instead of on the father’s. Macedonian women were permitted to hold property, and were treated as mistresses of the house. These facts are born out by the account of Paul’s labors in Macedonia. In Thessalonica, Beroea, and Philippi we note additions of women of rank to the church; and their prominence in church affairs is indicated by Paul’s special appeal to two ladies in the church at Philippi to reconcile their differences, which had caused disturbance in the church, and by his commending them to his colleagues as women who had labored with him in the Lord (^{<αβδ>}Philippians 4:2, 3).

5. *Of the baser sort* (ἀγοραίων). From ἀγορά, the *market-place*; hence *loungers in the market-place*; the *rabble*. Cicero calls them *subrastrani*, those who hung round the *rostra*, or platform for speakers in the forum; and Plautus, *subbasilicani*, the loungers round the *court-house* or *exchange*. The word occurs only here and ch. 19:38, on which see note.

Gathered a company (ὄγλοποίησαντες). Rev., better, a *crowd*.. Only here in New Testament.

6. *Rulers of the city* (πολιτάρχας). Another illustration of Luke's accuracy. Note that the magistrates are called by a different name from those at Philippi. Thessalonica was not a *colony*, but a *free city* (see on *colony*, ch. 16:12), and was governed by its own rulers, whose titles accordingly did not follow those of Roman magistrates. The word occurs only here and verse 8, and has been found in an inscription on an arch at Thessalonica, where the names of the seven *politarchs* are mentioned. The arch is thought by antiquarians to have been standing in Paul's time.

7. *Contrary to the decrees of Caesar.* The charge at Philippi was that of introducing new customs; but as Thessalonica was not a colony, that charge could have no force there. The accusation substituted is that of treason against the emperor; that of which Jesus was accused before Pilate. "The law of treason, by which the ancient legislators of the republic had sought to protect popular liberty from the encroachments of tyranny,... was gradually concentrated upon the emperor alone, the sole impersonation of the sovereign people. The definition of the crime itself was loose and elastic, such as equally became the jealousy of a licentious republic or of a despotic usurper" (Merivale, "History of the Romans under the Empire").

9. *Security* (τὸ ἰκανόν). See on ^{<4106>}Luke 7:6. *Bail*, either personal or by a deposit of money. A law term. They engaged that the public peace should not be violated, and that the authors of the disturbance should leave the city.

11. *Searched.* Or *examined*. See on ^{<2214>}Luke 23:14.

12. *Honorable women.* See on verse 4, and ^{<4156>}Mark 15:43.

13. *They that conducted* (καθιστῶντες). Lit., *brought to the spot*. Note the different word employed, ch. 15:3 (see note there).

16. *Was stirred* (παρωξύνετο). Better, as Rev., *provoked*. See on the kindred word contention (παροξυσμός), ch. 15:39.

***Saw* (θεωροῦντι).** Better, beheld. See on ^{<2108>}Luke 10:18.

***Wholly given to idolatry* (κατείδωλον).** Incorrect. The word, which occurs only here in the New Testament, and nowhere in classical Greek, means *full of idols*. It applies to the *city*, not to the *inhabitants*. "We learn

from Pliny that at the time of Nero, Athens contained over three thousand public statues, besides a countless number of lesser images within the walls of private houses. Of this number the great majority were statues of gods, demi-gods, or heroes. In one street there stood before every house a square pillar carrying upon it a bust of the God Hermes. Another street, named the Street of the Tripods, was lined with tripods, dedicated by winners in the Greek national games, and carrying each one an inscription to a deity. Every gateway and porch carried its protecting God. Every street, every square, nay, every purlieu, had its sanctuaries, and a Roman poet bitterly remarked that it was easier in Athens to find gods than men” (G. S. Davies, “St. Paul in Greece”).

18. Epicureans. Disciples of Epicurus, and atheists. They acknowledged God in words, but denied his providence and superintendence over the world. According to them, the soul was material and annihilated at death. Pleasure was their chief good; and whatever higher sense their founder might have attached to this doctrine, his followers, in the apostle’s day, were given to gross sensualism.

Stoics. Pantheists. God was the soul of the world, or the world was God. Everything was governed by fate, to which God himself was subject. They denied the universal and perpetual immortality of the soul; some supposing that it was swallowed up in deity; others, that it survived only till the final conflagration; others, that immortality was restricted to the wise and good. Virtue was its own reward, and vice its own punishment. Pleasure was no good, and pain no evil. The name *Stoic* was derived from *stoa*, a porch. Zeno, the founder of the Stoic sect, held his school in the *Stoa Paecile*, or *painted* portico, so called because adorned with pictures by the best masters.

Babbler (σπερμολόγος). Lit., *seed-picker*: a bird which picks up seeds in the streets and markets; hence one who picks up and retails scraps of news. Trench (“Authorized Version of the New Testament”) cites a parallel from Shakespeare:

*“This fellow picks up wit as pigeons peas,
And utters it again when Jove doth please.
He is wit’s peddler, and retails his wares
At wakes, and wassails, meetings, markets, fairs”*
Love’s Labor’s Lost, v., 2

Setter-forth (καταγγελεὺς). See on *declare*, verse 23. Compare ⁴⁰⁰⁴1 Peter 4:4,12.

Strange. Foreign.

19. Areopagus. The Hill of Mars: the seat of the ancient and venerable Athenian court which decided the most solemn questions connected with religion. Socrates was arraigned and condemned here on the charge of innovating on the state religion. It received its name from the legend of the trial of Mars for the murder of the son of Neptune. The judges sat in the open air upon seats hewn out in the rock, on a platform ascended by a flight of stone steps immediately from the market-place. A temple of Mars was on the brow of the edifice, and the sanctuary of the Furies was in a broken cleft of the rock immediately below the judges' seats. The Acropolis rose above it, with the Parthenon and the colossal statue of Athene. "It was a scene with which the dread recollections of centuries were associated. Those who withdrew to the Areopagus from the Agora, came, as it were, into the presence of a higher power. No place in Athens was so suitable for a discourse upon the mysteries of religion" (Conybeare and Howson). ^{fa23}

20. Strange (ξενίζοντα). A participle: *surprising*. Compare ⁴⁰⁰⁴1 Peter 4:4,12.

21. All the Athenians. No article. Lit., "Athenians, all of them." The Athenian people collectively.

Strangers which were there (οἱ ἐπιδημοῦντες ξένοι). Rev., more correctly, *the strangers sojourning there*. See on ⁴⁰⁰⁴1 Peter 1:1.

Spent their time (εὐκάρουν). The word means *to have good opportunity; to have leisure*: also, *to devote one's leisure to something; to spend the time*. Compare ⁴⁰⁰⁴Mark 6:31; ⁴⁰⁰²1 Corinthians 16:12.

Something new (τι καινότερον). Lit., *newer*: newer than that which was then passing current as new. The comparative was regularly used by the Greeks in the question *what news?* They contrasted what was new with what had been new up to the time of asking. The idiom vividly characterizes the state of the Athenian mind. Bengel aptly says, "New things at once became of no account; newer things were being sought for."

Their own orators and poets lashed them for this peculiarity. Aristophanes styles Athens *the city of the gapers* (“Knights,” 1262). Demades said that the crest of Athens ought to be a great tongue. Demosthenes asks them, “Is it all your care to go about up and down the market, asking each other, ‘Is there any news?’” In the speech of Cleon to the Athenians, given by Thucydides (iii., 38), he says: “No men are better dupes, sooner deceived by novel notions, or slower to follow approved advice. You despise what is familiar, while you are worshippers of every new extravagance. You are always hankering after an ideal state, but you do not give your minds even to what is straight before you. In a word, you are at the mercy of your own ears.”

22. *I perceive* (θεωρῶ). *I regard you, in my careful observation of you.* See on ^{<418>}Luke 10:18.

***Too superstitious* (δεισιδαμονεστέρους).** This rendering and that of the Rev., *somewhat superstitious*, are both unfortunate. The word is compounded of δίδω, *to fear*, and δάιμον, *a deity*. It signifies either a *religious* or a *superstitious* sentiment, according to the context. Paul would have been unlikely to begin his address with a charge which would have awakened the anger of his audience. What he means to say is, *You are more divinity-fearing than the rest of the Greeks*. This propensity to reverence the higher powers is a good thing in itself, only, as he shows them, it is misdirected, not rightly conscious of its object and aim. Paul proposes to guide the sentiment rightly by revealing him whom they ignorantly worship. The American revisers insist on *very religious*. The kindred word δεισιδαμονία occurs ch. 25:19, and in the sense of *religion*, though rendered in A.V. *superstition*. Festus would not call the Jewish religion a superstition before Agrippa, who was himself a Jew. There is the testimony of the Ephesian town-clerk, that Paul, during his three years’ residence at Ephesus, did not rudely and coarsely attack the worship of the Ephesian Diana. “Nor yet blasphemers of your goddess” (^{<418>}Acts 19:37).

23. *As I passed by* (διερχομενος). More strictly, “passing through (διὰ)” your city, or your streets.

Beheld (ἀναθεωρῶν). Only here and ^{<810>}Hebrews 13:7. Rev.:, much better, *observed*. The compound verb denotes a very attentive consideration (ἀνά, *up and down, throughout*).

Devotions (σεβάσματα). Wrong. It means the *objects of their worship* — temples, altars, statues, etc.

An altar (βωμὸν). Only here in New Testament, and the only case in which a *heathen* altar is alluded to. In all other cases θυσιαστήριον is used, signifying an altar *of the true God*. The Septuagint translators commonly observe this distinction, being, in this respect, more particular than the Hebrew scriptures themselves, which sometimes interchange the word for the heathen altar and that for God's altar. See, especially, Joshua 22., where the altar reared by the Transjordanic tribes is called, βωμὸς, as being no true altar of God (vv. 10, 11, 16, 19, 23, 26, 34); and the legitimate altar, θυσιαστήριον (vv. 19, 28, 29).

To the unknown God (ἀγνώστῳ Θεῷ). The article is wanting. Render, as Rev., *to an unknown God*. The origin of these altars, of which there were several in Athens, is a matter of conjecture. Hackett's remarks on this point are sensible, and are born out by the following words: "whom therefore," etc. "The most rational explanation is unquestionably that of those who suppose these altars to have had their origin in the felling of uncertainty, inherent, after all, in the minds of the heathen, whether their acknowledgment of the superior posers was sufficiently full and comprehensive; in their distinct consciousness of the limitation and imperfection of their religious views, and their consequent desire to avoid the anger of any still unacknowledged God who might be unknown to them. That no deity might punish them for neglecting his worship, or remain to all the gods named or known among them, but, distrustful still lest they might not comprehend fully the extent of their subjection and dependence, they erected them also to any other God or power that might exist, although as yet unrevealed to them.... Under these circumstances an allusion to one of these altars by the apostle would be equivalent to his saying to the Athenians thus: 'You are correct in acknowledging a divine existence beyond any which the ordinary rites of your worship recognize; there is such an existence. You are correct in confessing that this Being is

unknown to you; you have no just conceptions of his nature and perfections.””

Ignorantly (ἀγνοοῦντες). Rather, *unconsciously: not knowing*. There is a kind of play on the words *unknown*, *knowing* not. *Ignorantly* conveys more rebuke than Paul intended.

Declare I (καταγγέλλω). Compare καταγγελεὺς, *setter-forth.*, in verse 18. Here, again, there is a play upon the words. Paul takes up their noun, *setter-forth*, and gives it back to them as a verb. “You say I am a *setter-forth* of strange gods: I now *set forth* unto you (Rev.) the true God.”

24. God. With the article: “*the* God.”

The world (τὸν κόσμον). Originally, *order*, and hence *the order of the world; the ordered universe*. So in classical Greek. In the Septuagint, never *the world*, but *the ordered total of the heavenly bodies; the host of heaven* (Deuteronomy 4:19; 17:3; Isaiah 24:21; 40:26). Compare, also, Proverbs 17:6, and see note on James 3:6. In the apocryphal books, of the universe, and mainly in the relation between God and it arising out of the creation. Thus, *the king of the world* (2 Macc. vii. 9); *the creator or founder of the world* (2 Macc. vii. 23); *the great potentate of the world* (2 Macc. xii. 15). In the New Testament:

1. In the classical and physical sense, *the universe* (John 17:5; 21:25; Romans 1:20; Ephesians 1:4, etc.).
2. As *the order of things of which man is the center* (Matthew 13:38; Mark 16:15; Luke 9:25; John 16:21; Ephesians 2:12; 1 Timothy 6:7).
3. *Humanity as it manifests itself in and through this order* (Matthew 18:7; 2 Peter 2:5; 3:6; Romans 3:19).

Then, as sin has entered and disturbed the order of things, and made a breach between the heavenly and the earthly order, which are one in the divine ideal —

4. *The order of things which is alienated from God, as manifested in and by the human race: humanity as alienated from God, and acting in*

opposition to him (^{<B10>}John 1:10; 12:31; 15:18, 19; ^{<B12>}1 Corinthians 1:21; ^{<B25>}1 John 2:15, etc.).

The word is used here in the classical sense of the visible creation, which would appeal to the Athenians. Stanley, speaking of the name by which the Deity is known in the patriarchal age, the plural *Elohim*, notes that Abraham, in perceiving that all the *Elohim* worshipped by the numerous clans of his race meant *one God*, anticipated the declaration of Paul in this passage (“Jewish Church,” i., 25). Paul’s statement strikes at the belief of the Epicureans, that the world was made by “a fortuitous concourse of atoms,” and of the Stoics, who denied the creation of the world by God, holding either that God animated the world, or that the world itself was God.

Made with hands (χειροποίητοις). Probably pointing to the magnificent temples above and around him. Paul’s epistles abound in architectural metaphors. He here employs the very words of Stephen, in his address to the Sanhedrim; which he very probably heard. See ch. 7:48.

25. Is worshipped (θεραπέυεται). Incorrect. Rendel; as Rev., *served*. Luke often uses the word in the sense of to *heal* or *cure*; but this is its primary sense. See on Luke verse 15. It refers to the clothing of the images of the gods in splendid garments, and bringing them costly gifts and offerings of food and drink.

As though he needed (προσδεόμενος). Properly, “needed anything *in addition* (πρός) to what he already has.”

26. Before appointed (προτεταγμένουσ). The Rev., properly, omits *before*, following the reading of the best texts, *προστεταγμένουσ*, *assigned*.

Bounds (ὄροθεσίαισ). Only here in New Testament. The word, in the singular, means the fixing of boundaries, and so is transferred to the fixed boundaries themselves.

27. Might feel after. See on *handle*, ^{<B41>}Luke 14:39. Compare Tennyson:

*“I stretch lame hands of faith, and grope
And gather dust and chaff, and call
To what I feel is Lord of all.”
In Memoriam, lv.*

28. *We are also his offspring.* A line from Aratus, a poet of Paul’s own province of Cilicia. The same sentiment, in almost the same words, occurs in the fine hymn of Cleanthes to Jove. Hence the words, “Some of your own poets.”

29. *The Godhead* (τὸ θεῖον). Lit., *that which is divine.*

Like to gold, etc. These words must have impressed his hearers profoundly, as they looked at the multitude of statues of divinities which surrounded them.

Graven (χαράγματι). Not a participle, as A.V., but a noun, in apposition with *gold, silver, and stone*: “a *graving or carved work of art*,” etc.

30. *Winked at* (ὑπεριδὼν). Only here in New Testament. Originally, to overlook; *to suffer to pass unnoticed*. So Rev., *overtooked*.

32. *Resurrection.* This word was the signal for a derisive outburst from the crowd.

Mocked (ἐχλεύαζον). From χλεύη, *a jest*. Only here in New Testament, though a compound, διαχλεύάζω, *mock*, occurs, according to the best texts, at ch. 2:13. The force of the imperfect, *began to mock*, should be given here in the translation, as marking the outbreak of derision.

In this remarkable speech of Paul are to be noted: his prudence and tact in not needlessly offending his hearers; his courtesy and spirit of conciliation in recognizing their piety toward their gods; his wisdom and readiness in the use of the inscription “to the unknown God,” and in citing their own poets; his meeting the radical errors of every class of his hearers, while seeming to dwell only on points of agreement; his lofty views of the nature of God and the great principle of the unity of the human race; his boldness in proclaiming Jesus and the resurrection among those to whom these truths were foolishness; the wonderful terseness and condensation of the whole, and the rapid but powerful and assured movement of the thought.

34. *Clave*. See on ^{<2011}Luke 10:11; 15:15; ^{<4183}Acts 5:13.

The Areopagite. One of the judges of the court of Areopagus. Of this court Curtius remarks: “Here, instead of a single judge, a college of twelve men of proved integrity conducted the trial. If the accused had an equal number of votes for and against him, he was acquitted. The Court on the hill of Ares is one of the most ancient institutions of Athens, and none achieved for the city an earlier or more widely spread recognition. The Areopagitic penal code was adopted as a norm by all subsequent legislators” (“History of Greece,” i., 307).

CHAPTER 18

1. Found. “A Jewish guild always keeps together, whether in street or synagogue. In Alexandria the different trades sat in the synagogue arranged into guilds; and St. Paul could have no difficulty in meeting, in the bazaar of his trade, with the like-minded Aquila and Priscilla” (Edersheim, “Jewish Social Life”).

2. Lately (προσφάτως). Only here in New Testament, though the kindred adjective, rendered *new*, is found in ^{<58011>}Hebrews 10:20. It is derived from φένω, *to slay*, and the adjective means, originally, *lately slain*; thence, *fresh, new, recent*. It is quite common in medical writings in this sense.

3. Of the same craft (ὁμότεχνον) It was a Rabbinical principle that whoever does not teach his son a trade is as if he brought him up to be a robber. All the Rabbinical authorities in Christ’s time, and later; were working at some trade. Hillel, Paul’s teacher, was a wood-cutter, and his rival, Shammai, a carpenter. It is recorded of one of the celebrated Rabbis that he was in the habit of discoursing to his students from the top of a cask of his own making, which he carried every day to the academy.

Tent-makers (σκηνοποιοὶ). Not weavers of the goat’s-hair cloth of which tents were made, which could easily be procured at every large town in the Levant, but makers of *tents* used by shepherds and travelers. It was a trade lightly esteemed and poorly paid.

5. Was pressed in the spirit (συνείχετο τῷ πνεύματι). Instead of *spirit* the best texts read λόγῳ, *by the word*. On *pressed* or *constrained*, see note on *taken*, ^{<1048>}Luke 4:38. The meaning is, *Paul was engrossed by the word*. He was relieved of anxiety by the arrival of his friends, and stimulated to greater activity in the work of preaching the word.

6. Opposed themselves (ἀντιτασσομένῳ). Implying an *organized* or *concerted* resistance. See on *resisteth*, ^{<1015>}1 Peter 5:5.

12. Gallio. Brother of the philosopher Seneca (Nero’s tutor), and uncle of the poet Lucan, the author of the “Pharsalia.” Seneca speaks of him as amiable and greatly beloved.

Deputy. See on Ch. 13:7. The verb, *to be deputy*, occurs only here.

Judgment-seat. See on ch. 7:5.

14. *Lewdness* (ῥαδιούργημα). See on *mischief*, ch. 13:10. Rev., *villainy*.

15. *Question.* The best texts read the plural, *guests*. See on ch. 15:2.

Judge. In the Greek the position of the word is emphatic, at the beginning of the sentence: “*Judge* of these matters I am not minded to be.”

17. *Cared for none of these things.* Not said to indicate his indifference to religion, but simply that he did not choose to interfere in this case.

18. *Took his leave* (ἀποταζόμενος). See on ^{<416>}Luke 9:61; ^{<406>}Mark 6:46.

Priscilla and Aquila. They are named in the same order, ^{<568>}Romans 16:3; ^{<509>}2 Timothy 4:19.

Having shorn his head. Referring to Paul, and not to Aquila.

He had a vow. A private vow, such as was often assumed by the Jews in consequence of some mercy received or of some deliverance from danger. Not the Nazarite vow, though similar in its obligations; for, in the case of that vow, the cutting of the hair, which marked the close of the period of obligation, could take place only in Jerusalem.

21. *I must by all means keep this feast that cometh in Jerusalem.* The best texts omit.

24. *Eloquent* (λόγιος). Only here in New Testament. The word is used in Greek literature in several senses. As *λόγος* means either *reason* or *speech*, so this derivative may signify either one who has thought much, and has much to say, or one who can say it well. Hence it is used:

1. Of one *skilled in history*. Herodotus, for example, says that the Heliopolitans are the *most learned in history* (λογιώτατοι) of all the Egyptians.

2. Of an *eloquent* person. An epithet of Hermes or Mercury, as the God of speech and eloquence.

3. Of a *learned*; person generally. There seems hardly sufficient reason for changing the rendering of the A.V. (Rev., *learned*), especially as the scripture-learning of Apollos is specified in the words *mighty in the scriptures*, and his superior eloquence appears to have been the reason why some of the Corinthians preferred him to Paul. See ^{<4112>}1 Corinthians 1:12; 2:4; ^{<4100>}2 Corinthians 10:10.

25. *Instructed*. See on ^{<4104>}Luke 1:4.

Fervent (ζέων). *Fervent*, which is formed from the participle of the Latin *ferveo*, to boil or ferment, is an exact translation of this word, which means to seethe or bubble, and is therefore used figuratively of mental states and emotions. See on *leaven*, ^{<4133>}Matthew 13:33.

Diligently (ἀκριβῶς). Rather, *accurately*; so far as his knowledge went. The limitation is given by the words following: *knowing only the baptism of John*. See on ^{<4103>}Luke 1:3; and compare the kindred verb, *inquired diligently*, ^{<4015>}Matthew 2:7, where Rev. renders *learned carefully/y*.

26. *More perfectly* (ἀκριβέστερον). The comparative of the same word. *More accurately*.

27. *Exhorting* (προτρεψάμενοι). Originally, to turn forward, as in flight. Hence, to *impel* or *urge*. The word may apply either to the disciples at Corinth, in which case we must render as A.V., or to Apollos himself, as Rev., *encouraged him*. I prefer the former. Hackett very sensibly remarks that Apollos did not need encouragement, as he *was disposed* to go.

Helped (συνεβάλετο). The radical sense of the word is to *throw together*; hence, to *contribute*; to *help*; to *be useful to*. He threw himself into the work along with them. On different senses of the word, see notes on ^{<4103>}Luke 2:19; 14:31; and compare ^{<4015>}Acts 4:15; 27:18; 28:27; 20:14.

Through grace. Grace has the article, the special grace of God imparted. Expositors differ as to the connection; some joining *through grace* with *them which had believed*, insisting on the Greek order of the words; and others with *helped*, referring to grace conferred on Apollos. I prefer the latter, principally for the reason urged by Meyer, that “the design of the text is to characterize Apollos and his work, and not those who believed.”

28. *Mightily* (εὐτόνως). See on ^{<4230>}Luke 23:10.

Convinced (διακατηλέγγετο). Only here in New Testament. See on *tell him his fault*, ⁴⁰⁸⁵Matthew 18:15. The compound here is a very strong expression for *thorough* confutation. Confute (Rev.) is better than *convince*. Note the prepositions. He confuted them *thoroughly* (διά), against (κατό) all their arguments.

CHAPTER 19

1. *Upper coasts* (τὰ ἄνωτερικὰ μέρη). *Coasts* is a bad rendering. Better, as Rev., “the upper *country*;” lit., *parts* or *districts*. The reference is to districts like Galatia and Phrygia, lying *up* from the sea-coast and farther inland than Ephesus. Hence the expedition of Cyrus from the sea-coast toward Central Asia was called *Anabasis*, a *going-up*.

Certain disciples. Disciples of John the Baptist, who, like Apollos, had been instructed and baptized by the followers of the Baptist, and had joined the fellowship of the Christians. Some have thought that they had been instructed by Apollos himself; but there is no sufficient evidence of this. “There they were, a small and distinct community about twelve in number, still preparing, after the manner of the Baptist, for the coming of the Lord. Something there was which drew the attention of the apostle immediately on his arrival. They lacked, apparently, some of the tokens of the higher life that pervaded the nascent church; they were devout, rigorous, austere, but were wanting in the joy, the radiancy, the enthusiasm which were conspicuous in others” (Plumptre, “St. Paul in Asia Minor”).

2. *Have ye received the Holy Ghost since ye believed?* The two verbs are in the aorist tense, and therefore denote instantaneous acts. The A.V. therefore gives an entirely wrong idea, as there is no question about what happened *after* believing; but the question relates to what occurred *when* they believed. Hence Rev., rightly, *Did ye receive the Holy Ghost when ye believed?*

We have not heard. Also the aorist. *We did not hear*; referring back to the time of their beginning.

Whether there be any Holy Ghost. But, as Bengel observes, “They could not have followed either Moses or John the Baptist without having heard of the Holy Ghost.” The words, therefore, are to be explained, not of their being unaware of the *existence* of the Holy Ghost, but of his presence and baptism on earth. The word ἔστιν, *there be, is* to be taken in the sense of *be present, or be given*, as in ^{<B17>}John 7:39, where it is said, “The Holy

Ghost *was not yet* (οὐπω ἦν),” and where the translators rightly render, “was not yet *given*.”

3. *Unto what* (εἰς τί). Rev., more correctly, *into*. See on ^{<183>}Matthew 28:19.

John. The last mention of John the Baptist in the New Testament. “Here, at last, he wholly gives place to Christ” (Bengel).

10. *Asia*. See on ch. 2:9.

11. *Special* (οὐ τὰς τυχοῦσας). A peculiar expression. Lit., *not usual or common*, such as one might *fall in with* frequently.

12. *Body* (χρωτὸς). Properly, the *surface* of the body, the *skin*; but, in medical language, of the *body*.

Handkerchiefs (σουδάρια). See on ^{<184>}Luke 19:20.

Aprons (σιμικίνθια). Only here in New Testament. A Latin word, *semicinctia*. Lit., something passing *half-way round* the body: an *apron* or *waistband*. Perhaps garments worn by Paul when engaged at his trade.

13. *Vagabond* (περιερχομένων). Lit., *going about*. Rev., *strolling*.

Exorcists (ἐξορκιστῶν). Only here in New Testament. The kindred verb, *adjure*, occurs ^{<185>}Matthew 26:63, and means, originally, to *administer an oath*. These Jewish exorcists pretended to the power of casting out evil spirits by magical arts derived from Solomon.

14. *Did* (ποιοῦντες). The participle denotes a *practice*.

15. *I know — I know* (γινώσκω — ἐπίσταμαι). There is a purpose in using two different words to denote the demon’s recognition of the Divine Master and of the human agent, though it is not easy to convey the difference in a translation. It is the difference between an instinctive *perception or recognition* of a supreme power and the more intimate *knowledge* of a human agent. A divine mystery would invest Jesus, which the demon would feel, though he could not penetrate it. His knowledge of a *man* would be greater, in his own estimation at least. The difference may be given roughly, thus: “Jesus I *recognize*, and Paul I am *acquainted with*.”

Overcame them (κατακυριεύσας). The best texts read *both of them*, which would imply that only two of the seven were concerned in the exorcism. Rev, better, *mastered*, thus giving the force of κύριος, *master*, in the composition of the verb.

16. *Prevailed against* (ἴσχυσε). See on ^{<Q48>}Luke 14:30; 16:3.

17. *Was known* (ἐγένετο γνωστὸν). More correctly, *became known*.

18. *Confessed and shewed* (ἐξομολογούμενοι καὶ ἀναγγέλλοντες). The two words denote the fullest and most open confession. They *openly* (ἐξ) confessed, and declared *thoroughly* (ἀνά, *from top to bottom*) their deeds. See on ^{<A186>}Matthew 3:6.

19. *Curious arts* (τὰ περίεργα). The word means, literally, *overwrought, elaborate*, and hence *recondite* or *curious*, as magical practices. Only here and ^{<S183>}1 Timothy 5:13, in its original sense of those who busy themselves *excessively* (περί): *busybodies*. The article indicates the practices referred to in the context.

Books. Containing magical formulas. Heathen writers often allude to the *Ephesian letters*. These were symbols, or magical sentences written on slips of parchment, and carried about as amulets. Sometimes they were engraved on seals.

Burned (κατέκαϊον). Burned them *up* (κατά). The imperfect is graphic, describing them as throwing book after book on the pile.

Counted (συνψήφισαν). Only here in New Testament. See on ^{<Q143>}Luke 14:28. The preposition σύν, *together*, in the compound verb, indicates the reckoning up of the sum-total.

Fifty thousand pieces of silver. If reckoned in Jewish money, about thirty-five thousand dollars; if in Greek drachmae, as is more probable, about nine thousand three hundred dollars.

23. *The way*. See on ch. 9:2.

24. *Silversmith* (ἀργυροκόπος). Lit., *a silver-beater*.

Shrines. Small models of the temple of Diana, containing an image of the goddess. They were purchased by pilgrims to the temple, just as rosaries

and images of the virgin are bought by pilgrims to Lourdes, or bronze models of Trajan's column or of the Colonne Vendome by tourists to Rome or Paris. ^{fa24}

Craftsmen (τεχνίταις). In the next verse he mentions *the workmen* (ἐργάτας), the two words denoting, respectively, the *artisans*, who performed the more delicate work, and the *laborers*, who did the rougher work.

25. Wealth (εὐπορία). See on *ability*, ch. 11:29. Lit., *welfare*. *Wealth* is used by the A.V. in the older and more general sense of *weal*, or *well-being* generally. Compare the Litany of the English Church: "In all time of our tribulation, in all time of our *wealth*."

27. Craft (μέρος). Lit., *part* or department of trade.

To be set at nought (εἰς ἀπελεγμὸν ἔλθειν). Lit., *to come into refutation* or *exposure*; hence, *disrepute*, as Rev. Compare ch. 18:28, and see note there. 'Απελεγμός, *refutation*, occurs only here in New Testament.

Diana. Or *Artemis*. We must distinguish between the Greek Artemis, known to the Romans as Diana, and the Ephesian goddess. The former, according to the legend, was the daughter of Zeus (Jove), and the sister of Apollo. She was the patroness of the chase, the huntress among the immortals, represented with bow, quiver, and spear, clad in hunting-habit, and attended by dogs and stags. She was both a destroyer and a preserver, sending forth her arrows of death, especially against women, but also acting as a healer, and as the special protectress of women in childbirth. She was also the goddess of the moon. She was a maiden divinity, whose ministers were vowed to chastity.

The Ephesian Artemis is totally distinct from the Greek, partaking of the Asiatic character; and of the attributes of the Lydian Cybele, the great mother of the gods. Her worship near Ephesus appears to have existed among the native Asiatic population before the foundation of the city, and to have been adopted by the Greek immigrants, who gradually transferred to her features peculiar to the Grecian goddess. She was the personification of the fructifying and nourishing, powers of nature, and her image, as represented on current coins of the time, is that of a swathed figure, covered with breasts, and holding in one hand a trident, and in the

other a club. This uncouth figure, clad in a robe covered with mystic devices, stood in the shrine of the great temple, hidden by a purple curtain, and was believed to have fallen down from heaven (ver. 35). In her worship the oriental influence was predominant. The priests were eunuchs, and with them was associated a body of virgin priestesses and a number of slaves, the lowest of whom were known as *neocori*, or temple-sweepers (ver. 35). “Many a time must Paul have heard from the Jewish quarter the piercing shrillness of their flutes, and the harsh jangling of testable dances and Corybantic processions, as, with streaming hair, and wild cries, and shaken torches of pine, they strove to madden the multitudes into sympathy with that orgiastic worship which was but too closely connected with the vilest debaucheries” (Farrar, “Life and Work of Paul”).

Magnificence. See on ⁴⁰¹⁶2 Peter 1:16.

28. *Cried out* (ἔκραζον). The imperfect is graphic; they *continued* crying. This reiteration was a characteristic of the oriental orgiastic rites.

29. *The theater.* The site of which can still be traced. It is said to have been capable of seating fifty-six thousand persons.

Having seized (συναρπάσαντες). Lit., “having seized *along with* (σύν):” carried them along with the rush.

Companions in travel (συνεκδήμους). Only here and ⁴⁰⁸⁹2 Corinthians 8:19. The word is compounded of σύν, *along with*, ἐκ, *forth*, and δῆμος, *country* or *land*, and means, therefore, one who has gone *forth with* another from his *country*.

31. *Of the chief officers of Asia* (τῶν Ἀσιαρχῶν). *The Asiarchs*. These were persons chosen from the province of Asia, on account of their influence and wealth, to preside at the public games and to defray their expenses.

33. *They drew* (προεβίβασαν). More correctly, *urged forward*. See on *before instructed*, ⁴⁰⁴⁸Matthew 14:8.

34. *With one voice cried out.* There reverberations of their voices from the steep rock which formed one side of the theater must have rendered their frenzied cries still more terrific.

35. *The town-clerk.* Or *recorder*, who had charge of the city-archives, and whose duty it was to draw up official decrees and present them to assemblies of the people. Next to the commander, he was the most important personage in the Greek free cities.

Worshipper (νεωκόρον). Lit., a *temple-sweeper*. See on verse 27. This title, originally applied to the lowest menials of the temple, became a title of honor, and was eagerly appropriated by the most famous cities. Alexander says, "The city of Ephesus is the *sacristan* of the great goddess Artemis." ^{fa25}

36. *Quiet* (κατεσταλμένους). Compare *quieted* (ver. 35). The verb means to *let down or lower*; and so is applied, metaphorically, to *keeping one's self in check; repressing*.

Rash (προπετὲς). Lit., *headlong*.

37. *Robbers of churches* (ἱεροσύλους). The A.V. puts a droll anachronism into the mouth of the town-clerk of a Greek city. Render, rather, as Rev., *robbers of temples*.

38. *The law is open* (αγοραῖοι ἄγονται) Lit., *the court-days are being kept*. Rev., *the courts are open*. Compare ch. 17:5.

Deputies (ἀνθύπατοι) Proconsuls, by whom Asia, as a senatorial province, was governed. See Introduction to Luke.

40. *Concourse* (συστροφῆς). Lit., *a twisting together*: hence of anything which is rolled or twisted into a mass; and so of a mass of people, with an underlying idea of *confusion*: a mob. Compare ch. 28:12.

CHAPTER 20

1. *Embraced* (ἀσπασάμενος). Better, as Rev., *took leave*. The word is used for a salutation either at meeting or parting. See ch. 21:6, 7.
 2. *Greece*. The Roman province of Achaia, comprehending Greece proper and the Peloponnesus. Luke uses Achaia (ch. 29:21) and *Greece* synonymously, as distinguished from Macedonia.
 3. *Sail* (ἀνάγεσθαι). Better, as Rev., *set sail*. See on ^{<482>}Luke 8:22; and compare ^{<418>}Luke 5:3.
 4. *So pater*. The best texts add, *the son of Pyrrhus*. Compare ^{<522>}Romans 16:21.
- Aristarchus*. Compare ^{<442>}Acts 19:29.
- Gaius*. Not the one mentioned in ch. 19:29, who was a Macedonian.
- Tychicus and Trophimus*. See ^{<507>}Colossians 4:7, 8; ^{<482>}Ephesians 6:21, 22; ^{<502>}2 Timothy 4:12; ^{<510>}Titus 3:2; ^{<422>}Acts 21:29; ^{<502>}2 Timothy 4:20.
5. *Us*. The first person resumed, indicating that Luke had joined Paul.
 6. *In five days* (ἄχρις ἡμερῶν πέντε). Lit., “*up to five days*,” indicating the duration of the voyage from Philippi.
 7. *First* (τῆ μιᾶ). Lit., “*the one day*.” The cardinal numeral here used for the ordinal.
- Week* (σαββάτων). The plural used for the singular, in imitation of the Hebrew form. The noun *Sabbath* is often used after numerals in the signification of a *week*. See ^{<481>}Matthew 28:1; ^{<416>}Mark 16:1; ^{<419>}John 20:19.
- To break bread*. The celebration of the eucharist, coupled with the *Agape*, or love-feast.
- Preached* (διελέγετο). Better, as Rev., *discoursed with them*. It was a mingling of preaching and conference. Our word *dialogue* is derived from the verb.

8. *Many lights.* A detail showing the vivid impression of the scene upon an eye-witness. It has been remarked that the abundance of lights shows how little of secrecy or disorder attached to these meetings.

The upper chamber. See on ch. 1:13.

9. *The window.* See on ch. 9:25. The windows of an Eastern house are closed with lattice-work, and usually reach down to the floor, resembling a door rather than a window. They open, for the most part, to the court, and not to the street, and are usually kept open on account of the heat.

Fallen into a deep sleep (καταφερόμενος ὕπνῳ βαθεῖ). Lit., *born down by*, etc. A common Greek phrase for being overcome by sleep. In medical language the verb was more frequently used in this sense, absolutely, than with the addition of *sleep*. In this verse the word is used twice: in the first instance, in the present participle, denoting the coming on of drowsiness — *falling* asleep; and the second time, in the aorist participle, denoting his being *completely overpowered* by sleep. Mr. Hobart thinks that the mention of the causes of Eutychus' drowsiness — the heat and smell arising; from the numerous lamps, the length of the discourse, and the lateness of the hour — are characteristic of a physician's narrative. Compare ^{<1225>}Luke 22:45.

Dead (νεκρός). Actually dead. Not *as* dead, *or for* dead.

10. *Fell on him.* Compare ^{<1172>}1 Kings 17:21; ^{<1264>}2 Kings 4:34.

Trouble not yourselves (μὴ θορυβεῖσθε). Rev., more correctly, *make ye no ado*. They were beginning to utter passionate outcries. See ^{<1182>}Matthew 9:23; ^{<1153>}Mark 5:39.

His life is in him. In the same sense in which Christ said, "The damsel is not dead, but sleepeth" (^{<1185>}Luke 8:52).

11. *Having gone up.* From the court to the chamber above.

Talked (ὁμιλήσας). Rather, *communed*. It denotes a more familiar and confidential intercourse than *discoursed*, in verse 7.

13. *To go afoot* (πεζεύειν). Only here in New Testament. There is no good reason for changing this to *by land*, as Rev. The A. V. preserves the

etymology of the Greek verb. The distance was twenty miles; less than half the distance by sea.

15. Arrived (παρεβάλομεν). Only here and ^{<406>}Mark 4:30, where it is used more nearly according to its original sense, *to throw beside*; to bring one thing beside another in comparison. Here, of bringing the vessel alongside the island. The *narrative* implies that they only *touched* (Rev.) there, but not necessarily the *word*.

16. To spend time (χρονοτριβῆσαι). Only here in New Testament. The word carries the suggestion of a waste of time, being compounded with **τριβω**, *to rub*; *to wear out by rubbing*. The sense is nearly equivalent to our expression, *fritter away time*.

17. Having sent to Ephesus. About thirty miles.

Elders. Called *overseers* or *bishops* in verse 28.

20. Kept back (ὑπεστειλάμην). A picturesque word. Originally, *to draw in* or *contract*. Used of furling sails, and of closing the fingers; of drawing back for shelter; of keeping back one's real thoughts; by physicians, of withholding food from patients. It is rather straining a point to say, as Canon Farrar, that Paul is using a nautical metaphor suggested by his constantly hearing the word for furling sail used during his voyage. Paul's metaphors lie mainly on the lines of military life, architecture, agriculture, and the Grecian games. The statement of Canon Farrar, that he "constantly draws his metaphors from the sights and circumstances immediately around him," is rather at variance with his remark that, with one exception, he "cannot find a single word which shows that Paul had even the smallest susceptibility for the works of nature" ("Paul," i., 19). Nautical metaphors are, to say the least, not common in Paul's writings. I believe there are but three instances: ^{<404>}Ephesians 4:14; ^{<501>}1 Timothy 1:19; 6:9. Paul means here that he suppressed nothing of the truth through fear of giving offense. Compare ^{<402>}Galatians 2:12; ^{<503>}Hebrews 10:38.

21. Repentance toward God. *Repentance* has the article: *the repentance* which is due to God. So, also, *faith*: the faith which is due toward Christ, as the advocate and mediator.

29. Bound in the spirit. In his own spirit. Constrained by an invincible sense of duty. Not by *the Holy Spirit*, which is mentioned in the next verse and distinguished by the epithet *the Holy*.

23. Testifieth (διαμαρτύρεται). The compound verb signifies *full, clear* testimony. Not by internal intimations of the Spirit, but by prophetic declarations “in every city.” Two of these are mentioned subsequently, at Tyre and Caesarea (ch 21:4, 11).

24. But none of these things move me, neither count I, etc. The best texts omit *neither count I*, and render, *I esteem my life of no account, as if it were precious to myself*.

Dear (τιμίαν). Of value; precious.

Course (δρόμον). A favorite metaphor of Paul, from the race-course. See 1 Corinthians 9: 24-27; ^{<1084>}Philippians 3:14; ^{<5040>}2 Timothy 4:7.

25. I know. The *I* is emphatic: *I* know through these special revelations to myself (ver. 23).

26. This day (τῇ σήμερον ἡμέρᾳ). Very forcible. Lit., *on today's day*; this, our parting day.

27. Shunned. The same word as in verse 20: *kept back*.

28. To yourselves and to all the flock. To *yourselves* first, that you may duly care for the *flock*. Compare ^{<5046>}1 Timothy 4:16.

Overseers (ἐπισκόπους). Denoting the official function of the elders, but not in the later ecclesiastical sense of *bishops*, as implying an order distinct from *presbyters* or elders. The two terms are synonymous. The *elders*, by virtue of their office, were *overseers*. ^{fa26}

To feed (ποιμαίνειν). See on ^{<4086>}Matthew 2:6. The word embraces more than *feeding*; signifying all that is included in the office of a shepherd: *tending, or shepherding*.

Purchased (περιεποιήσατο). Only here and ^{<5483>}1 Timothy 3:13. See on *peculiar people*, ^{<4088>}1 Peter 2:9. The verb means, originally, *to make* (ποιέω) *to remain over and above* (περί): hence *to keep or save for one's self; to compass or acquire*.

29. Grievous (βαρεῖς). Lit., *heavy*: violent, rapacious.

31. Watch (γρηγορεῖτε). See on ^{<4185>}Mark 8:35.

To warn (νουθετῶν). From νοῦς, *the mind*, and τίθημι, *to put*. Lit., *to put in mind; admonish* (so Rev., better than *warn*). “It’s fundamental idea is the well-intentioned seriousness with which one would influence the mind and disposition of another by advice, admonition, warning, putting right, according to circumstances” (Cremer).

32. I commend. See on ^{<4089>}1 Peter 4:19.

Build you up. A metaphor in constant use by Paul, and preserved in the words *edify, edification* (Latin, *aedes*, “a house” and *facere*, “to make”) by which οἰκοδομέω and its kindred words are frequently rendered. In old English the word *edify* was used in its original sense of *build*. Thus Wycliffe renders ^{<4122>}Genesis 2:22, “The Lord God *edified* the rib which he took of Adam, into a woman.”

So, too, Spenser:

*“a little wide
There was a holy temple edified.”
Faerie Queene, i., 1, 34.*

33. Raiment. Mentioned along with gold and silver because it formed a large part of the wealth of orientals. They traded in costly garments, or kept them stored up for future use. See on *purple*, ^{<4169>}Luke 16:19; and compare ^{<4189>}Ezra 2:69; ^{<4171>}Nehemiah 7:70; ^{<4276>}Job 27:16. This fact accounts for the allusions to the destructive power of the moth (^{<4189>}Matthew 6:19; ^{<4187>}James 5:2).

35. I have shewed you all things (πάντα ὑπέδειξα ὑμῖν). The verb means to *shew by example*. Thus ^{<4167>}Luke 6:47, “I will *shew* you to whom he is like,” is followed by the illustration of the man who built upon the rock. So acts 9:16. God will shew Paul by practical experience how great things he must suffer. The kindred noun ὑπόδειγμα is always rendered *example* or *pattern*. See ^{<4135>}John 13:15; ^{<4180>}James 5:10, etc.; and note on ^{<4112>}2 Peter 2:6. Rev., correctly, *In all things I gave you an example*.

So. As I have done.

To help (ἀντιλαμβάνεσθαι). See on ^{<Q151} Luke 1:54.

He said (αὐτὸς εἶπε). Rev., more strictly, “*he himself* said.” This saying of Jesus is not recorded by the Evangelists, and was received by Paul from oral tradition.

The speech of Paul to the Ephesian elders “bears impressed on it the mark of Paul’s mind: its ideas, its idioms, and even its very words are Pauline; so much so as to lead Alford to observe that we have probably the literal report of the words spoken by Paul. ‘It is,’ he remarks, ‘a treasure-house of words, idioms, and sentences peculiar to the apostle himself’” (Gloag).

37. Kissed (κατεφίλουν). See on ^{<Q151} Matthew 26:49.

38. See (θεωρεῖν). See on ^{<Q151} Luke 10:18. The word for *steadfast, earnest* contemplation suggests the interest and affection with which they looked upon his countenance for the last time.

CHAPTER 21

1. *Gotten from* (ἀποσπασθέντας). Withdrawn. Some see in the word an expression of the grief and reluctance with which they parted, and render *having torn ourselves away*. See on ^{<1224>}Luke 22:41.

With a straight course. See on ch. 16:11.

2. *Set forth* (ἀνήχθημεν). Or *set sail*. See on ^{<1182>}Luke 8:22; 5:3.

3. *Discovered* (ἀναφάναντες). Better, *sighted*. A nautical phrase. The verb literally means *to bring to light*: and its use here is analogous to the English marine phrase, *to raise the land*.

4. *Finding disciples* (ἀνευρόντες τοὺς μαθητάς). The verb means to discover *after search*; and the article, *the* disciples, refers to the disciples who lived and were recognized members of the church there. The A.V. overlooks both the preposition and the article. The verb might be rendered strictly by our common phrase, “having looked up the disciples.” See on ^{<1186>}Luke 2:16. A small number of disciples is implied in verse 5.

5. *Accomplished* (ἐξαρτίσαι). Only here and ^{<1187>}2 Timothy 3:17, where it is used in the sense of *equip* or *furnish*.

Children. The first time that children are mentioned in the notice of a Christian church.

Shore (ἀίγιαλόν). Rev., *beach*. See on ^{<1188>}Matthew 13:2.

6. *Taken leave*. See on ch. 20:1.

7. *Finished* (διανύσαντες). Only here in New Testament.

Saluted. The word rendered *take leave* in verse 6. See on ch. 20:1.

8. *We that were of Paul's company*. The best texts omit.

Philip. See ch. 8.

The seven. The first deacons. See ch. 6:5.

11. Bound his own feet and hands. Imitating the symbolical acts of the Old Testament prophets. See ^{<1221>}1 Kings 22:11; ^{<2301>}Isaiah 20:1-3; ^{<2413>}Jeremiah 13:1-7; ^{<2601>}Ezekiel 4:1-6. Compare ^{<4218>}John 21:18.

12. Besought him not to go up. This suggests the case of Luther when on his journey to the Diet of Worms, and the story of Regulus the Roman, who, being, permitted to return to Rome with an embassy from the Carthaginians, urged his countrymen to reject the terms of peace, and to continue the war, and then, against the remonstrances of his friends, insisted on fulfilling his promise to the Carthaginians to return in the event of the failure of negotiations, and went back to certain torture and death.

13. I am ready (ἐτοιμῶς ἔχω). Lit., *I hold myself in readiness.*

15. Took up our carriages (ἀποσκευασάμενοι). The verb means to *pack up and carry off*, or simply *to pack* or *store away*. Hence, some explain that Paul packed and stored the greater part of his luggage in Caesarea. The best texts, however, read ἐπισκευασάμενοι, *having equipped ourselves*. Carriages is used in the old English sense, now obsolete, of *that which is carried, baggage*. See ^{<072>}1 Samuel 17:22, A.V.

16. Bringing with them, etc. This would imply that Mnason was at Caesarea, and accompanied Paul and his companions to Jerusalem. It seems better to suppose that the disciples accompanied the apostle in order to introduce him to Mnason, whom they knew. Render, *conducting us to Mnason, with whom we should lodge.*

Old (ἀρχαίῳ). Better, as Rev., *early*. The rendering *old* might be taken to mean *aged*; whereas the word means *of long standing*.

21. They are informed (κατηχήθησαν). More than *informed*. They had been *carefully instructed*, probably by the Judaizing teachers. See on *instructed*, ^{<4001>}Luke 1:4.

To forsake Moses (ἀποστασίαν ἀπο, Μωσέως). Lit., *apostasy from Moses*. Compare ^{<3302>}2 Thessalonians 2:3.

22. What is it therefore? How does the matter lie? What is to be done?

The multitude must needs come together. Some texts omit. So Rev. If retained, we should read *a* multitude.

23. A vow. The Nazarite vow. See ^{<001>}Numbers 6:1-21.

24. Be at charges with them (δαπάνησον ἐπ' αὐτοῖς). Lit., *spend upon them*. Pay the necessary charges on their account. Hence Rev., rightly, “for them.” The person who thus paid the expenses of poor devotees who could not afford the necessary charges shared the vow so far that he was required to stay with the Nazarites until the time of the vow had expired. “For a week, then, St. Paul, if he accepted the advice of James and the presbyters, would have to live with four paupers in the chamber of the temple which was set apart for this purpose; and then to pay for sixteen sacrificial animals and the accompanying meat-offerings” (Farrar, “Life and Work of Paul”). He must also stand among the Nazarites during the offering of the sacrifices, and look on while their heads were shaved, and while they took their hair to burn it under the caldron of the peace-offerings, “and while the priest took four sodden shoulders of rams, and four unleavened cakes out of the four baskets, and four unleavened wafers anointed with oil, and put them on the hands of the Nazarites, and waved them for a wave-offering before the Lord” (Farrar).

Walkest orderly (στοιχεῖς). See on *elements*, ^{<002>}2 Peter 3:10.

25. Blood. See on ch. 15:29.

26. Purifying himself (ἀγνισθεῖς). See on ^{<002>}1 Peter 1:22; ^{<008>}James 4:8.

Declaring (διαγγέλλων). To the priests who directed the sacrifices and pronounced release from the vow.

Fulfillment — until, etc. There is some dispute and confusion here as to the precise meaning. The general sense is that, having entered the temple toward the close of the period required for the fulfillment of these men’s vow he gave notice that the vowed number of Nazarite days had expired, after which only the concluding offering was required.

27. Asia. See on ch. 2:9.

Stirred up (συνέχεον). Only here in New Testament. Lit., *poured together, threw into confusion*. See on *confounded*, ch. 2:6; and *confusion*, ch. 19:29.

28. This place. The temple. Compare the charge against Stephen, ch. 6:13.

Greeks. See on ch. 6:1.

Temple (ἱερόν). See on ^{<4005>}Matthew 4:5. The Jews evidently meant to create the impression that Paul had introduced Gentiles into the inner court, which was restricted to the Jews. The temple proper was on the highest of a series of terraces which rose from the outer court, or Court of the Gentiles. In this outer court any stranger might worship. Between this and the terraces was a balustrade of stone, with columns at intervals, on which Greek and Latin inscriptions warned all Gentiles against advancing farther on pain of death. Beyond this balustrade rose a flight of fourteen steps to the first platform, on which was the Court of the Women, surrounded by a wall. In this court were the treasury, and various chambers, in one of which the Nazarites performed their vows. It was here that the Asiatic Jews discovered Paul

29. Trophimus. See on ch. 20:4. As an Ephesian he would be known to the Asiatic Jews.

30. Drew him out of the temple. Better, as Rev., *dragged* (εἶλκον). Out of the sacred enclosure and down the steps to the outer court, as they would not defile the temple proper with blood.

The doors were shut. Between the inner and outer courts.

31. Chief captain (χιλιάρχω). A commander of a thousand men. See on ^{<4001>}Mark 6:21; and on *centurion*, ^{<4002>}Luke 7:2.

Band (σπείρης). Or *cohort*. See on ^{<4151>}Mark 15:16. These troops were quartered in the tower of Antonia, which was at the northwestern corner of the temple-area, and communicated with the temple-cloisters by staircases.

32. Centurions. See on ^{<4002>}Luke 7:2.

Unto them (ἐπ' αὐτούς). Better, *upon* them.

33. Chains (ἀλύσει). See on ^{<4104>}Mark 5:4.

34. Castle (παρεμβολήν). Better, barracks. The main tower had a smaller tower at each corner, the one at the southeastern corner being the largest and overlooking the temple. In this tower were the quarters of the soldiers. The word is derived from the verb παρεμβάλλω, *to put in beside*, used in

military language of distributing auxiliaries among regular troops and, generally, of drawing up in battle-order. Hence the noun means, *a body drawn up in battle-array*, and passes thence into the meaning of an *encampment, soldiers' quarters, barracks*. In ^{<813>}Hebrews 11:34, it occurs in the earlier sense of *an army*; and in ^{<813>}Hebrews 13:11, 13; ^{<610>}Revelation 20:9, in the sense of an *encampment*. In grammatical phraseology it signifies a *parenthesis*, according to its original sense of *insertion or interpolation*.

36. *Stairs*. Leading from the temple-court to the tower. There were two flights, one to the northern and the other to the western cloister, so that the guard could go different ways among the cloisters in order to watch the people at the Jewish festivals.

So it was (συνέβη). Lit., *it happened*. The verb means, literally, *to come together*; hence, of a *coincidence of events*. It is designedly introduced here to express more vividly the fact of the peculiar emergency and the peril of Paul's situation. Things *came to such a pass* that he had to be carried up the stairs.

37. *Canst thou speak* (γινώσκεις). Lit., *dost thou know?* So Rev.

38. *Art thou not* (οὐκ ἄρα σὺ εἶ). Indicating the officer's surprised recognition of his own mistake. "Thou art not, then, as I supposed." Rev. properly adds *then* (ἄρα).

The Egyptian. A false prophet, who, in the reign of Nero, when Felix was governor of Judaea, collected a multitude of thirty thousand, whom he led from the wilderness to the Mount of Olives, saying that the walls of Jerusalem would fall down at his command and give them free entrance to the city. Felix with an army dispersed the multitude, and the Egyptian himself escaped. There is a discrepancy in the number of followers as stated by Josephus (30,000) and as stated by the commandant here (4,000). It is quite possible, however, that Josephus alludes to the whole rabble, while Lysias is referring only to the armed followers.

Madest an uproar. Better, as Rev., *stirred up to sedition*. The rendering of the A.V. is too vague. The verb means *to unsettle or upset*, and the true idea is given in the A.V. of ^{<476>}Acts 17:6, *have turned the world upside*

down. Compare ^{<48D>}Galatians 5:12, and kindred words in ^{<48E>}Mark 15:7; ^{<4239>}Luke 23:19.

That were murderers (τῶν σικαρίων). The A.V. is too general, and overlooks the force of the article, which shows that the word refers to a class. Rev., rightly, *the assassins*. The word, which occurs only here, and notably on the lips of a Roman officer, is one of those Latin words which “followed the Roman domination even into those Eastern provinces of the empire which, unlike those of the West, had refused to be Latinized, but still retained their own language” (Trench, “Synonyms “). The Sicarii were so called from the weapon which they used — the *sica*, or short, curved dagger. Josephus says: “There sprang up in Jerusalem another description of robbers called *Sikars*, who, under the broad light of day, and in the very heart of the city, assassinated men; chiefly at the festivals, however, when, mixing among the crowd, with daggers concealed under their cloaks, they stabbed those with whom they were at variance. When they fell, the murderers joined in the general expressions of indignation, and by this plausible proceeding remained undetected” (“Jewish War,” c. xiii.). The general New Testament term for *murderer* is φονεύς (see ^{<4217>}Matthew 22:7; ^{<4844>}Acts 3:14; 28:4, etc.).

39. Mean (ἀσήμων). Lit., *without a mark or token* (σήμα). Hence used of uncoined gold or silver: of oracles which give no intelligible response: of inarticulate voices: of disease without distinctive symptoms. Generally, as here, *undistinguished, mean*. There is a conscious feeling of patriotism in Paul’s expression.

40. Beckoned with the hand. Compare ch. 26:1.

Tongue (διαλέκτω). Lit., *dialect*: the language spoken by the Palestinian Jews — a mixture of Syriac and Chaldaic.

CHAPTER 22

1. *Defence* (ἀπολογία). See on *answer*, ^{<4185>}1 Peter 3:15.

2. *Kept-silence* (παρέσχον ἥσυχίαν). Lit., *gave quiet*.

3. *At the feet*. Referring to the Jewish custom of the pupils sitting on benches or on the floor, while the teacher occupied an elevated platform.

Gamaliel. One of the seven Rabbis to whom the Jews gave the title *Rabban*. *Rab*, “teacher,” was the lowest degree; *Rabbi*, “my teacher,” the next higher. and *Rabban*, “our teacher,” the highest. Gamaliel was a liberal Pharisee. “As Aquinas among the schoolmen was called *Doctor Angelicus*, and Bonaventura *Doctor Seraphicus*, so Gamaliel was called *the Beauty of the Law*. He had no antipathy to the Greek learning. Candor and wisdom seem to have been features of his character” (Conybeare and Howson). See ch. 5:34 sq.

Instructed (πεπαιδευμένος). See on *chastise*, ^{<4236>}Luke 23:16.

According to the perfect manner (κατὰ ἀκρίβειαν). Lit., *according to the strictness*. See on *perfect understanding*, ^{<4107>}Luke 1:3; and *diligently*, ^{<4185>}Acts 18:25. Compare, also, ^{<4185>}Acts 18:26; 26:5.

Zealous (ζηλωτής). Or a *zealot*. On the word as a title, see on ^{<4185>}Mark 3:18.

4. *Way*. See on ch. 9:2.

5. *Estate of the elders* (πρεσβυτέριον). The eldership or Sanhedrim.

Went. The imperfect: was *journeying*.

6. *About noon*. Not mentioned in ch. 9.

8. *Of Nazareth* (ὁ Ναζωραῖος). Lit., *the Nazarene*. Not mentioned in ch. 9.

9. *Heard not* (οὐκ ἤκουσαν). The verb is to be taken in the sense of *understood*, as ^{<4108>}Mark 4:33; ^{<4102>}1 Corinthians 14:2, which explains the apparent discrepancy with ch. 9:7.

11. *For the glory of that light.* The cause of his blindness is not stated in ch. 9.

12. *A devout man,* etc. In ch. 9:10, he is called a *disciple*. Paul here “affirms that he was not introduced to Christianity by an opponent of Judaism, but by a strict Jew” (Gloag).

13. *Stood* (ἐπιστάς). More correctly, as Rev., “standing by (ἐπί).”

Receive thy sight (ἀνάβλεπον). Better, *look up*. See the following words: I looked up upon *him*. The word admits of both translations, *to look up and to recover sight*.

I looked up upon him. Some unite both meanings here: *I looked up with recovered sight*. So Rev., in margin.

14. *The God of our fathers — Just One.* A conciliatory touch in Paul’s speech, mentioning both God and Christ by their Jewish names. Compare ch. 3:14; 7:52.

Hath chosen (προεχειρίσατο). See on ch. 3:20. Better, as Rev., *appointed*.

15. *All men.* He keeps back the offensive word *Gentiles* (ch. 9:15).

16. *Wash away* (ἀπόλουσαι). See on ch. 16:33.

17. *I was in a trance* (γενέσθαι με ἐν ἐκστάσει). Rev., more correctly, *I fell into a trance*; the verb meaning *to become*, rather than the simple *to be*. On *trance*, see note on *astonishment*, ^{<4150>}Mark 5:42; and compare note on ^{<4100>}Acts 10:10.

20. *Martyr.* Better, as Rev., *witness*. The special sense of the word was probably not in use at this time. See on ch. 1:22. It occurs, however, in ^{<4123>}Revelation 2:13; 17:6.

Standing by. See on verse 13.

Consenting (συνευδοκῶν). See on *allow*, ^{<4148>}Luke 11:48; and compare ^{<4181>}Acts 8:1.

Slew. See on ^{<4233>}Luke 23:32.

21. *Gentiles.* “The fatal word, which hitherto he had carefully avoided, but which it was impossible for him to avoid any longer, was enough.... The word ‘Gentiles,’ confirming all their worst suspicions, fell like a spark on the inflammable mass of their fanaticism” (Farrar, “Life and Work of Paul”).

22. *They gave him audience* (ἤκουον). The imperfect. Up to this word *they were listening.*

Lifted up their voice, etc. “Then began one of the most odious and despicable spectacles which the world can witness, the spectacle of an oriental mob, hideous with impotent rage, howling, yelling, cursing, gnashing their teeth, flinging about their arms, waving and tossing their blue and red robes, casting dust into the air by handfuls, with all the furious gesticulations of an uncontrolled fanaticism” (Farrar). Hackett cites Sir John Chardin (“Travels into Persia and the East Indies”) as saying that it is common for the peasants in Persia, when they have a complaint to lay before their governors, to repair to them by hundreds or a thousand at once. They place themselves near the gate of the palace, where they suppose they are most likely to be seen and heard, and there set up a horrid outcry, rend their garments, and throw dust into the air, at the same time demanding justice. Compare ^{<166>}2 Samuel 16:13.

24. *Examined* (ἀνετάζεσθαι). Only here and ver. 29. Not found in classical Greek. Apocrypha, *Susanna*, ver. 14.

By scourging (μάστιξιν). Lit., *with scourges.*

25. *Bound him with thongs* (προέτειναν αὐτὸν τοῖς ἵμᾶσιν). Against the rendering of the A.V. is the word *προέτειναν*, *they stretched forward*, in allusion to the position of the victim for scourging, and the article with *thongs*; “*the thongs*,” with reference to some well-known instrument. If the words referred simply to binding him, with thongs would be superfluous. It is better, therefore, to take thongs as referring to the scourge, consisting of one or more lashes or cords, a sense in which it occurs in classical Greek, and to render *stretched him out* for (*or before*) *the thongs*. The word is used elsewhere in the New Testament of a *shoe-latchet* (^{<167>}Mark 1:7; ^{<168>}Luke 3:16; ^{<169>}John 1:27).

Roman. See on ch. 16:37.

28. *Sum* (κεφαλαίου). Lit., *capital*. The purchase of Roman citizenship was an investment. Under the first Roman emperors it was obtained only at large cost and with great difficulty; later, it was sold for a trifle.

I was free born (ἐγὼ καὶ γεγέννημαι). Lit., *I am even so born*, leaving the mind to supply *free* or *a Roman*. Better, as Rev., *I am a Roman born*.

30. *Brought Paul down*. To the meeting-place of the Sanhedrim: probably not their usual place of assembly, which lay within the wall of partition, which Lysias and his soldiers would not have been allowed to pass.

CHAPTER 23

1. Earnestly beholding. See on ^{<404>}Luke 4:20. Some, who hold that Paul's eyesight was defective, explain this steadfast look in connection with his imperfect vision.

Men and brethren. He addresses the Sanhedrim as an equal.

I have lived (πεπολίτευμαι). Lit., have lived as a citizen, with special reference to the charge against him that he taught men against the law and the temple. He means that he has lived as a true and loyal Jew.

Conscience (συνειδήσει). See on ^{<416>}1 Peter 3:16.

2. Ananias. He is described as a revengeful and rapacious tyrant. We are told that he reduced the inferior priests almost to starvation by defrauding them of their tithes, and sent his creatures to the threshing-floors with bludgeons to seize the tithes by force.

3. Shall smite thee (τύπτειν σε μέλλει). More strictly, *is about to smite*. The words are not an imprecation, but a prophecy of punishment for his violent dealing. According to Josephus, in the attack of the Sicarii upon Jerusalem, he was dragged from his hiding-place, in a sewer of the palace, and murdered by assassins.

Thou whited wall. Compare ^{<417>}Matthew 23:27.

Contrary to the law (παρανομῶν). A verb. Lit., *transgressing the law*.

4. Revilest (λοιδορεῖς). The word signifies *vehement abuse, scolding, berating*.

6. The one part were Sadducees, etc. Perceiving the impossibility of getting a fair hearing, Paul, with great tact, seeks to bring the two parties of the council into collision with each other.

The resurrection. A main point of contention between the Pharisees and Sadducees, the latter of whom denied the doctrine of the resurrection, of a future state, and of any spiritual existence apart from the body.

8. *Both*. Showing that *two* classes of doctrines peculiar to the Sadducees, and not *three*, are meant:

1. The resurrection.
2. The existence of spirits, whether angels or souls of men; “neither angel nor spirit.”

9. *Strove*. The diversion was successful. The Pharisees’ hatred of the Sadducees was greater than their hatred of Christianity.

What if a spirit, etc. Neither the A. V. nor Rev. give the precise form of this expression. The words form a broken sentence, followed by a significant silence, which leaves the hearers to supply the omission for themselves: “But if a spirit or angel has spoken to him — “ The words which the A. V. supplies to complete the sentence, *let us not fight against God*, are spurious, borrowed from ch. 5:39.

12. *Banded together* (ποιήσαντες συστροφὴν). Lit., *having made a conspiracy*. See on *concourse*, ch. 19:40.

Bound themselves under a curse (ἀνεθεμάτισαν ἑαυτοὺς). Lit., *anathematized* or *cursed themselves*; invoked God’s curse on themselves if they should violate their vow. On the kindred noun ἀνάθεμα, *a curse*, see note on *offerings*, ^{<217>}Luke 21:5. In case of failure, they could procure absolution from their oath by the Rabbis.

13. *Conspiracy* (συνωμοσίαν). Lit., *swearing together; conjuration*. According to its etymology, *conspiracy* is a *breathing* or *blowing together* (Latin, *conspirare*). Hence, of concerted thought and action.

14. *We have bound ourselves under a great curse* (ἀναθέματι ἀνεθεματίσαμεν ἑαυτοὺς). Lit., *we have anathematized ourselves with an anathema*. A very strong expression. For similar expressions, see ^{<225>}Luke 22:15; ^{<413>}John 3:29; ^{<417>}Acts 4:17.

15. *Enquire* (διαγινώσκειν). Only here and ch. 24:22. Originally, *to distinguish* or *discern*; hence, *to decide*, as a suit. Rev., more correctly, therefore, *judge*.

More perfectly (ἀκριβέστερον). Rev., better, *more exactly*. See on ^{<411>}Luke 1:3; ^{<485>}Acts 18:25, 26.

Concerning him (τὰ περὶ αὐτοῦ). Lit., *the things about him*. Rev., better, *his case*.

18. *The prisoner* (ὁ δέσμιος). From δέω, *to bind*. Paul, as a Roman citizen, was held in *custodia militaris*, “military custody.” Three kinds of custody were recognized by the Roman law:

- 1. *Custodia publica*** (public custody); confinement in the public jail. This was the worst kind, the common jails being wretched dungeons. Such was the confinement of Paul and Silas at Philippi.
- 2. *Custodia libera*** (free custody), confined to men of high rank. The accused was committed to the charge of a magistrate or senator, who became responsible for his appearance on the day of trial.
- 3. *Custodia militaris*** (military custody). The accused was placed in charge of a soldier, who was responsible with his life for the prisoner’s safe-keeping, and whose left hand was secured by a chain to the prisoner’s right. The prisoner was usually kept in the barracks, but was sometimes allowed to reside in a private house under charge of his guard.

21. *Have bound themselves*. “If we should wonder how, so early in the morning, after the long discussion in the Sanhedrim, which must have occupied a considerable part of the day, more than forty men should have been found banded together, under an anathema, neither to eat nor to drink till they had killed Paul; and, still more, how such a conspiracy, or, rather, conjuration, which, in the nature of it, would be kept a profound secret, should have become known to Paul’s sister’s son — the circumstances of the case furnish a sufficient explanation. The Pharisees were avowedly a *fraternity* or *guild*; and they, or some of their kindred fraternities, would furnish the ready material for such a band, to whom this additional vow would be nothing new or strange, and, murderous though it sounded, only seem a further carrying out of the principles of their order. Again, since the wife and all the children of a member were *ipso facto* members of the guild, and Paul’s father had been a Pharisee (ver. 6), Paul’s sister also would, by virtue of her birth, belong to the fraternity, even irrespective of the probability that, in accordance with the principles of the party, she would have married into a Pharisaical family” (Edersheim, “Jewish Social Life”).

23. *Soldiers* (στρατιώτας). Heavy-armed footmen: legionaries.

Spearman (δεξιολάβους). Only here in New Testament, and not in classical Greek. From δεξιός, *right*, and λαμβάνω, *to take*. The exact meaning is uncertain. Some explain it as *those who take the right side* of the prisoners whom they have in charge; others, those who *grasp (their weapon) with the right hand*; others, again, *those who hold (a second horse) by the right hand*. They are here distinguished from the heavy armed legionaries and the cavalry. They were probably light-armed troops, javelin-throwers or slingers. One of the principal manuscripts reads δεξιοβόλους, “those who *throw* with the right hand.”

24. *Beasts* (κτήνη). See on ^{428B}Luke 10:34.

25. *After this manner* (περιέχουσαν τὸν τύπον τοῦτον). Lit., *containing this form or type*. See on it is contained, ^{418B}1 Peter 2:6.

26. *To the most excellent* (τῷ κρατίστῳ). “His excellency”: an official title. Compare ch. 24:3; 26:25.

Greeting (χαίρειν). See on ch. 15:23.

27. *Rescued*. Bengel says, “a lie.” Lysias wishes to make the impression that Paul’s citizenship was the cause of his rescuing him; whereas he did not know of this until afterward. He says nothing about the proposed scourging.

29. *Questions*. See on ch. 15:2.

Nothing — worthy of death or of bonds. Every Roman magistrate before whom the apostle is brought declares him innocent.

30. *When it was told* (μηνυθείσης). Lit., *pointed out, or shown, as Rev*. See on ^{428B}Luke 20:37.

Farewell. The best texts omit. See on ch. 15:29.

31. *Took* (ἀναλαβόντες). Lit., “having taken up.” Compare *set Paul on, verse 24*.

To Antipatris. A hard night’s ride: forty miles.

32. *On the morrow*. After arriving at Antipatris.

33. *Caesarea*. Twenty-six miles from Antipatris.

34. *Of what province* (ἐκ ποίας ἐπαρχίας). Rather, “*from what kind of a province;*” whether senatorial or imperial. See Introduction to Luke. Cilicia was an imperial province.

35. *I will hear thee* (διακούσομαι). Better, as Rev., *will hear thy cause;* the word meaning “to hear *fully* (διὰ) in a judicial sense.” The present questioning was merely preliminary.

Herod's palace. Built by Herod the Great. Judaea being now a Roman province, the palace of its former kings had become the governor's official residence. It thus appears that Paul was leniently dealt with, and not cast into the common prison.

CHAPTER 24

1. *An orator* (ῥήτορος). An advocate. The Jews, being little acquainted with Roman forms and laws, had to employ Roman advocates.

3. *Very worthy deeds* (κατορθωμάτων). From κατορθόω, *to set upright*. Hence, *a success consequent on right judgment; a right action*. The best texts, however, read διορθωμάτων, *settings right; amendments*. Thus the sentence reads, literally, *obtaining much peace through thee, and amendments taking place for this nation through thy providence, we accept*, etc.

Providence (προνοίας). Forethought. *Providentia Augusti* (*the providence of the emperor*) was a common title on the coins of the emperors.

4. *Be tedious* (εγκόπτω). See on *hindered*, ^{<4081>}1 Peter 3:7. The meaning is, rather, “that I may not further *hinder* thee, or *detain* thee.

Clemency (ἐπιεικεία). See on *gentle*, ^{<4081>}1 Peter 2:18.

A few words (συντόμως). Lit., *concisely*. From συντέμνω, *to cut down or cut short*.

5. *Pestilent fellow* (λοιμόν). Lit., *a plague or pest*.

Ringleader (πρωτοστάτην). Originally, *one who stands first on the right of a line; a file-leader*. Thus Thucydides says that all armies when engaging are apt to thrust outward their right wing; and adds, “*The first man in the front rank* (ὁ πρωτοστάτης) of the right wing is originally responsible for the deflection” (v., 71). Here, of course, metaphorically, as A.V. and Rev. Only here in New Testament.

Sect (αἱρέσεως). See on *heresies*, ^{<4082>}2 Peter 2:1.

Nazarenes. The only passage in scripture where this term is used to denote the Christians. See on ^{<4023>}Matthew 2:23.

6. *To profane* (βεβηλώσαι). The word is akin to βηλός, *threshold*, and βάλνω, *to step*; and its fundamental idea, therefore, is that of overstepping the threshold of sacred places. The word *profane* is the Latin *pro fanurn*,

in front of the sanctuary; that which is kept outside *the fane* because unholy.

We laid hold. The best texts omit all after these words as far as *by examining*.

8. *From whom.* Paul. It would refer to Lysias if the omitted passage above were retained.

9. *Assented* (συνέθεντο). But the best texts read συνεπέθεντο, *jointly set upon or assailed*. So Rev., *joined in the charge*.

10. *The more cheerfully* (εὐθυμότερον). The best texts read the positive of the adverb, εὐθύμως, *cheerfully*.

14. *The way.* See on ch. 9:2.

A sect. See on verse 5. The word is commonly used in an indifferent sense, as signifying merely a *school* or *party*. So ch. 15:5; 28:29. Here, however, in a bad sense — a *schismatic* sect, as in ^{411B}1 Corinthians 11:19.

Worship (λατρεύω). Better, as Rev., *serve*. See on ^{417A}Luke 1:74.

God of my fathers (τῷ πατρώῳ Θεῷ). A familiar classical phrase, and therefore well known to Felix. Thus Demosthenes calls Apollo the πατρῷος (ancestral God) of Athens. Socrates is asked (Plato, “Euthydemus,” 302), “Have you an *ancestral Zeus* (Ζεὺς πατρῷος)? So, frequently, in the classics. Similarly, the Roman phrase, *Di patrii*, “the gods of the forefathers.” On the Roman reverence for the ancestral religion, see note on ch. 16:21. The Roman’s own sentiment would prepare him to respect Paul’s.

15. *Allow* (προσδέχονται). Or, as Rev., *look for*. The word admits of either sense.

16. *Exercise myself* (ἀσκῶ). Originally, *to work raw material, to form*: hence, *to practice, exercise, discipline*; and so, in ecclesiastical language, *to mortify the body*. Of the kindred adjective ἀσκητικός, our word *ascetic* is a transcript.

Void of offense (ἀπόσκοπον). Lit., *without stumbling; unshaken*. The word is used thus in a *passive* sense here, as in ^{511D}Philippians 1:10. In ^{412B}1

Corinthians 10:32, it occurs in the active sense of *giving offense* to others, causing them to stumble.

18. Whereupon (ἐν οἷς). More correctly, *in which* (occupation); *while so engaged*. The best texts, however, read ἐν αἷς, *in which*, the pronoun agreeing in gender with *offerings*. The sense, according to this, is, as Rev., margin, in *presenting which* (*offerings*).

22. Deferred (ἀνεβάλετο). Adjourned the case. Only here in New Testament.

I will know the uttermost (διαγνώσομαι). Better, as Rev., *I will determine*. See on ch. 23:15.

23. Liberty (ἄνεσιν). From ἀνίημι, to *send up*; thence, to *loosen, release*. It is almost exactly expressed by our vulgarism, *to let up*. The noun here is more correctly rendered by Rev., *indulgence*. In all the other New Testament passages it is rendered *rest, ease, or relief*. See ^{419B}2 Corinthians 2:13; 7:5; 8:13; ^{510B}2 Thessalonians 1:7.

To minister (ὑπηρετεῖν). See on *officer*, ^{419C}Matthew 5:25.

25. Righteousness, temperance, the judgment to come. Three topics which bore directly upon the character of Felix. Tacitus says of him that he “exercised the authority of a king with the spirit of a slave; “and that, by reason of the powerful influence at his command, “he supposed he might perpetrate with impunity every kind of villainy.” He had persuaded his wife Drusilla to forsake her husband and marry him. He had employed assassins to murder the high-priest Jonathan, and might well tremble at the preaching of the judgment to come. *Temperance* (ἐγκράτεια) is, properly, *self-control*; holding the passions in hand.

Trembled (ἐμφοβος γενόμενος) Lit., *having become in fear*. Rev., better, *was terrified*.

For this time (τὸ νῦν ἔχον). Or, *for the present*. Very literally, *as to what has itself now*.

26. He hoped also (ἄμα δὲ καὶ ἐλπίζων). A comma should be placed after *thee* (ver. 25), and the participle ἐλπίζων, *hoping*, joined with

answered: “Felix answered, ‘Go thy way, etc.,’ hoping withal that money would be given him.”

Communed (ὠμίλει). See on *talked*, ch. 20:11.

27. *Porcius Festus came into Felix’s room* (ἔλαβε διάδοχον ὁ Φήλιξ Πόρκιον Φῆστον). Rev., better, *Felix was succeeded by Porcius Festus*. The Greek idiom is, *Felix received Porcius Festus as a successor*.

To shew the Jews a pleasure (χάριτας καταθέσθαι τοῖς Ἰουδαίοις). Lit., *to lay up thanks for himself with the Jews*. Rev., correctly, *to gain favor with the Jews*.

CHAPTER 25

1. *Was come into the province* (ἐπιβὰς τῇ ἐπαρχίᾳ). Lit., *having entered upon the province.*
2. *Besought*. The imperfect denotes their persistence: *kept beseeching*.
3. *Laying wait* (ἐνέδραν ποιοῦντες). Lit., *making or arranging an ambush*.
4. *Should be kept* (τηρεῖσθαι). This puts it as a peremptory denial of the Jews' request by Festus; whereas it is only his statement of a fact. Render, as Rev., that Paul *was kept in charge*. Festus' reply is conciliatory, and is put on the ground of convenience.
6. *Judgment-seat*. See on ch. 7:5.
8. *Have I offended* (ἥμαρτον). See on the kindred noun ἄμαρτία, *sin*, ⁴⁰²Matthew 1:21.
9. *Do a pleasure*. See on ch. 24:27. Rev., better, *to gain favor*.
Before me (ἐπ' ἐμοῦ). Not with him as judge, but by the Sanhedrim in his presence.
10. *Very well* (κάλλιον). The force of the comparative should be preserved: "thou knowest *better* than thy question implies."
11. *Deliver* (χαρίσασθαι). With an underlying sense of giving him up as a *favor* to the Jews.
- I appeal* (ἐπικαλοῦμαι). The technical phrase for lodging an appeal. The Greek rendering of the Latin formula *appello*.
12. *The council*. A body of men chosen by the governor himself from the principal Romans of the province. These were called *assessors*, sometime *friends*, sometimes *captains*. Though a Roman citizen had the right of appeal to the emperor, a certain discretion was allowed the governors of provinces as to admitting the appeal. It might be disallowed if the affair did not admit of delay, or if the appellant were a known robber or pirate. In doubtful cases the governor was bound to consult with his council, and

his failure to do so exposed him to censure. Cicero, in his impeachment of Verres, the brutal governor of Sicily, says; “Will you deny that you dismissed your council, the men of rank with whom your predecessor and yourself had been wont to consult, and decided the case yourself?” (ii., 33). That Festus exercised this discretion in Paul’s case is shown by his conferring with the council.

13. *Agrippa the king.* Herod Agrippa II., son of the Herod whose death is recorded in ⁴⁴²¹Acts 12:20-23.

Bernice. Sister of Drusilla, the wife of Felix. She is said to have lived in incestuous relations with her brother. Juvenal, in his sixth satire, alludes to this: “A most notable diamond, made more precious by having been worn on the finger of Bernice. This a barbarian king once gave to his incestuous love. This Agrippa gave to his sister.”

16. *Opportunity* (τόπον). Lit., *place*. An unclassical use of the word.

18. *Stood up* (σταθέντες). See on ^{4281b}Luke 18:11; 19:8.

19. *Superstition* (δεισιδαιμονίας). See on ch. 17:22. Better, *religion*, as Rev. As Agrippa was a Jew by religion, Festus would not have insulted him by applying the word *superstition* to his faith. Note, however, that he speaks of it as *their own* religion, not identifying Agrippa with them. It was a non-committal expression, since the word meant either *religion* or *superstition* according to circumstances. He left Agrippa “to take the word in a good sense, but reserved his own view, which was certainly the Roman one” (Meyer). There is, indeed, a similar tact in Paul’s use of the word to the Athenians. He selected “a word which almost imperceptibly shaded off from praise to blame” (Trench). ^{fa27}

***Affirmed* (ἔφασκεν).** The imperfect implies something habitual. “Paul kept asserting.”

21. *Of the Emperor* (τοῦ Σεβαστοῦ). Lit., the *august one*; hence a translation of Augustus, which was not a proper name, but a title of the Roman emperors.

26. *Lord* (κυρίῳ). An instance of Luke’s accuracy. The title “Lord” was refused by the first two emperors, Augustus and Tiberius. The emperors

who followed accepted it. In the time of Domitian it was a recognized title. Antoninus Pius was the first who put it on his coins.

27. Crimes (αἰτία). Rev., more correctly, *charges*.

CHAPTER 26

2. *Happy* (μακάριον). See on *blessed*, ^{<418>}Matthew 5:3.

Answer (ἀπολογεῖσθαι). See on ^{<418>}1 Peter 3:15.

3. *Expert* (γνώστην). Lit., *a knower*.

Questions (ζητημάτων). See on ch. 15:2.

4. *My manner of life*, etc. The repeated articles give additional precision to the statement: “*the manner of life, that which was from my youth; that which was from the beginning.*”

6. *For the hope* (ἐπ’ ἐλπίδι). Lit., “*on the ground of the hope.*”

Made of God. The article clearly defines what promise, “*the one, namely, made of God.*”

7. *Twelve tribes* (δωδεκάφυλον). Only here in New Testament. A collective term, embracing the tribes as a whole. Meyer renders *our twelve-tribe-stock*.

Instantly (ἐν ἐκτενείᾳ). Only here in New Testament. Lit., *in intensity*. See on *fervently*, ^{<412>}1 Peter 1:22. Compare *more earnestly*, ^{<424>}Luke 22:44; *without ceasing*, ^{<415>}Acts 12:5; *fervent*, ^{<418>}1 Peter 4:8. See, also, on *instantly* and *instant*, ^{<414>}Luke 7:4; 23:23.

Serving. Compare ch. 24:14; and see on ^{<417>}Luke 1:74.

Come (καταντήσαι). Lit., *to arrive at*, as if at a goal. Compare ch. 16:1; 18:19; 25:13, etc. Rev. *attain*.

8. *That God should raise the dead* (εἰ ὁ Θεὸς νεκροὺς ἐγείρει). Much better, as Rev., *if God raises the dead*. He does not put it as a supposition, but as a fact: *if God raises the dead*, as you admit that he has the power to do, and as your own writings tell you that he has done.

10. *Saints* (τῶν ἁγίων). Lit., *the holy ones*. Paul did not call the Christians by this name when addressing the Jews, for this would have enraged them; but before Agrippa he uses the word without fear of giving offense. On

this word ἅγιος, *holy*, which occurs over two hundred times in the New Testament, it is to be noted how the writers of the Greek scriptures, both in the New Testament and, what is more remarkable, in the Septuagint, bring it out from the background in which it was left by classical writers, and give preference to it over words which, in pagan usage, represented conceptions of mere externality in religion. Even in the Old Testament, where externality is emphasized, ἅγιος is the standard word for holy. ^{fa28}

Gave my voice (κατήνεγκα ψῆφον). Lit., *laid down my vote*. See on *counteth*, ^{<418>} Luke 14:28. Some suppose that Paul here refers to casting his vote as a member of the Sanhedrim; in which case he must have been married and the father of a family. But this there is no reason for believing (compare ^{<410>} 1 Corinthians 7:7, 8); and the phrase may be taken as expressing merely moral assent and approval.

12. Whereupon (ἐν οἷς). See on ch. 24:18. Better, *on which errand*; in which affairs of persecution.

13. Above the brightness of the sun. Peculiar to this third account of Paul's conversion. The other peculiarities are: the falling of his companions to the ground along with himself; the voice addressing him in Hebrew; and the words, "It is hard for thee to kick against the pricks."

14. It is hard for thee to kick against the pricks. Or, goads. The sharp goad carried in the ploughman's hand, against which the oxen kick on being pricked. The metaphor, though not found in Jewish writings, was common in Greek and Roman writings. Thus, Euripides ("Bacchae," 791): "Being enraged, I would kick against the goads, a mortal against a God." Plautus ("Truculentus, 4, 2, 55): "If you strike the goads with your fists, you hurt your hands more than the goads." "Who knows whether at that moment the operation of ploughing might not be going on within sight of the road along which the persecutor was traveling? (Howson, "Metaphors of St. Paul").

16. Have I appeared (ᾤφθην). See on ^{<428>} Luke 22:43.

To make (προχειρίσασθαι). Better, as Rev., *appoint*. See on ch. 3:20.

A minister and a witness. See on ^{<415>} Matthew 5:25; ^{<412>} Acts 1:22.

17. The people. The Jews.

22. *Help of God* (ἐπικουρίας τῆς παρὰ τοῦ Θεοῦ). Lit., “help that is from God.” The article defines the nature of the help more sharply than A.V. The word for *help* originally meant *alliance*.

23. *That Christ should suffer* (εἰ παθητὸς ὁ Χριστὸς). Rather, *if or whether the Messiah is liable to suffering*. He expresses himself in a problematic form, because it was the point of debate among the Jews whether a suffering Messiah was to be believed in. They believed in a triumphant Messiah, and the doctrine of his sufferings was an obstacle to their receiving him as Messiah. Note the article, “*the Christ*,” and see on ~~400~~ Matthew 1:1.

24. *Much learning doth make thee mad* (τὰ πολλά σε γράμματα εἰς μανίαν περιτρέπει). The A.V. omits the article with *much learning*: “*the much knowledge*” with which thou art busied. Rev., “*thy much learning*.” *Doth make thee mad*: literally, *is turning thee to madness*.

25. *Speak forth* (ἀποφθέγγομαι). See on ch. 2:4.

28. *Almost thou persuadest* (ἐν ὀλίγῳ με πείθεις). Lit., *in a little thou persuadest*. The rendering *almost* must be rejected, being without sufficient authority. The phrase, *in a little*, is adverbial, and means *in brief; summarily*. We may supply *pains* or *talk*. “With little pains, or with a few words.” The words are ironical, and the sense is, “*You are trying to persuade me offhand to be a Christian*.” *Thou persuadest* (πείθεις) is rather, *thou art for persuading; thou attemptest to persuade*; a force which both the present and the imperfect sometimes have. ^{fa29}

29. *Almost and altogether* (ἐν ὀλίγῳ καὶ ἐν μεγάλῳ). ^{fa30} Lit., *in little and in great*; i.e., with little or with great pains.

Were (γενέσθαι). Better, as Rev., *might become*. Agrippa’s word, “*to become a Christian*,” is repeated.

Except these bonds. An exquisite touch of Christian courtesy.

30. *The king, the governor, Bernice*. Mentioned in the order of their rank.

31. *Doeth*. Referring, not to Paul’s past conduct, but to the general character of his life.

CHAPTER 27

1. *Sail* (ἀποπλεῖν). Lit., *sail away*.

Band. See on ^{<4156>}Mark 15:16.

2. *Meaning to sail* (μέλλοντες πλεῖν). This refers the intention to the voyagers; but the best texts read μέλλοντι, agreeing with πλοῖοι, *ship*; so that the correct rendering is, as Rev., *a ship* — *which was about to sail*.

3. *Touched* (κατήχθημεν). From κατά, *down*, and ἄγω, *to lead or bring*. To bring the ship *down* from deep water to the land. Opposed to ἀνήχθημεν, *put to sea* (ver. 2); which is to bring the vessel *up* (ἀνά) from the land to deep water. See on ^{<4182>}Luke 8:22. *Touched* is an inferential rendering. *Landed* would be quite as good. From Caesarea to Sidon, the distance was about seventy miles.

Courteously (φιλανθρώπως). Only here in New Testament. Lit., *in a man-loving way; humanely; kindly*. Rev., *kindly*, better than *courteously*. *Courteous*, from *court*, expresses rather polish of *manners* than real kindness.

To refresh himself (ἐπιμελείας τυχεῖν). Lit., *to receive care or attention*.

4. *We sailed under* (ὑπεπλεύσαμεν). Rev., correctly, *under the lee of*; under the protection of the land.

6. *A ship of Alexandria*. Employed in the immense corn trade between Italy and Egypt. See verse 38. The size of the vessel may be inferred from verse 37.

7. *Many* (ἱκαναῖς). See on ^{<4106>}Luke 7:6.

Scarce (μόλις). Incorrect. Render, as Rev., *with difficulty*. See, also, *hardly*, in verse 8. The meaning is not that they had scarcely reached Cnidus when the wind became contrary, nor that they had come only as far as Cnidus in many days; but that they were retarded by contrary winds between Myra and Cnidus, a distance of about one hundred and thirty miles, which, with a favorable wind, they might have accomplished in a day. Such a contrary

wind would have been the northwesterly, which prevails during the summer months in that part of the Archipelago.

9. *The Fast*. The great day of atonement, called “the Fast” by way of eminence. It occurred about the end of September. Navigation was considered unsafe from the beginning of November until the middle of March.

10. *I perceive* (θεωρῶ). As the result of careful observation. See on ^{<203>}Luke 10:18.

***Hurt* (ὑβρεως).** The word literally means *insolence, injury*, and is used here metaphorically: *insolence of the winds and waves*, “like our ‘sport’ or ‘riot’ of the elements” (Hackett). Some take it literally, *with presumption*, as indicating the folly of undertaking a voyage at that season; but the use of the word in verse 21 is decisive against this.

***Damage* (ζημία).** Better, as Rev., *loss*. *Hurt and damage* (A.V.) is tautological. See on the kindred verb, notes on *lose*, ^{<163>}Matthew 16:26, and cast away, ^{<102>}Luke 9:25.

11. *Master* (κυβερνήτη). Only here and ^{<637>}Revelation 13:17. Lit., *the steersman*.

12. *Not commodious* (ἀνευθέτου). Lit., *not well situated*.

***Lieth toward the southwest and northwest* (βλέποντα κατὰ Λίβα καὶ κατὰ Χῶρον).** Instead of *lieth*, Rev., literally and correctly, renders looking. The difference between the Rev. and A.V., as to the points of the compass, turns on the rendering of the preposition *κατά*. The words *southwest* and *northwest* mean, literally, the southwest and northwest winds. According to the A.V., *κατὰ* means *toward*, and has reference to the quarter from which these winds blow. According to the Rev., *κατά* means *down*: “looking *down* the southwest and northwest winds,” *i.e.*, in the direction *toward* which they blow, *viz.*, northeast and southeast. This latter view assumes that Phenice and Lutro are the same, which is uncertain. For full discussion of the point, see Smith, “Voyage and Shipwreck of St. Paul;” Hackett, “Commentary on Acts;” Conybeare and Howson, “Life and Epistles of St. Paul.”

13. *Loosing thence* (ἄραυτες). Lit., *having taken up*. It is the nautical phrase for *weighing anchor*. So Rev.

14. *There arose against it* (ἔβαλε κατ' αὐτῆς). Against what? Some say, *the island of Crete*; in which case they would have been driven against the island, whereas we are told that they were driven away from it. Others, the ship. It is objected that the pronoun αὐτῆς, *it*, is feminine, while the feminine noun for *ship* (ναῦς) is not commonly used by Luke, but rather the neuter, πλοῖον. I do not think this objection entitled to much weight. Luke is the only New Testament writer who uses ναῦς (see verse 41), though he uses it but once; and, as Hackett remarks, “it would be quite accidental which of the terms would shape the pronoun at this moment, as they were both so familiar.” A third explanation refers the pronoun to the island of Crete, and renders, “there beat down *from it*.” This is grammatical, and according to a well-known usage of the preposition. The verb βάλλω is also used intransitively in the sense of to *fall*; thus Homer (“Iliad,” xi., 722), of a *river falling* into the sea. Compare ⁴⁰⁶⁷Mark 4:37: “the waves *beat* (ἐπέβαλλον) into the ship; “and ⁴¹⁵²Luke 15:12: “the portion of goods *that falleth* (ἐπιβάλλον) to me.” The rendering of the Rev. is, therefore, well supported, and, on the whole, preferable: *there beat down from it*. It is also according to the analogy of the expression in ⁴⁰⁸³Luke 8:23, *there came down a storm*. See note there, and on ⁴⁰⁸⁴Matthew 8:24.

A tempestuous wind (ἄνεμος τυφωνικός). Lit., a *typhonic wind*. The word τυφῶν means a *typhoon*, and the adjective formed from it means *of the character of a typhoon*.

Euroclydon (Εὐροκλύδων). The best texts read Εὐρακύλων, *Euraquilo*: i.e., between *Eurus*, “the E.S.E. wind,” and *Aquilo*, “the north-wind, or, strictly, N. 1/3 E.” Hence, E. N. E.

15. *Bear up* (ἀντοφθαλμεῖν). Only here in New Testament. From ἀντί *opposite*, and ὀφθαλμός, *the eye*. Lit, *to look the wind: in the eye*. The ancient ships often had an eye painted on each side of the bow. To sail “into the eye of the wind” is a modern nautical phrase.

We let her drive (ἐπιδόντες ἐφερόμεθα). Lit., *having given up to it, we were born along*.

16. *We had much work to come by the boat* (μόλις ἰσχύσαμεν περικρατεῖς γενέσθαι τῆς σκάφης). Lit., *we were with difficulty able to become masters of the boat*: i.e., to secure on deck the small boat which, in calm weather, was attached by a rope to the vessel's stern. Rev., *we were able with difficulty to secure the boat*. On *with difficulty*, see note on *scarce*, ver. 7.

17. *Helps* (βοηθείαις). Any apparatus on hand for the purpose: ropes, chains, etc.

Unergirding (ὑποζωννύντες). In modern nautical language, *frapping*: passing cables or chains round the ship's hull in order to support her in a storm. Mr. Smith ("Voyage and Shipwreck of St. Paul") cites the following from the account of the voyage of Captain George Back from the arctic regions in 1837: "A length of the stream chain-cable was passed under the bottom of the ship four feet before the mizzen-mast, hove tight by the capstan, and finally immovably fixed to six ringbolts on the quarter-deck. The effect was at once manifest by a great diminution in the working of the parts already mentioned; and, in a less agreeable way, by impeding her rate of sailing."

Quicksands (τὴν Σύρτιν). The rendering of the A.V. is too general. The word is a proper name, and has the article. There were two shoals of this name — the "Greater Syrtis" (*Syrtis Major*), and the "Smaller Syrtis" (*Syrtis Minor*). It was the former upon which they were in danger of being driven; a shallow on the African coast, between Tripoli and Barca, southwest of the island of Crete.

Strake sail (χαλάσαντες τὸ σκεῦος). Lit., as Rev., *lowered the gear*. See on goods, ⁴⁰²⁹Matthew 12:29. It is uncertain what is referred to here. To strike sail, it is urged, would be a sore way of running upon the Syrtis, which they were trying to avoid. It is probably better to understand it generally of the gear connected with the fair-weather sails. "Every ship situated as this one was, when preparing for a storm, sends down upon deck the 'top-hamper,' or gear connected with the fair-weather sails, such as the topsails. A modern ship sends down top-gallant masts and yards; a cutter strikes her topmast when preparing for a gale" (Smith, "Voyage," etc.). The stormsails were probably set.

18. Lightened (ἐκβολὴν ἐποιοῦντο). Lit., *made a casting out*. Rev., *began to throw the freight overboard*. Note the imperfect, *began to throw*. The whole cargo was not cast overboard: the wheat was reserved to the last extremity (ver. 38).

19. Tackling (σκευὴν). The word means *equipment, furniture*. The exact meaning here is uncertain. Some suppose it to refer to the main-yard; an immense spar which would require the united efforts of passengers and crew to throw overboard. It seems improbable, however, that they would have sacrificed so large a spar, which, in case of shipwreck, would support thirty or forty men in the water. The most generally received opinion is that it refers to the furniture of the ship — beds, tables, chests, etc.

21. Harkened (πειθαρχήσαντας). See on *obey*, ch. 5:29.

Loosed (ἀνάγασθαι). Rev., *set sail*. See on ⁴¹⁸²Luke 8:22.

Harm (ὄβριον). See on ver. 10.

23. The angel. Rev., correctly, *an angel*. There is no article.

Of God (τοῦ Θεοῦ). Rev., correctly, supplies the article: “*the God*,” added because Paul was addressing heathen, who would have understood by angel a messenger of the gods.

27. Adria. The Adriatic Sea: embracing all that part of the Mediterranean lying south of Italy, east of Sicily, and west of Greece.

Deemed (ὑπενόουν). Better, as Rev., *suspected or surmised*.

That they drew near to some country. Lit., *that some land is drawing near to them*.

30. Under color (προφάσει). Lit., *on pretense*.

Cast (ἐκτείνειν). Lit., *to stretch out*. The meaning is, *to carry out an anchor to a distance from the prow by means of the small boat*. Rev., *lay out*.

33. While the day was coming on (ἄχρι δὲ οὗ ἔμελλεν ἡμέρα γίνεσθαι). Lit., *until it should become day*: in the interval between midnight and morning.

39. Bay (κόλπον). See on *bosom*, ^{<18>}Luke 6:38.

Shore (αἰγιαλόν). See on ^{<18>}Matthew 13:2. Better, as Rev., *beach*.

They were minded (ἐβουλεύσαντο). Better, as Rev., *took counsel*. See on ^{<18>}Matthew 1:19.

40. Taken up (περιελόντες). Wrong. The word means *to remove*, and refers here to cutting the anchor-cables, or *casting off*, as Rev.

Committed themselves (εἶων). Wrong. The reference is to the anchors. Rev., correctly, *left them in the sea*.

Rudder bands (ζευκτηρίας τῶν πηδαλίων). Lit., *the bands of the rudders*. The larger ships had two rudders, like broad oars or paddles, joined together by a pole, and managed by one steersman. They could be pulled up and fastened with hands to the ship; as was done in this case, probably to avoid fouling the anchors when they were cast out of the stern. The bands were now loosened, in order that the ship might be driven forward.

Mainsail (ἀρτέμωνα). Only here in New Testament. Probably the *foresail*. So Rev.

Made toward (κατεῖχον). Lit., *held; bore down for*.

CHAPTER 28

1. *They knew*. The best texts read we knew: *ascertained* or *recognized*: with a reference to ver. 39.

2. *Barbarous people*. From the Roman point of view, regarding all as barbarians who spoke neither Greek nor Latin. Not necessarily *uncivilized*. It is equivalent to *foreigners*.

Compare ^{א111}Romans 1:14; ^{א111}1 Corinthians 14:11. The inhabitants of Malta were of Carthaginian descent. “Even in the present day the natives of Malta have a peculiar language, termed the Maltese, which has been proved to be essentially an Arabic dialect, with an admixture of Italian” (Gloag).

No little (οὐ τυχοῦσαν). See on *special*, ch. 19:11. Rev., much better, “*no common kindness*.”

Kindness (φιλανθρωπία). See on the kindred adverb *courteously*, ch 28:3.

Present rain (ὑετὸν τὸν ἔφεστῶτα). Lit., *which was upon us*, or *had set in*. No mention of rain occurs up to this point in the narrative of the shipwreck. The tempest may thus far have been unattended with rain, but it is hardly probable.

3. *Of sticks* (φρυγάνων). Only here in New Testament. From ἀπό to *roast* or *parch*. Hences *dry sticks*.

Out of (ἐκ). The best texts read ἀπό, *by reason of*.

4. *Justice* (Δίκη). Personified.

Suffereth not (οὐκ εἴασεν). The aorist tense: *did not suffer*. His death is regarded as fixed by the divine decree.

5. *The beast* (τὸ θηρίον). Luke uses the word in the same way as the medical writers, who employed it to denote venomous serpents, and particularly the viper; so much so that an antidote, made chiefly from the flesh of vipers, was termed *θηριακή*. A curious bit of etymological

history attaches to this latter word. From it came the Latin *theriaca*, of which our *treacle* (molasses) is a corruption. Treacle, therefore, is originally a preparation of viper's flesh, and was used later of any antidote. Thus Coverdale's translation of ^{<3482>}Jeremiah 8:22 has, "There is no more *treacle* in Gilead." Gurnall ("Christian in Complete Armor") says: "The saints' experiences help them to a sovereign *treacle* made of the scorpion's own flesh (which they through Christ have slain), and that hath a virtue above all other to expel the venom of Satan's temptations from the heart." So Jeremy Taylor: "We kill the viper and make *treacle* of him."

6. Swollen (πίμπρασθαι). Only here in New Testament. The usual medical word for inflammation.

Looked (προσδοκώντων). Occurring eleven times in Luke, and only five times in the rest of the New Testament. Frequent in medical writers, to denote expectation of the fatal result of illness.

No harm (μηδὲν ἄτοπον). Lit., *nothing out of place*. The word ἄτοπος occurs three times in Luke, and only once elsewhere in the New Testament (^{<5182>}2 Thessalonians 3:2). Used by physicians to denote something unusual in the symptoms of disease and also something *fatal* or *deadly* as here. Rev., *nothing amiss*. Compare ^{<2344>}Luke 23:41; and ^{<4215>}Acts 25:5, where the best texts insert the word.

Said (ἔλεγον). The imperfect, denoting current talk.

A God. "Observe," says Bengel, "the fickleness of human reasoning. He is either an *assassin*, say they, or a *God*. So, at one time *bulls*, at another *stones*" (^{<4443>}Acts 14:13, 19).

7. The chief man (τῷ πρώτῳ). Official title, without reference to his rank and possessions. Though not occurring as the official designation of the governor of Malta in any ancient author, it has been found in two inscriptions discovered in the island.

8. Sick (συνεχόμενον). Lit., *taken* or *holden*. See on *taken*, ^{<4088>}Luke 4:38.

Fever (πυρετοῖς). Lit., *fevers*. This peculiarly medical use of the plural is confined to Luke in the New Testament. It denotes successive and varying attacks of fever.

Bloody flux (δυσεντερία). Only here in New Testament. Our word *dysentery* is nearly a transcript of it. Hippocrates often speaks of the two complaints in combination.

Healed (ἰάσατο). See on ^{<GR>}Luke 6:19.

10. Honors (τιμαίς). The word was applied to payments for professional services, and that fact may have influenced Luke in selecting it; but it is evidently not used in that sense here.

11. Sign. Answering to the ship's *name* in modern times. It was the image of a God, a man, a beast, or of some other object, sculptured or painted on the prow. The figure of the guardian deity was affixed to the stern.

Castor and Pollux. Known as the *twin brothers* and the *Dioscuri*, or sons of Jove. They were regarded as tutelary deities of sailors.

16. The centurion delivered the prisoners to the captain of the guard. The best texts omit.

20. I am bound (περίκειμαι). Lit., *compassed*.

22. We desire (ἄξιούμεν). Rather, *we think it fitting*. Compare ch. 15:38.

Sect. See on *heresies*, ^{<GR>}2 Peter 2:1.

25. Agreed not. See on *agreed together*, ch. verse 9.

27. Waxed gross. See on ^{<GR>}Matthew 13:15.

Their ears are dull of hearing. Lit., *with their ears they heard heavily*.

Closed. See on ^{<GR>}Matthew 13:15.

30. Hired house (μισθώματι). Probably different from the ξενία, or *lodging-place*, where he resided for the first few days, perhaps as the guest of friends, though under custody, and where he received the Jews (ver. 23).

LIST OF GREEK WORDS USED BY LUKE ONLY

- ἀγκάλη, — arm, ^{<4128>}2:28
 ἀγνισμός, — purification, ^{<4126>}Acts 21:26
 ἄγνωστος, — unknown, ^{<4173>}Acts 17:23
 ἀγοραῖος, — pertaining to the market place, base, ^{<4175>}Acts 17:5
 ἀγοραῖοι, — court-days, ^{<4198>}Acts 19:38
 ἄγρα, — draught, ^{<4174>}5:4, 9
 ἀγράμματος, — unlearned, ^{<4113>}Acts 4:13
 ἀγραυλέω, — abide in the field, ^{<4118>}2:8
 ἀγωνία, — agony, ^{<4224>}22:44
 αἰσθάνομαι, — perceive, ^{<4195>}9:45
 αἰτίαμα, — complaint, ^{<4217>}Acts 25:7
 αἴτιον, — fault, ^{<4231>}23:4, 14, 22; ^{<4194>}Acts 19:40
 αἰχμάλωτος, — captive, ^{<4118>}4:18, 19
 ἀκατάκριτος, — uncondemned, ^{<4167>}Acts 16:37; ^{<4225>}22:25
 ἀκρίβεια, — exactness, perfect manner, ^{<4218>}Acts 22:3
 ἀκρβέστατος, — most strict, ^{<4115>}Acts 26:5
 ἀκριβέστερον, — more perfect, ^{<4183>}Acts 18:26; 23:15, 20; 24:22
 ἀροατήριον, — place of hearing, ^{<4253>}Acts 25:23
 ἀκωλύτως, — without hindrance, ^{<4281>}Acts 28:31
 ἀλίσημα, — pollution, ^{<4151>}Acts 15:20
 ἀλλογενής, — stranger, ^{<4278>}17:18
 ἀλλόφυλος, — of another nation, ^{<4108>}Acts 10:28
 ἀμάρτυρος, — without witness, ^{<4147>}Acts 14:17
 ἀμπελουργός, — dresser of the vineyard, ^{<4231>}13:7
 ἀμύνομαι, — defend, ^{<4124>}Acts 7:24
 ἀναβαθμός, — stair, ^{<4215>}Acts 21:35, 40
 ἀναβάλλομαι, — put off, defer, ^{<4112>}Acts 24:22

- ἀνάβλεψις, — recovering of sight, ^{<4048>}4:18
 ἀναβολή, — delay, ^{<4257>}Acts 25:17
 ἀναγνωρίζομαι, — to be made known, ^{<4073>}Acts 7:13
 ἀναδείκνυμι, — appoint, shew, ^{<2001>}10:1; ^{<4024>}Acts 1:24
 ἀνάδειξις, — shewing, ^{<4080>}1:80
 ἀναδίδωμι, — deliver, ^{<4233>}Acts 23:33
 ἀναζητέω, — seek, 2:44; ^{<4125>}Acts 11:25
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- στρατοπεδάρχης, — captain of the guard, ^{<486>}Acts 28:16
- στρατόπεδον, — army, ^{<217>}21:20
- συγγένεια, — kindred, ^{<461>}1:61; ^{<473>}Acts 7:3, 14
- συγγενίς, — kinswoman, ^{<413>}1:36
- συγκύπτομαι, — to be covered, ^{<272>}12:2
- συγκαταβαίνω, — to go down with, ^{<255>}Acts 25:5
- συγκατατίθεμαι, — to consent, ^{<255>}23:51
- συγκαταψηφίομαι, — to be numbered with, ^{<402>}Acts 1:26
- συγκινέω, — stir up, ^{<402>}Acts 6:12
- συγκομίζω, — carry away (for burial), ^{<482>}Acts 8:2
- συγκύπτω, — to be bent together, ^{<231>}13:11
- συγκυρία, — chance, coincidence, ^{<217>}10:31
- συγγέω, — stir up, ^{<417>}Acts 21:27
- συγχύνω, — confound or confuse, ^{<416>}Acts 2:6; ^{<412>}9:22; 19:32; ^{<233>}21:31
- σύγχυσις, — confusion, ^{<482>}Acts 19:29
- συζήτησις, — disputation, ^{<415>}Acts 15:2, 7; ^{<489>}28:29
- συκάμινος, — sycamine, ^{<276>}17:6
- συκομωραία, — sycamore, ^{<290>}19:4
- συκοφαντέω, — accuse falsely, ^{<284>}3:14; ^{<298>}19:8
- συλλογίζομαι, — to reason together, ^{<216>}20:5
- συμβάλλω, — to put together in mind, ponder. confer, encounter, meet, help, ^{<272>}2:19; ^{<216>}14:31; ^{<405>}Acts 4:15; ^{<478>}17:18; 18:27; ^{<404>}20:14
- συπάρειμι, — to be present with, ^{<251>}Acts 25:24
- συμπεριλαμβάνω, — embrace, ^{<400>}Acts 20:10
- συμπίνω, — drink with, ^{<400>}Acts 10:41
- συμπίπτω, — fall in, ^{<269>}6:49
- συμπληρώω, — fill; of time, to come fully, ^{<288>}8:23; 9:51; ^{<416>}Acts 2:1

- συμφύομαι, — spring up with, ^{<4078>}8:7
 συμφωνία, — music, ^{<4055>}15:25
 συμψηφίζω, — count, or reckon up, ^{<4499>}Acts 19:19
 συναθροίζω, — gather together, ^{<4263>}24:33; ^{<4422>}Acts 12:12; ^{<4425>}19:25
 συναλίζομαι, — to be assembled together, ^{<4004>}Acts 1:4
 συναρπάζω, — catch, ^{<4029>}8:29; ^{<4462>}Acts 6:12; ^{<4469>}19:29; ^{<4275>}27:15
 συνδρομή, — a running together, concourse, ^{<4231>}Acts 21:30
 σύνειμι, — to be with, ^{<4008>}10:18; ^{<4421>}Acts 22:11
 σύνειμι, — (εἶμι, — *to go*), to be gathered together, ^{<4004>}8:4
 συνελαύνω, — set at one, ^{<4475>}Acts 7:26
 συνέπομαι, — accompany, ^{<4404>}Acts 20:4
 συνεφίστημι, — assail together, ^{<4462>}Acts 16:22
 συνθρύπτω, — break, ^{<4413>}Acts 21:13
 συνοδεύω, — journey with, ^{<4407>}Acts 9:7
 συνοδία, — company (of travelers), ^{<4024>}2:44
 συνομιλέω, — talk with, ^{<4417>}Acts 10:27
 συνομορέω, — to border together, to adjoin, ^{<4417>}Acts 18:7
 συντόμως, — concisely, ^{<4404>}Acts 24:4
 σύντροφος, — brought up with, ^{<4411>}Acts 13:1
 συντυγχάνω, — to come to, or at, ^{<4089>}8:19
 συνωμοσία, — conspiracy, ^{<4233>}Acts 23:13
 σύρτις, — quicksand, ^{<4277>}Acts 27:17
 συσπάρασσω, — to tear, ^{<4090>}9:42
 συστρέφω, — gather, ^{<4438>}Acts 28:3
 συστροφή, — concourse, ^{<4490>}Acts 19:40; ^{<4250>}23:12
 σφάγιον, — victim, slain beast, ^{<4472>}Acts 7:42
 σφοδρῶς, — exceedingly, ^{<4278>}Acts 27:18
 σφυρόν, — ankle-bone, ^{<4417>}Acts 3:7
 σχολή, — school, ^{<4499>}Acts 19:9
 τακτός, — set, appointed, ^{<4421>}Acts 12:21
 τανῦν, — now, ^{<4029>}Acts 4:29; ^{<4458>}5:38; ^{<4470>}17:30; ^{<4403>}20:32; ^{<4272>}27:22

- ἄραχος, — stir, ⁴⁴²⁸Acts 12:18; ⁴⁴²³19:23
 τάχιστα, — with all speed, ⁴⁴⁷⁵Acts 17:5
 τεκμήριον, — proof, ⁴⁴⁰³Acts 1:3
 τελεσφορέω, — bring fruit to perfection, ⁴⁴⁷⁴7:14
 τεσσαρακονταετής, — period of forty years, ⁴⁴⁷³Acts 7:23
 τεσσαρεσκαίδέκατος, — fourteenth, ⁴⁴⁷⁷Acts 27:27, 33
 τετράδιον, — quaternion, ⁴⁴²⁴Acts 12:4
 τετραπλόος, — fourfold, ⁴²⁹⁸19:8
 τετραρχέω, — to be tetrarch, ⁴⁴⁰¹3:1
 τιμωρέω, — punish, ⁴⁴²⁵Acts 22:5; ⁴⁴⁹¹26:11
 τοίχος, — wall, ⁴⁴²⁸Acts 23:3
 τραῦμα, — wound, ⁴²⁹⁴10:34
 τραυματίζω, — to wound, ⁴²²²20:12; ⁴⁴⁹⁶Acts 19:16
 τραχύς, — rough, ⁴⁴³⁵3:5; ⁴⁴⁷⁹Acts 27:29
 τρήμα, — eye (of a needle), ⁴²⁸⁵18:25
 τρίστεγον, — third loft, ⁴⁴⁰⁸Acts 20:9
 τρισχίλιοι, — three thousand, ⁴⁴²¹Acts 2:41
 τροφοφορέω, — to bear as a nursing father, ⁴⁴³⁸Acts 13:18
 τρυγών, — turtle-dove, ⁴⁴²⁹2:24
 τυφωνικός, — tempestuous, whirling, ⁴⁴⁷⁴Acts 27:14
 ὑγρός, — moist, fresh, green, ⁴²³³23:31
 ὑδρωπικός, — a dropsical person, ⁴⁴⁴²14:2
 ὑπερείδω, — overlook, ⁴⁴⁷⁰Acts 17:30
 ὑπερεκχύνομαι, — run over, ⁴⁴⁶⁸6:38
 ὑπερῶν, — upper room, ⁴⁴⁰³Acts 1:13; ⁴⁴⁸⁵9:37, 39; ⁴⁴⁰⁸20:8
 ὑπηρετέω, — serve, minister, ⁴⁴³⁶Acts 13:36; ⁴⁴⁸⁹20:34; ⁴⁴²³24:23
 ὑποβάλλω, — suborn, ⁴⁴⁶¹Acts 6:11
 ὑποζώννυμι, — undergird, ⁴⁴⁷⁷Acts 27:17
 ὑποκρίνομαι, — feign, ⁴⁴⁰⁰20:20
 ὑπολαμβάνω, — suppose, answer, receive, ⁴⁴⁷⁸7:43; ⁴⁴⁸⁰10:30; ⁴⁴⁰⁹Acts 1:9; 2:15

- ὑπονοέω, — think, suppose, ^{<4135>}Acts 13:25; ^{<4058>}25:18; ^{<4077>}27:27
 ὑποπλέω, — sail under, ^{<4204>}Acts 27:4, 7
 ὑποπνέω, — blow softly, ^{<4073>}Acts 27:13
 ὑποστρώννυμι, — spread, ^{<0286>}19:36
 ὑποτρέχω, — run under, ^{<4076>}Acts 27:16
 ὑποχωρέω, — withdraw, ^{<0566>}5:16; ^{<0900>}9:10
 φαντασία, — pomp, ^{<4053>}Acts 25:23
 φάραγξ, — valley, ^{<0185>}3:5
 φάσις, — tidings, ^{<4031>}Acts 21:31
 φάτην, — manger, ^{<0170>}2:7, 12, 16; ^{<0135>}13:15
 φιλανθρώπως, — courteously, ^{<4078>}Acts 27:3
 φιλονεικία, — strife, ^{<0224>}22:24
 φιλόσοφος, — philosopher, ^{<4178>}Acts 17:18
 φιλοφρόνως, — courteously, ^{<4070>}Acts 28:7
 φόβητρον, — a terror, fearful sight, ^{<0211>}21:11
 φόρτος, — lading, ^{<4070>}Acts 27:10
 φρονίμως, — wisely, ^{<0268>}16:8
 φρυάσσω, — rage, ^{<4025>}Acts 4:25
 φρύγανοον, — stick, ^{<4038>}Acts 28:3
 φυλακίζω, — imprison, ^{<4029>}Acts 22:19
 φύλαξ, — keeper, ^{<4153>}Acts 5:23; ^{<4121>}12:6, 19
 χάραξ, — trench, ^{<0293>}19:43
 χάσμα, — gulf, ^{<0206>}10:26
 χειμάζομαι, — to be tempest-tossed, ^{<4078>}Acts 27:18
 χειραγωγέω, — lead by the hand, ^{<4098>}Acts 9:8; ^{<4021>}22:11
 χειραγωγός, — one leading by the hand, ^{<4131>}Acts 13:11
 χλευάζω, — mock, ^{<4173>}Acts 17:32
 χορός, — dancing, ^{<0155>}15:25
 χόρτασμα, — sustenance, ^{<4071>}Acts 7:11
 κράω, — lend, ^{<0115>}11:5
 χρεωφειλέτης, — debtor, ^{<0174>}7:41; ^{<0265>}16:5

χρονοτριβέω, — spend time, ^{<4006>}Acts 20:16

χρός, — body, skin, ^{<4012>}Acts 19:12

χῶρος, — northwest, ^{<4072>}Acts 27:12

ψάχω, — to rub, ^{<4006>}6:1

ωνέομαι, — to buy, ^{<4076>}Acts 7:16

ὠόν, — egg, ^{<4012>}11:12

FOOTNOTES

VOLUME 1

- fta1 A full discussion of the classical usage would require an essay. The critical student is referred to the article **βούλεσθαι** in Schmidt's *Synonymik der Griechischen Sprache*, vol. 3, p. 602. See, also, the art, **θέλω**, in Grimm's *Clavis Nov. Test.* His classification of meanings, however, needs careful revision.
- fta2 See Homer, "Iliad," ix. 501; Sophocles "Oedipus Tyrannus," 621.
- fta3 *Floor*, **ἄλωνα**, properly a *circular* space. Used also of *the disk* of the sun or moon, or of *a halo*, which is a transcript of the Greek word.
- fta4 The tense is the aorist, denoting completed action at an indefinite past time, and so, strictly, *forgave*; but where any effect of the action expressed by the aorist remains, we are justified in rendering it by a perfect; and so Rev.
- fta5 It is uncertain whether this means four hundred and ninety times, or seventy-seven times. Those who maintain the latter, claim that the expression is derived from the Septuagint, ^{<00E1}Genesis 4:24. Authorities, however, do not agree on the rendering of the Hebrew in that passage. Meyer says it cannot possibly mean anything else than seventy-seven, while Bunsen renders seven times seventy, and Grotius *septuagies et id ipsum septies*, "seventy times and that seven times over." The point, however, is unimportant, for, as Dr. Morison observes, "So far as the *spirit* of our Savior's answer is concerned, both enumerations are right."
- fta6 Hebraistically, of *gracious* visitation. Comp. ^{<00E1}Luke 7:16; ^{<00E1}Hebrews 2:6.
- fta7 In post-classical Greek, sometimes of reading aloud with comments. This may explain the parenthesis in ^{<00E1}Matthew 24:15.
- fta8 Further examination has convinced me that this distinction is unfounded. See Prof. Ezra Abbot's "Critical Essays."

- fta⁹ The Rev. is not open to the charge of Mr. Yonge (Expositor, 2nd Series, v., 3^{fta18} of “construing through a brick wall.” The rendering is quite “intelligible;” quite as much so as Mr. Y.’s “cleanse the within by alms.”
- fta¹⁰ Not **αφαντος αυτοις**, *became invisible to them*, which would imply that his body remained, but invisibly; but **απ’ αυτων**, *away from them*, implying a real removal (Beza, cited by Alford and Meyer).
- fta¹¹ *Reasonings, doubtings, scruples*, are more or less distinctly implied in every occurrence of the word in the New Testament. In ^{<50114}Philippians 2:14, *disputings* (Rev.) is, as Meyer observes, unsuitable to the reference of *murmurings* to God, and means rather *scrupulous considering* or *hesitations*, indicating uncertainty in the consciousness of duty. So in ^{<5018}1 Timothy 2:8, the A.V. *doubting* is better. ^{<514}Romans 14:1, is *decisions of doubts* (Rev., margin) or *scruples*. So Meyer, Godet, Lange, Beet, Shedd, Hodge, Tholuck, Alford, De Wette.
- fta¹² Tischendorf (8th ed.), Westcott and Hort, and Rev. text read **αρξάμενοι**, referring to the disciples. The old reading, **αρξάμενον**, is explained as the impersonal accusative neuter, referring to **κηρυχθηναι**.
- fta¹³ The construction is plainly the genitive absolute, **ερχομένου Πέτρου**, *Peter passing by*.
- fta¹⁴ Where, however, the best texts read the simple verb **απορείσθαι**, *were perplexed*, for **διαπορείσθαι**, “were greatly perplexed.”
- fta¹⁵ The A.V. apparently assumes that **εν**, *in*, stands for **εις**, *into*, which is inadmissible. The preposition may be explained as combining the ideas of *entrance into* and *subsequent rest*; and this seems to be the explanation adopted by the Rev. Alford’s rendering, *at their taking possession of the Gentiles*, is condemned by the fact that **κατάσχεσις** does not mean *taking* possession, but *holding* possession, which is clearly the meaning in ver. 5, the only other New Testament passage where it occurs. Meyer, in his anxiety to preserve the strict force of **εν**, renders *during the possession of the Gentiles*, or *while the Gentiles were in the state of possession*, which, though grammatically

defensible, I cannot help thinking forced and unnatural. On the whole, it seems best to hold by the rendering of the Rev.

- fta16 See ^{<44B>}Acts 8:3; 9:2; 22:3, 4; 26:9, 10.
- fta17 It must be confessed that this statement, as thus amended, is obscure, and that the rendering would be greatly simplified by retaining the omitted words, as is done by several high authorities, as Meyer, Alford, Hackett, Gloag, De Wette, though against strong MS evidence. They explain the omission in these MSS. by the fact that no mention of fasting is made in ver. 3.
- fta18 The Rev. Samuel Cox's application of the word to Christians, as making Christianity *the daily business of their lives*, is forced (Biblical Expositions, p. 341).
- fta19 This force of the verb is illustrated by Xenophon (Anabasis, 1., 5, 9). "For one who directed his attention to it (*i.e.*, the numerous evidences of power furnished by a great empire) might *see* (συνιδεῖν, in a comprehensive glance) that the king was powerful." So Plato (Laws, 904), speaking of God, says, "When he saw that our actions had life," etc., going on to enumerate various details, "He, *seeing all this* (τὰ ὅλα πάντα συνιδών)." Compare, also, ^{<44B>}Acts 14:6.
- fta20 See the Homeric Hymn to Hermes, and Horace, Odes, B. i., Ode x.; Iliad, v., 390; xxiv., 24.
- fta21 As, for instance, in the beautiful story of Baucis and Philemon, as related by Ovid (Metamorphoses, viii., 626-724).
- fta22 Caria, the province adjoining Lydia on the south; Maeonia, the ancient name of Lydia.
- fta23 For fuller descriptions, see Lewin, Life and Epistles of St. Paul; Davies, St. Paul in Greece; Smith, Dictionary of Greek and Roman Geography, Art., *Athens*.
- fta24 For descriptions of the temple, see Conybeare and Howson; and Lewin, Life and Epistles of St. Paul; Farrar, Life and Work of St. Paul; and Wood Ephesus.
- fta25 See Bp. Lighfoot's "Essays on Supernatural Religion," p. 297, and Euripides "Iphigenia in tauris," 87.

- fta26 See Bishop Lightfoot's Commentary on Philippians, p. 93; and the Essay on the Christian Ministry, in the same volume, p. 179 sq.; also, Conybeare and Howson, vol. i., ch. xiii.
- fta27 "Bernhardy very aptly remarks that the entrance of the word **δεισιδαιμονία** marks a critical point in the history of the life of the Greek people. It marks the wavering between skepticism and despondency. It leaves the conception of the object of religious reverence wavering between God and demon, and thus *fearing* becomes the dominant notion. Hence the word carries more reproach than credit" (Zeschwitz, Profangraticat und Biblischer Sprachgeist).
- fta28 Thus, though the priest is **ἱεράς**, the holy place is **τὸ ἅγιον**, and the most holy place, **τὰ ἅγια τῶν ἁγίων: ἱερόν** is never used in the Septuagint for the temple, except in I Chronicles 29:4; ^{<368>}Ezekiel 45:19; and in both cases the temple is referred to in its outward aspect. In ^{<370>}Ezekiel 27:6; 28:18, **τὰ ἱερά** is used of the heathen sanctuaries of Tyre. In the New Testament **ἱερός** never implies moral excellence. Excepting in the neuter form, **τὸ ἱερόν**, *the temple*, it occurs but twice (^{<403>}1 Corinthians 9:13; ^{<415>}2 Timothy 3:15), and is never used of a person. **Σεμνός** is *reverend*; **ἁγνός**, *pure*, in the sense of *chastity*, *freedom from a mixture of evil*; and is applied once to God himself (^{<418>}1 John 3:3). **Ὁσιος** is holy by sanction. Trench remarks the sharp distinction maintained by the Septuagint translators between it and **ἅγιος**; the two words being used to render two different Hebrew words, and never interchanged. The Greek student will find an interesting discussion of this subject in Zeschwitz, Profangraticat und Biblischer Sprachgeist.
- fta29 As in ^{<402>}John 10:32: "For which of these works *are you for stoning me* (**λιθάζετε**)?" ^{<431>}John 13:6: "Dost thou *mean to wash* (**νίπτεις**) my feet?" ^{<419>}Luke 1:59: "They *were for calling* (**ἐκάλουν**) him Zacharias." ^{<414>}Matthew 3:14: "John *tried to prevent* (**διεκώλυνεν**)."
- fta30 So the best texts, instead of **πολλῶ**, *much*.
- fta31 See Scott's "Castle Dangerous," ch. 1.