



How to Study the New Testament

The Acts of the Apostles

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By

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Preface

THE intention of this little volume is to put into the hands of the ordinary English reader, in a popular form, some of those results of thought and criticism which are commonly deposited out of his reach in bulky commentaries.

It may be thought that the lists of corrigenda which are appended to each chapter might better have been collected in one table at the end. But I have kept them in the place in which they originally appeared in the Sunday Magazine, having been informed by some of that class of readers for whom I especially intended the book, that they found it convenient for correcting the text of their Bibles, to have the mass thus broken up into portions.

I have added a short Appendix, containing a notice of the principal MSS. of the Gospels and Acts of the Apostles.

The Acts of the Apostles

Introductory

I HAVE in my mind a hill-side, from which is visible a long stretch of goodly prospect. Rich plains, with their masses of foliage varying their bright green meadows: towns, whose towers are reflected in rivers of ample breadth: hills, range after range, fading away into fainter blue, till the last promontory dips into the far-off sea, whose line stretches across the sky, keenly bright, flashing in the western sun.

Now of those who look on this prospect from the hill-side, there are several classes. The sheep and oxen around me are browsing on the grass, and heed it not. The laborer who holds the plough as he plods backward and forward across yon arable field, hardly heeds it more than they: not for want of faculty, but for want of use. The ordinary passenger may turn his eye upon it and remark on someone circumstance—the shape of a cloud, the color of the crops, the signs of fair weather or of rain: but little recks he of the exquisite scene before him. And of those who look upon it as being what it is, how various and how partial are the regards! One has that general feeling of exhilaration which accompanies the recognition of beauty: that gladness which Homer puts into his shepherd's heart when the moon and stars are bright in the clear heaven. Another is straining his sight to find some well-known church-tower in the distance, or the roof of some beloved home among its sheltering trees. An artist is there, marking the various lines of color which diversify the fair landscape, and how its lights and shades are distributed: a geologist, noting the signs given by the forms of hilly outline, and the nature of the local products of the soil. Or a student of history may have set himself down on a projecting knoll, and is even now mapping out in his mind the scene of some great conflict of the past; where the invader landed, and how far his forces penetrated; where the patriot bands met him; with the advantages and disadvantages of each army, as shown by the hill and dale spread beneath him. Or the engineer may be there with his theodolite, taking the levels for some great scheme of locomotion, or of sanitary improvement.

Now note, that each of these latter, in his examination of our landscape, sees things which others miss seeing. The colors of nature do not reveal themselves except to the eye practiced in searching for and discriminating them: the contour of the hills has no meaning for him who knows not the phenomena of stratification; nor has the battle-field any interest for one who knows not the history of the battle; nor would an uninformed man care for the mysterious figures which are the engineer's working tools, or for their results, as shown on the landscape before him.

Note too, another thing worth remarking. Of the spectators on that hill-side, one may know more, and one less, of the details of the widespread view. To one man's eye a certain corner may be most familiar. To every roof seen over the trees he can supply inmates: he knows where every field-path lies; where the gleaming river is lost among the thickets, he can tell you its exact course, and, if need be, every tree that rises from its banks. This minute knowledge, however, cannot extend far. The whole prospect has, to every one looking on it, vast blanks which his foot never explored, mysteries which his penetration cannot fathom. Nay, in one sense, this is so over all its extent, and with all who see it. What is going on beneath those chimneys which symbolize human habitation, not one of the spectators can tell: what scenes of happiness

or misery, of peace or strife: what souls are even now leaving those towns and villages for the final state, what souls are just waking in them to human consciousness.

All this, and the like of this, is absolutely hidden from all.

But there is one eye, now and ever looking on that fair scene, the eye of One to whom all these things are open: of One who Himself spread those hills and commanded those streams to flow, and said to that ancient sea, 'Hitherto shalt thou come.' No roof conceals aught from Him. The colors of the air and earth, in all their lovely combinations, were His arrangements; the stratified remnants of the ancient earth which lie hidden in the hills are all known to Him, for He made them all out of nothing, and His eye never slumbered while they were depositing: no event, past or present, which this tract of earth has witnessed or is witnessing, yea, no detail of its future destiny, is unknown to Him.

Now what reference has this long description to the subject at the head of my page? I answer, Much, and that obvious. It is a parable, not difficult to understand. That fair prospect sets forth to us the Gospels, rich in all fertility, beautiful in every detail, full of hidden interest, opening ever to those who seek it: concealing mysteries which no human eye can penetrate; but all known to Him from whom they came.

Let us stand for a moment, and contemplate the scene around us. The Church, our dwelling-place, is the city set on a hill, and the great landscape lies spread beneath, as we walk about in the streets and gardens of our home. There it is, with its pleasant places full of undying memories; with its grand rocky heights, and plains of green pasture, and glittering reaches of the river of the water of life; with His history running through it like a golden thread, who humbling Himself to be born in its lowliest valley, filling it with the battle-field of His conflict of love and self-sacrifice, passed from His grave in the rock, up even to the right hand of God in heaven.

All this is open to the eyes of all in this our home. And yet there are many around us, who know no more of it all, and reck no more of it, than the kind which browse on the grass on the hill-side. They use it—not at all.

In other words,—for our parable has now done its work, and may be laid aside,—there are among us those who have no use of, no care for, the Holy Gospels of our Lord: of whose minds they form no part, into whose thoughts their glories never enter. And just as in order for a man to enjoy a prospect, even in the least and lowest degree, he must lift up his eyes and see it, so must these men have the Gospels brought within their view, and made parts of their thoughts, before they can profit by them at all.

I. Jerusalem

FIRST, what is this book which we have taken in hand? Its writer speaks of a 'former treatise,' thereby making this his second, or latter treatise. He addresses a certain Theophilus, a circumstance which can leave us in no doubt as to his own personal identity. He is evidently St. Luke, the writer of the third Gospel, which opens with a dedication to the same person. So far is clear.

But now, on referring to the opening of that third Gospel, I find a remarkable and elaborate preface, setting forth the reasons and nature of the work which was to follow. Judging by analogy, something of the kind might here also have been looked for. But at first sight we do not seem to find it. The narrative appears at once to begin with the account of our Lord's Ascension.

It is possible, however, that we may be mistaken, and that the prefatory announcement of which we were in search may be present after all. Let us examine somewhat closely into the matter of this opening portion of the Acts, and see whether we can discover its purport and use.

First, let us observe how the writer designates his former treatise. It is said to be concerning all things that Jesus BEGAN both to do and to teach. Now, from the arrangement of these words in the original Greek, two things are plain which escape the English reader: First, there is an emphasis on the verb, 'began;' secondly, there is none on the word 'Jesus.' The contrast is not that the former treatise related what Jesus began, and this relates what some other person or persons continued; but it is that the former treatise related what Jesus began to do and to teach; and this relates what He, the same Jesus, continued to do and to teach. And thus, we have won already a position of some importance for the understanding of what is to follow. It is to be a continuation or second part of the acts and teachings of the Lord, as that former treatise was a beginning or first part. So that it has rather unfortunately been called 'the Acts of the Apostles,' being rather, 'the Second Part of the Gospel,' or 'the latter' or 'second treatise of St. Luke.'

Now let us pause to exemplify the idea thus won for us, that our Lord is the actor throughout this book. It is remarkable how the contents of the book justify it. It is He who (1:24) is supplicated to designate the new Apostle; HE, who, being by the right hand of God exalted, shed forth that which was seen and heard on the day of Pentecost (2:33); His name, through faith in HIS name, that made the lame man strong (3:16, 4:10); HE, to whom, in the increase of the Church, believers were added (5:14); HE, to whom the Apostles gave witness, as exalted to be a Prince and a Savior (5:31, 32) and whom they ceased not to teach and preach (5:42); HE, who was seen standing at the right hand of God to succor His dying proto-martyr (7:56); HE, that was preached everywhere by those whom the persecution that arose about Stephen had scattered (8:4, 5, 35); HE, who by His own personal act wrought the conversion of the chief persecutor (9:3, 5); HE, of whom Peter said, 'Æneas, Jesus Christ maketh thee whole' (9:34); HE, who is recognized as 'Lord of all,' by the same St. Peter, when speaking in the house of Cornelius, of the dispensation which opened the door of faith to the Gentiles (10:36); and finally, as regards the first portion of our book, HE, by whose name the disciples were collectively called on the

founding of the church at Antioch (11:26); not forgetting that which perhaps, after all, rather than insulated instances, is the true and great example of that which we are illustrating; that it is His Spirit, the promise of the Father sent by HIM, who is poured out on His Church, and in whose power every act is done and every word spoken.

This point then being established, we recur again to the opening of the book. The former treatise, dealing with the beginning of the acts and teachings of Jesus, had its limit in the Ascension: 'until the day in which he was taken up.' From that day then our present history begins.

But here we are met by something unexpected. At this point we look for a preface, like that which opens the Gospel, informing us of the purpose and nature of this second treatise. But instead of that, we are carried back at once over the limit of the history of the former treatise, and find ourselves reading a second narrative of the Ascension. But this, which is at first sight strange, is easily accounted for. The time of our Lord appearing to the disciples after the Resurrection is distinctly marked off from the time when He was with them in the flesh. Speaking to them after the Resurrection, He refers back to that former period as 'when I was yet with you.' He had ceased to be with them as He was with them before. He was seen, not as man by man, but only at intervals and in vision: 'appearing to them,' and vanishing from their sight. And this period of the forty days was full of the future. During it, His discourses were concerning the Kingdom of God, that is, the Church of the future,—her constitution and her fortunes. During it were uttered by Him those commandments by which their future course was to be guided. So that this period contained the germ of all that our present treatise is to unfold. The things that Jesus continued to do and teach here found their announcement, as far as He was pleased to give it.

And we here find, as has well been observed,¹ a reason for the difference in the manner of treating the period preceding the Ascension here and in the Gospel. There it is all gathered up very summarily; indeed, so briefly, that, as I have observed in a previous section, it may seem as if it had been overlooked altogether. It belonged not to the design of the Gospel to set it forth in all its significance. Having regard to a future course of action, it is reserved till that future course of action comes to be related. Here it is strictly in its place, and every word of its history is important. Let us see then what it includes.

First, notice the preparation in this narrative for a book which is to deal with the outpouring and dispensation of the Holy Spirit. The writer seems studiously to introduce the mention of the Holy Ghost as ruling alike, and connecting together, the ministry of our Lord and that of His Apostles. It was (ver. 2) 'through the Holy Ghost' that he delivered to them commandments respecting their future course: in a few days they were to be 'baptized with the Holy Ghost:' they were to 'receive power, after that the Holy Ghost was come upon them.'

Next observe the command, not to depart from Jerusalem. This injunction is also related at the end of 'the former treatise' (Luke 24:49): but in the summary character of that abridgment of the events following the Resurrection, it loses its proper significance. In the absence of all allusion in the Gospel to the disciples' journey into Galilee, the command would there appear as

if it precluded such a journey. Here, we know that the journey had already taken place, and the return from it; this latter also under the direction of the Lord Himself. This regard paid to Jerusalem is very remarkable. He who came not to destroy the law and the prophets but to fulfil them, will have His Gospel in its first going forth, bound to the Holy City, and to its solemn appointed observances. 'To the Jew first, and also to the Gentile.' And this is the more to be observed, because of the declaration so soon following, that the Gospel was not to remain in Jerusalem, but to be spread to the ends of the earth. That which is to supersede the Jewish polity, that which is to contradict its maxims and its spirit, is yet in its beginnings not to be separated from it. Jerusalem is to be the mother of us all: Old and New Testament are to be inseparably linked in one.

And this is further apparent, when we notice in what words the Lord characterizes the great outpouring of the Spirit for which the Church was to wait in Jerusalem. It is 'the promise of the Father:' not His own promise, though He announces it in words belonging rather to the spirit of His own preaching than to that of the Prophets: not John's promise, though in saying 'ye shall be baptized with the Holy Ghost,' He cites the very terms in which the Baptist had announced the working of the Greater One who was to come after him. It is 'the promise of the Father,' because it is the one sum and substance of all the Old Testament promises, in that dispensation which was especially declaratory of the Father's purpose and will: it is 'the promise of the Father,' as embracing in one all other promises, and as the inclusive blessing of the covenant being no less than the entire renewal of man by the indwelling Spirit: a blessing unknown to the earlier dispensation, and by virtue of which the least under the latter covenant is greater than the greatest under the former one. This baptism by the Holy Ghost was to be the fulfilment of that which the baptism of John only foreshadowed.

And now, why 'not many days hence?' Why was this, and no other, especially the time for this indwelling of the Holy Ghost in our nature to begin? St. John furnishes us with the answer, when he tells us (7:39), 'the Holy Ghost was not yet, because Jesus was not yet glorified.' On Him, the inclusive Head of our humanity, the Holy Spirit alighted in His baptism. To Him the Spirit was given without measure. But the fulness of the outpouring of this Spirit from Him over all flesh summed up in Him, awaited the full acceptance of all our flesh in Him, when He had by himself purged our sins and sat down on the right hand of the Majesty on High. It is this which so closely binds on the narrative of the Ascension to all that is to follow. It is this which makes the 'not many days hence' so pregnant with deep meaning, as assigning to the greatest event in the Church's history its proper and only place.

And now comes the question of the disciples respecting the restoring at this time of the kingdom to Israel. Did it arise from understanding, or from misunderstanding, of our Lord's words? Jointly from both. From the former, in that they connected together the baptism by the Spirit and the (true) restoration of the glory of Israel: from the latter, in that they supposed this to be that literal restoration of outward preeminence, which indisputably was the subject of Old Testament promise, and had been declared by our Lord Himself.

Notice how the reply to this their question leads on to what is to follow. Our Lord does not, as sometimes supposed, repudiate the assumption that the kingdom was to be restored to

Israel: nay rather He Himself assumes it, but, in strict consistency with His own declaration in Mark 13:32, warns them, that the times and the seasons are not for us to know, but are by the Father reserved in His own authority. This being so, speculate not on them, but learn the announcement of the part which is to be your own, when power from on high has come upon you. This will be the true founding of that Kingdom of which you ask, in which, at the Father's own time, Israel shall be restored to preeminence. 'Ye shall receive power.' Then at present they were weak; and it was a sign of their weakness, that they had asked this question. When power was come upon them, they should no longer ask about the kingdom, but work it out, in their new and energetic testimony to Him who is its King and Founder. And the fountain of this power was to be the Holy Ghost. Not till He had come upon them, were they to be thus endowed. Not till He had become the inheritance of the ends of the earth by the gradual spread of the evangelic testimony to Jesus, could this kingdom fully come.

And now we have come to the sentence which, above all others in this prefatory narrative, sums up the purpose and contents of the book which is to follow. 'Ye shall be witnesses unto me in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.' In these words, we have in fact a brief table of contents of the whole book. The testimony in Jerusalem occupies the history as far as the end of ch. 7; in ch. 8 it spreads to all Judea and Samaria: in ch. 9, we have the preparation, by the conversion of the Apostle of the Gentiles, for its being carried abroad over all the world: and the rest of the book is occupied with this extension. In ch. 11 we pass from Jerusalem to Antioch; thence over Asia Minor, and into Greece: thence, finally, to the world's great capital, Rome.

And now follows the account of the Ascension, fully given in detail. We may be disposed to inquire, Why so? For clearly this writer cannot be supposed at the solemn opening of His book to place any narrative so circumstantially related without special purpose. It is not merely because, since writing his Gospel, he has made new and careful researches, and is able to fill in details which he possessed not then. Those who have thought about the matter, have seen very sufficient reasons why the Ascension should be here so fully narrated. First, the manner of the Lord's reception into heaven is important for all that is to follow. It is not sudden nor forcible, but tranquil, and as matter of course. No chariot of fire and horses of fire, as when Elijah was taken; no mysterious disappearance, as when Enoch 'was not, for God took him:' but simply a journey, as of a man to his home. 'They looked as He went up.' And inasmuch as a cloud received Him out of their sight, it was declared to them that the human form of the Lord which thus departed from among them, has not disappeared into the air, but has entered heaven, the abode of God, and is there working and acting. But how? Entering heaven as the glorified King, it is concerning His Kingdom that He is acting and working; but inasmuch as He is withdrawn from them, and no longer personally among them, it is not outwardly and visibly that He is thus working; not concerning a visible earthly Kingdom: but only by that outpouring of the Spirit which He is gone up to receive, and concerning an inward and spiritual kingdom.

And how notably is accomplished that saying of His, the fulfilment of which began indeed with the moment when He uttered it, 'Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man' (John 1:51). Now first the gulf between

heaven and earth is bridged over; and, accordingly, two heavenly messengers, as men among men, stand by the Apostles as they gazed after their departing Lord, and spoke of the far distance in time, when the Lord should be no longer hidden, the kingdom no longer working in the depths of men's spirits, but this same Jesus, unchanged, in all His humanity, even as He had gone from them, should come again.

Thus, we have the mind and position of the writer fully set before us: and without a careful examination of the prefatory narrative, it is impossible rightly to apprehend it. The Lord, received into heaven till the time of the restitution of all things; by the appointment of the Father and by the agency of the Spirit, working all in all; the Apostles, left on earth to carry out His commands and witness to Him in all the world; the promise of the Spirit about to be fulfilled not many days hence: this is the situation with which the book opens. And the reader needs to be reminded, that this view of the position and those agents are kept in view throughout. For this has been very generally forgotten. The unfortunate name of the book, 'the Acts of the Apostles,' has arisen from this forgetfulness: and it has also resulted in a number of theories, each more absurd and irrelevant than the last, concerning the composition and purpose of the history. Being persuaded that the key, and the only key to it, is in the view above propounded, I shall not trouble the reader with an account of any of those theories, but shall at once proceed to an endeavor to unfold the contents of the book according to this scheme.

And what have we next related to us? Manifestly, as we have already seen, the great History of the Church is to open with its constitution by the outpouring of the Spirit. So that in this second part of ch. 1 the commencement of the history is not yet reached: we are still amidst prefatory matter. Let us examine its character and appropriateness. The Apostles return from the Mount of Olives to Jerusalem, full of joy, full of dependence on their glorified Head, worshipping Him, and frequenting their own assembly and the Temple. 'Their very souls were prayer.'¹ They were in an especial manner under His guidance. The Comforter had not yet come; and we cannot suppose that they were left orphans, but were rather specially cared for in the interval.

Under this guidance, Peter is moved to address the 120 brethren on the incompleteness of the Apostolic band. For the Church, constituted on the model of Israel, this Apostolic band was of the weightiest import. Its members were above all others to be witnesses of the Lord's Resurrection. Its members were to lead and govern the first age of the Church: and, in its ultimate glories, were to sit on twelve thrones, judging the twelve tribes of the Israel of God. One of the former number had despised his heavenly inheritance for an earthly one: had 'gone to his own place,' which he had purchased with the wages of his iniquity, and had there (perhaps, as some believe, in the very valley of the typical Hinnom, thus throwing light on the mysterious phrase just cited) met with his fearful end. Into his place another must be chosen. This choice is made in accordance with the prophetic announcements of Scripture, and with regard to the necessary qualifications of an Apostle. It is made by the whole assembled body, under the direction of him who, in virtue of his confession of faith in the Son of God, had been constituted, during this building up of the Church, leader and president of the band. According to his designation, two are selected possessing the necessary requirements. Whether there were only

these two thus endowed, or whether these were chosen out of more, is, I conceive, of very little importance. The narrative (ver. 23) certainly seems to imply the latter alternative: and it would be natural perhaps that the function of the Church should not be confined merely to describing the obvious requisites for an Apostle, as would be the case under the other. The ultimate choice is left to the Lord Himself. And the words in which the assembly prays, show us that the reference is made in all recognition of the Godhead and absolute foreknowledge of the ascended Savior. It is not said 'show whom thou wilt choose,' but 'whom Thou hast chosen.' There exists no more decisive proof of the absolute recognition of the Divinity of our blessed Lord, than this first prayer of His Church. That the prayer is made to Him, is undeniable. The very word in which He says, John 6:70, 'Have I not chosen you twelve?' is also used here: if He chose the Twelve, His it was to choose the new Apostle. And, the prayer being thus made to Him, there is in it attributed to Him knowledge of the hearts of all men, and that divine foreknowledge which, before all secondary agents, determines the destiny of men.

I have dwelt thus at length on the prefatory matter, because it was needful that it should be laid out somewhat in detail before the reader. We must henceforward pass on more rapidly, bringing out only the more prominent points, and their places in the history.

The time of the fulfilment of the fiftieth day from the Passover was noted by the solemn feast of Pentecost. As described to us in the Old Testament, that feast had reference only to the completion of the ingathering of the harvest. The circumstance often adduced in reference to the Christian history of the day, that it was also kept as the anniversary of the Giving of the Law on Sinai, can hardly be said to claim a place in our considerations, as finding no ground in the sacred books; from which, and from which alone, any safe estimate of the typical import of the day can be derived. Now it is, that the grain of wheat which had been dropped into the ground, and had died, was to bring forth its first rich harvest of fruit; now that the ingathering of that harvest was to begin, of which the first-fruit was already in the garner of God. On this day the whole Church, assembled together in one place, became 'filled with the Holy Spirit:' lifted above the ordinary condition of humanity into an ecstatic state, in which the common requisites of knowledge and utterance were superseded. Marvelous sounds and sights, the rushing wind and the tongues of flame, accompanied the spiritual phenomenon, and assured it to the senses as an objective reality. These signs, and that which followed them,—the speaking with tongues,—were but indications of the deeper and greater event itself, the being filled with the Holy Ghost. The rushing wind and the tongues of flame passed away in a few minutes, the speaking with tongues in a few years: but the event of Pentecost remains in all its presence and all its power. The filling, teaching, indwelling Spirit, is as much with us, as He was with them. And none makes a right use of this book, who does not keep this ever in mind. Two more mistakes respecting this day's history are common. One is, to imagine that it is of the Apostles only that the whole is related. Any fair examination of the narrative will remove this impression. Throughout the latter part of ch. 1 we are in presence of the assembled believers, the hundred and twenty names of ver. 15. In ver. 23, it is 'they' who 'appoint two;' in ver. 24, 'they' who pray; in ver. 26, 'they' who give forth their lots; in ch. 2:1, 'they' who are 'all with one accord in one place;' in ver. 3, it is upon 'each of them' that the fiery tongues rest. There is no change of subject throughout. And with this agree the words and acts of the Twelve. It is they, with St. Peter as their spokesman, who

stand forward before the rest, and point to them as not being drunken, but the subjects of the fulfilment of the prophetic word. And in the terms of that word, as cited, the same is corroborated. That which was happening was an example of the outpouring of the Spirit upon 'all flesh.' Among those who were speaking with tongues were the holy women; and in the prophetic text we have, 'Your sons and your daughters shall prophesy,' and, 'on the servants and hand-maidens will I pour out of my Spirit.'

Connected with this mistake is another, viz., the idea that on this occasion was conferred on the Apostles the permanent gift of speaking in various languages, to qualify them for their missionary work. There is for this no foundation whatever in the sacred text. It is inconsistent both with all we read afterwards respecting the gift of tongues, and with every indication which we subsequently find of their course of proceeding in preaching in strange lands; not to mention, that it would remove altogether the region of the Spirit's great work of apostolic missions from the firm ground of aided human endeavor, into the vague, unsatisfactory realm of standing miracle, and superseding of the normal conditions of speech and thought. That the idea was unknown to the ancient Church, is plain from its testimony that St. Mark accompanied St. Peter as his interpreter: that it found no countenance from the greatest expositor of the fourth century, we see from Chrysostom, who, in explaining Acts 14:14, accounts for the Apostles not interfering before, by the notice inserted by St. Luke, that the words, 'The gods are come down to us in the likeness of men,' were uttered 'in the speech of Lycaonia,' and were therefore unintelligible to them. This mistake, I said, is closely connected with the other. If the gifts here related were confined to the Apostles, then they might naturally be supposed to have some connection with the future apostolic work of preaching the Gospel: but seeing that they were shared by many, women included, to whom fell no such duty of preaching, that supposition is entirely out of place. When we come, in the proper place, to speak of the gift of tongues, it will be seen how totally different it was from the lasting endowment of ability to speak in a tongue which had never been learned. That it took the form, in the ecstatic rapture, of various languages, understood by the pious strangers then present in Jerusalem, is nothing to the point. It is enough answer to those who would make this into an argument, that no distinction can be sharper and plainer than that drawn by St. Paul between the gift of tongues, as a temporary, ecstatic, supernatural sign, and preaching, as a permanent, spiritual, convincing ordinance.

But we must pass rapidly onward. The Church is now constituted. On all its members alike is poured out the Spirit of God. The oil of anointing, which was shed abundantly on its glorified Head, has descended even to the skirts of the raiment.

But now, contemporaneously with this its first constitution, its definite government and approved teaching begins. No sooner is there a Church, than there is also a separated ministry. Peter stood forth—it is the formal word *statheis*—with the eleven, and lifted up his voice—again the formal expression by which a course of teaching is ushered in. And the first apostolic testimony is borne—to whom? Formally again, to the men of Judea, and all that dwell in Jerusalem—to the men of Israel; not only to the multitude then present, but to the nation which had crucified the Lord, and whom now by His ministers He calls to repentance.

On the rich and weighty contents of this first sermon I would dwell, but must not. Nothing in it is accidental, nothing occasional. Every word told then; every word tells now. The result is that with which we are now mainly concerned. As the Apostle speaks, strange compunctions enter the breasts of those that hear. The crucified malefactor exalted above the heavens—the crushed impostor become Lord and Christ, and shedding forth this which they saw and heard—what had they done? what should they do? They are pierced in heart, looking on Him whom they had pierced. The very word used is the same. They cast themselves at once on the guidance of those whom, but a little before, they had regarded as conspirators leagued to deceive them. The change within them is begun already; and the Apostle's advice in reply is but to complete the change, and ratify it by baptism into the name of Jesus as their Lord.

And thus does the Church receive her first increment, and hundreds become thousands; and the first is given of those remarkable descriptions of the blessed unanimity and community which prevailed.

Still, this is but a beginning. The testimony must wax onward. It must be forced on the attention of the rulers: of those very men who had condemned the Lord to death, and had insisted, when Pilate would have let Him go. And so, in the face of all the people, at the very gate of the Temple and at the hour of prayer, a notable miracle is wrought, which cannot be left unnoticed by the authorities. The despised name of Jesus of Nazareth is proved to be the source of divine healing power, not only of ecstatic influence which they might attribute to natural causes. With that effect of this Name came the preaching of Him as Lord and Christ, and of the truth of His resurrection. These things could no longer be borne. The Apostles are summoned before the rulers. The despised men of Galilee stand before the Council which had condemned their Master. The power of the Holy Ghost in them is mighty and irresistible, and the first effort of the foe is baffled. All is triumph to the Church: triumph without, and increase of power in the apostolic testimony; and peace, and unity, and community within.

As we pass onward with this rapid sketch, the progress of the Church is like the lifetime of a plant: the trying wind, the biting frost, the withering blight, all tending to stablish, strengthen, settle, even till the nations take refuge in the shadow of the spreading branches. The next trial is from within. Falsehood and double-dealing appear in this chosen band of witnesses to the Lord. So indeed is it ever to be; wheat and tares growing together till the harvest. But this first example, this lying to the Holy Ghost present in the Apostles, is not to pass without that which shall carry terror to all who would in like manner bring a double heart into the fold of Christ. And thus, the power and the influence of the rising Church waxes onward: all is success, all is hope fulfilled; multitudes are added to the Lord; daily the Apostles, in the most conspicuous part of the Temple, bear their testimony to the Resurrection of the Lord, standing separate and unrivalled, and magnified by all the people. As they pass along the streets the sick are brought out, and laid for the healing influence of even the shadow of Peter passing by. Crowds throng to Jerusalem out of the country round, bringing their sick; the pouring out of praise is universal, all are healed.

Once more the foe bestirs himself. The Apostles are cast into prison; but no sooner cast in, than by angelic hands delivered, and commanded to continue their testimony in the ears of the

people. Again, they are brought before the Council; gently, for they were the favorites of the people. Even in the Council itself they find an advocate: 'Let these men alone; may be you are fighting against God.' However, this time persecution tastes blood, and the Apostles suffer shame for the name of the Lord. But as the shame, so waxes the joy; as the prohibition, so advances the spirit and power of the teaching. Still the Church in Jerusalem grows and spreads. New arrangements have to be made; new offices devised for the carrying on of its machinery.

And now we have risen to the very summit of the first, the Jerusalem career of the Church's triumph. In ch. 6:7, 8, we have the joyous record of increase and success for the last time. All, up to this point, seems to bid fair for the conversion of the entire Jewish people. The number of the disciples multiplied in Jerusalem greatly; and we even read that a great multitude of the priests were obedient unto the faith.

Meantime on the horizon is arising the little cloud, which ere long shall cover the heaven with clouds and wind: and the distant howling of the tempest is already heard. 'The persecution that arose about Stephen,' scattering abroad the Jerusalem Church, sowing far and wide the seed of the Word,—this is the opening event of the next period of the history. And for our treatment of the next period, we will reserve it.

Our usual duty yet remains: to give to the English reader a list of revised readings and renderings in the six chapters through which we have been passing.

Among the alterations which should be made in the text itself, to bring it into accord with our oldest authorities, the following are the principal:

In ch. 1:25, part should be 'the place.' Judas had left the place which his Lord had appointed him, to go to his own place.

In ch. 2:1, for 'with one accord,' read 'together.' In ver. 23, instead of 'ye have taken and by wicked hands have crucified and slain,' read and render, 'ye by the hand of lawless men nailed up and slew.' In ver. 30, instead of 'he would raise up Christ to sit on his throne,' read, 'he would set one upon his throne:' and in the next verse, for 'his soul,' read 'he.' Last verse, read and render, 'The Lord brought together daily more that were in the way of salvation.'

In ch. 3:18, read, 'by the mouth of all the prophets, that his Christ should suffer.' In vers. 19, 20, read and render, 'that the times of refreshing may come from the presence of the Lord, and that He may send Him who was before appointed your Messiah, even Jesus.' In ver. 22, omit 'unto the fathers.'

In ch. 4:25, read, 'who by the mouth of our father David, thy servant, hast said by the Holy Spirit.' In ver. 27, read, 'gathered together in this city.'

In ch. 5:24, the words, 'the high priest and' are omitted by most of our oldest authorities.

In ch. 6:3, for 'may,' read 'will.' In ver. 8, for 'faith,' read 'grace.'

The corrections necessary to bring the English version into stricter accordance with the original text, are in this portion far more numerous.

In ch. 1:2, render, 'had given commandments to the Apostles whom he had chosen through the Holy Ghost.' In the original, it is doubtful whether the words 'through the Holy Ghost' belong to 'had given commandments' or to 'had chosen;' and this ambiguity should be preserved in the version. In ver. 6, render, 'They therefore came together and asked Him.' In ver. 7, 'power' should be 'authority.' As it stands, it misleads the reader, looking as if it represented the same word as 'power' in the next verse, whereas it does not. In ver. 8, render, 'by the Holy Ghost coming upon you.' 'Witnesses unto me' would be better, as it stands in the original, 'my witnesses.' In ver. 12, render, 'which is nigh unto Jerusalem, being a Sabbath-day's journey.' In ver. 13, it should stand, 'they went up into the upper chamber where they were sojourning, namely, Peter,' etc. The words 'the son' and 'the brother' are not expressed in the original. In ver. 16, and whenever the words occur, 'Men and brethren' should be 'Brethren' only. It does not represent two classes of persons, but one: 'men who are brethren,' 'brother men.' (This will not be noticed again.) In ver. 17, 'part' should be 'the lot,' being the same word as that so rendered in ver. 26. In ver. 22, it should stand, as in the original, 'must one become a witness.' In ver. 24, for 'shew whether of those two Thou hast chosen,' 'appoint one of these two, him whom Thou hast chosen.' In ver. 25, for 'by transgression fell,' the original has merely 'passed away.' In ver. 26, for 'gave forth their lots,' 'cast lots for them.'

In ch. 2:1, render, 'while the day of Pentecost was being fulfilled.' In ver. 6, 'when this was noised abroad,' should be 'when this sound (literally, noise) took place.' In ver. 10, for 'strangers of Rome,' 'Romans who are sojourning here.' In ver. 13, 'new wine' should more properly be 'sweet wine.' In ver. 23, 'delivered by,' should be 'delivered according to.' Ver. 29, for 'is both dead and buried,' 'both died and was buried.' Ver. 34, for 'is not ascended,' 'did not ascend.' In ver. 40, it should stand, 'Be saved from this crooked generation.' The Apostle does not command them to save themselves, but to receive Christ's salvation. Ver. 42, 'and fellowship' should be 'and in community:' it is a separate matter, not connected, as 'doctrine' is, with 'the Apostles.' In ver. 46, 'from house to house' should be 'at home.'

In ch. 3:1, for 'went up together,' it should be simply 'were going.' Ver. 12, 'at this,' should be 'at this man:' and 'holiness' should be 'godliness,' as this word is always elsewhere rendered in the New Testament. Ver. 13, 'Son' ought to be 'Servant:' and in ver. 15, 'whereof' should be 'of whom.' In ver. 21, for 'which,' which now is ambiguous, substitute 'of which times.' In ver. 26, for 'Son,' render 'Servant:' and for 'to bless you,' blessing you.'

In ch. 4:13, better, 'when they beheld the freedom of speech of Peter and John, having also previously known, etc.: and they recognized them, that they had been with Jesus.' Ver. 27, 'child' should be 'Servant.'

In ch. 5:19, 'the angel' should be 'an angel:' and in ver. 21, 'early in the morning' should be 'at the break of day.' In ver. 24, 'doubted of,' would be better 'doubted concerning.' In ver. 37, for 'taxing,' substitute 'enrolment.' In ver. 39, 'if it be' ought to be 'if it is,' retaining 'be' in the previous verse. The distinction is in the original, and is intended. In ver. 41, render 'they departed rejoicing from the presence of the council, because they were counted worthy to suffer shame for the Name,' viz., of Christ. Ver. 42, it should be 'Jesus the Christ:' i.e., as the Christ.

In ch. 6:1, 'multiplied' should be 'multiplying;' and 'Grecians' should be Grecian Jews,' or 'Hellenists.' They were not Gentiles, as the word Grecians would seem to imply. In ver. 2, for 'reason,' substitute 'our pleasure:' and in ver. 7, for 'company,' 'multitude.'

II. Jerusalem to Antioch

HITHERTO, the career of the Church has been all prosperity. Paradise seems to have been regained for the sons of men. Outward danger has been triumphantly overcome. Inward danger has been effectually repressed by apostolic authority. The brightest visions of human happiness could hardly find more glowing description than in St. Luke's words which set forth the state of those who believed. All things in common; the general possession administered by men miraculously endowed with the Holy Ghost; daily worship in the Temple; daily commemoration and spiritual participation of the Body and Blood of the Lord; gladness and singleness of heart, and holy mutual love: these are the characteristics of the happy band of pious Jews, not yet called Christians, which was rapidly increasing in Jerusalem. But this second Eden may not abide, any more than the first. Human infirmity is present still; present even in the highest spirit of man; and in that, even when most specially dwelt in by the Spirit of God.

I said that the distribution of the common possession had hitherto rested with the Apostles themselves. Than this nothing can be clearer. The money brought in was laid at their feet. And had they before this been in the habit of delegating the duty of distributing it to others, we should not now first hear of that delegation being determined on and carried out. But the Apostles were themselves Jews. Though two of them, Andrew and Philip, bear names of Greek origin, and on one occasion (John 12) seem to have been the channel of communication between Greeks and our Lord, there is no reason to suppose that they were other than pure Jews by descent. Andrew indeed was own brother to Simon Peter.

Where personal selfishness and greed are absent, national party spirit may still be found. Complaints arose from the Hellenistic Jews who were believers—men of Grecian descent, adopted into the family of Israel—that their widows were overlooked in the daily ministrations of the common fund of the Church.

Let us notice how commonplace, and how uniform in all time, are these grounds of murmuring and of division in the Church. I knew a neighborhood where, in the first years of a faithful and energetic ministry, it was made ground of grave censure of the minister that, in the increase of communicants, persons from other villages consumed the parish bread and wine! Let it be Jerusalem, Alexandria, Rome, Geneva, England, Scotland, America—our infirmities, our party strifes, are in type the same; and the most trivial and everyday matters will break in among and disturb the exercise of spiritual gifts and graces.

At the same time, in the good providence of God, from these unwelcome and unseemly disturbances spring the most important onward steps in the Church's progress. Even so it was in this first example. Now first is the ministry widened, and passes beyond the apostolic body to another class of men, set over this special need by laying on of hands and prayer. That every one of these should bear names more or less Grecian, is easily accounted for by the necessity out of

which their appointment arose. That they were chosen not by the Apostles, but by the multitude of the brethren, is a circumstance not lightly to be passed over.

But another thing also is worthy of our notice. These seven men are not, and are not intended to be, mere distributors of alms. The solemnity of their appointment, the fact that they are the only order of ministers co-ordinate with the Apostles, forbids such a supposition: and as we read, the facts themselves entirely preclude it. These men, 'full of the Holy Ghost and of wisdom,' were not likely to set aside all spiritual gifts, and to serve tables only. The result of their appointment seems to have been the setting at rest of the present trouble, and is expressly stated to have resulted in a great increase of the number of believers; so that even of the priestly order itself, a great multitude were obedient to the faith.

And now springs out of this matter another, of inestimably greater import in the Church's history. One of these seven, Stephen, soon rises far above the rest in activity and notoriety. He exercises among the people miraculous gifts, hitherto confined to the Apostles only. He disputes with the Grecian Jews, and in their synagogues silences all objections by the wisdom and the power of the Spirit with which he spoke. The special character of his preaching may be surmised from the immediate result, and from the kind of charge which was brought against him. He had told them, as he afterwards told the Council, that the Most High dwelleth not in temples made with hands; he had ventured to hint at the transitoriness of the Mosaic dispensation, and the indications, in its most solemn ordinances, of the permanent spiritual reign of Jesus of Nazareth. By words like these the active enmity of fanatical Judaism was awakened. Defeated in argument, it issues in force. The Grecian Jews stir up the people by exaggerated and false reports of Stephen's sayings. Hitherto the multitude has been with the Apostles. Hitherto the Council has been afraid to proceed because of the people. But now the nature of the charge at once alienates the popular affection. As before 'Hosanna' became 'Crucify,' so now. Stephen is dragged before the Council, charged with having spoken blasphemous words against the holy place and against the law.

It is not my purpose to follow the history into the details of each narrative, or I would willingly have paused over every incident in this great crisis of the Church, and have traced the connection and effect of every portion of Stephen's wonderful speech. My object is rather to point out in short compass the meaning and coherence of the whole, and to trace, as it were, in a bird's-eye view, the paths by which the Church spread from point to point in the prospect. It must suffice, then, to say of this long and somewhat difficult apology, that not a word of it is wasted; that the great theme of it is to show that the holy people had been rebellious from the first, and that holy places made with hands had never been the dwelling-place of God. Before it had come to an end, the martyr, provoked, most probably, by the impatience or hostile expressions of his hearers, burst forth into a torrent of fervid vituperation of the hard-heartedness and rebellion of Israel. Upon this the fury of his enemies was aroused. They seized him, and dragged him forth out of the city, and stoned him.

This opened the flood-gates of persecution. From being a scene of triumph, Jerusalem became a scene of deadly peril. One foe is prominent among the rest, the 'young man named

Saul,' who makes havoc of the Church, searches houses for the faithful, and takes multitudes of both sexes to prison.

And now commences a new period and form of the Church's activity. Hitherto her course has been led under the immediate guidance of the Apostles. The present dispersion is to prove, for the first time, that she has work to do without the Apostles. It was indeed still their work, but their work by delegation to others. Judea and Samaria (the two next localities, be it observed, which the Lord had prescribed for the testimony to Him) are filled with the scattered members of the Church; and the afterward familiar expression, 'preaching the word,' first meets the eye. Let us notice, also, another expression, now found for the first time—'the church which was in Jerusalem.' We are now about to hear, not of the Mother Church only, but of churches in other parts. And in this multiplication of churches, let us not fail to observe how the Spirit, in His manifold gifts and strength, asserts His independence of mere official co-operation of men. Of all offices, none surely was ever so honored and so distinct as that of the Apostles. In the infancy of the Church, it seemed that none but they were ever to lead or to enlarge it. 'Of the rest, durst no man join them,' as with great power they gave witness to the Resurrection of Jesus. And now, while their official work is yet but midway, and much remains for them to do, the very first dispersion of the Gospel is carried on without them. The Spirit, working faith in man, is not bound. He is as powerful, in His voice of persuasion, in the servant and handmaid, in the babe and suckling, as in the Apostle and the bishop. But let us also observe, that, although remaining in Jerusalem, the Apostles are not laid aside. No sooner does the successful preaching of another of the seven, Philip, make the founding of a church in Samaria imminent, then two of the chief Apostles are sent down to them; and the formal bestowal of the gifts of the Spirit takes place by their hands. The founding and ruling of the Church, the orderly assembly of believers, is bound to the appointed offices and officers in the Church: but the spread of the Gospel from heart to heart, from the living voice to the pricking conscience, is not thus bound. Every Christian is not a church-officer, not a conferrer of spiritual gifts, not an administrator of the sacraments, not a public preacher, or reader of God's Word; but every Christian is a witness of Christ, and, if need so be, a missionary of Christ to his brethren.

Let us pass on, noting as we pass any steps which are taken to assure the inward purity of the Church, or to extend its range without. To the first of these belongs that second protest against the base lust of lucre in holy matters, which is furnished by the proposal of Simon Magus and its indignant rejection by the Apostles; and to the second belongs the providentially prepared meeting between the deacon Philip and the Æthiopian eunuch, who, being taught the truth respecting Jesus, beyond doubt became the bearer of the 'good tidings' to his distant home.

And now the dawn of day is brightening rapidly onward; and He who at first commanded light to shine out of darkness, raises, in an unexpected quarter of the horizon, a burning and a shining light. I have ever felt that, among all the visible interpositions of God's providence in history, none is so clear, or so worthy of our admiration, as the preparation and career of the young man Saul. That we may the better see this, let us briefly review the situation of the Church and the world in the time at which we have arrived. The Church, built upon the foundation of the old covenant, and destined to carry God's building to its completion, has excited the bitter hatred

of Judaism proper. This latter must either wane before it, or crush it. This is one great enigma to be solved: to fuse into one the strictness of Judaism and the belief in Jesus Christ. But look again. The Gospel is for all mankind; is to be received by the persuaded reason, to become wisdom to the enlightened intellect, to feed the yearnings of the loftiest spirit; and the intelligent nations of heathendom are facing the new religion in all the pride of highly cultivated intellect, and flushed with the triumphs of transcendent genius. A second problem then is, to fuse into one the simplicity which is in Christ and the subtleties of human philosophy; to show that He is made to man the highest wisdom, and that the discourse concerning Him can take up into itself all the materials, of which ages of the training of the human understanding have taught the use. There yet remains a third difficulty—less in dimensions and character, but not less needful to be overcome. We are treating of a time in the world's history when human life was of small account, and personal safety can hardly be said to have existed. Any human instrument undertaking the practical solution of either of these great problems, must soon have been borne down by hostile influences, and crushed in the attempt.

Now let us again review our ground. In the fusing of Christianity and Judaism, what and who is needed? No shallow observer of the customs and prejudices of Judaism will serve our purpose; nor, on the other hand, any who shall have fallen short in his estimate of the entire freedom of Christianity, and the full extent of its encroachments on Judaism. The man whom we seek must be a pure Jew by birth, and by education imbued with the fullest and deepest knowledge both of the law itself, and of that fabric of human traditional interpretation which the Rabbis had built up around it.

Then as to our second requisite. It will obviously be hard to combine in one man the endowments which we have just mentioned, with this other, no less necessary, that he should have been versed in the Greek tongue, which was then the universal vehicle of thought and argument; should have been trained in Gentile habits of joining thought to thought; and should have acquired that degree of acquaintance with heathen literature, which might enable him to dispute with effect in Grecian schools and among Grecian audiences.

Our third difficulty could only be overcome by one who should possess the privilege, at this time not so common as it afterwards became, of Roman citizenship,—which might, by the peculiar immunities attached to it, exempt him from arbitrary punishment at the caprice of petty provincial officers, and give him the right of appeal to the great central power at Rome.

I need hardly say that all these qualifications were united in Saul of Tarsus. First, he was of unexceptionable Jewish descent: a Hebrew of Hebrews. Then he was brought up at Jerusalem, under Gamaliel, the most distinguished Pharisee of his time. Even more: he had been himself a keen and unsparing foe of Jesus and His Gospel. He had, for himself and for others, exaggerated to the utmost the antagonism between Christianity and Judaism. He had looked down, in his anxiety to prove their irreconcilableness, into the gulf which parted them; and was not likely to attempt lightly or flimsily to bridge it over. He was the man, if ever there was one, to set forth the full freedom of the Gospel of Christ, and its independence of Mosaic customs and ordinances. For these qualities, he had himself hated and persecuted it.

Again, he was born, and spent at all events many important years of his youthful life, at Tarsus, one of the principal seats of Grecian learning. There, he had acquired mastery of the Greek language, as then spoken and written in the East: and had read those authors whose sayings he afterwards quoted in dispute with Gentiles, and in his epistles to Grecian churches. Educated half at Jerusalem, half in Cilicia, his mind had become accustomed to that form of logical argument in words, and of joining thought to thought, from which the pure Jewish mind was alien.

And add to all this, that as a native of Tarsus he was born with the rights of Roman citizenship, which others, even in high station, had to acquire at much cost.

I have said nothing as yet of personal qualifications. Yet these were to the full as marvelous. Hardly ever was man born with more qualities tending to enforce persuasion, or to acquire influence over his fellows. Ardent, sympathetic, universal in his regards, and able to cast himself into every other man's position; within certain limits becoming all things to all men, but absolutely immovable as to compromise beyond these limits; carrying all in his heart, and making every man's griefs and joys his own; with tears for every sorrow, and glowing terms of endearment and congratulation ever on his tongue; master at the same time, of the most melting exhortation, and the keenest and most delicate irony; pouring out his words, which crowded one another to keep pace with the rapidity of his phases of thought, flying from proof to proof, and from one indignant refutation to another; sometimes seemingly forgetful of his main subject, while he pursues word after word which have sprung up along the path of his disputation, then returning to it again, in like manner again to desert it: till at last all these off-lying ideas, and images, and allusions, are bound up together in the majestic and overwhelming conclusion. Such was the mind, and such was the heart, of which God made choice, to bring about the greatest revolution ever wrought in the history of man.

If we ask what were the outward characteristics of one who was to do so mighty a work, we find them summed up by himself in representing the aspect of him as shown to his enemies:—his bodily presence was weak, his speech was contemptible. He was afflicted, at all events from the time of his conversion, with a nervous malady, accompanied probably with feebleness of sight, of which he speaks as his thorn in the flesh, a messenger of Satan sent to buffet him; and of which, when he prayed repeatedly that it might be removed from him, the Lord spoke as weakness, wherein His strength was to be perfected. Nor must the wonderful endurance and self-spending be omitted, which have rendered St. Paul one of the most notable among men. What a record of his labors and sufferings has he given us in that summary in the Second Epistle to the Corinthians! How he ever came to be 'Paul the Aged,' might be matter of marvel, did we not remember Who was conserving him, and for what end. All elements of danger, all details of adventure, all anxieties and toils, seem summed up in his one person. Europe and Asia are full of him. 'From Jerusalem round about unto Illyricum,' is but his note of journey made half way. The deserts have seen him struggling with their sand-storms; the rivers have been breasted by his arm; the deep has held him, hour after hour, drifting solitary on its surface. Again, and again ocean has cast him shipwrecked to land, and land has yielded him, full of fresh holy enterprise, to ocean. Disputing in the synagogue, working at the hair-cloth loom,

singing at midnight in the prison, kneeling, and mingling his tears with his farewell prayers on the Syrian or Milesian shore, preaching amidst the marble temples on Mars' Hill at Athens, thanking God and taking courage on the broad stones of the Appian Way; clanking his chain as he writes in his hired house at Rome; where, and in what employ, do we not find this strange fervent man, this vessel of God's election for the second founding of His Church?

Such, then, was he whom the Lord grasped with His own hand, and rescued from the ranks of foes and persecutors for His own service.

From the conversion of Saul, the history of St. Luke's second treatise assumes a wider range. It is henceforth devoted in the main to following the labors and journeys of the new Apostle. Only while he is laid aside at Tarsus, waiting and ripening for his great work, does St. Peter again appear as the chief actor in the narrative. And when he so appears, it is to pave the way for the missionary agency of St. Paul. After that, we see him, except in the council of the Apostles, but once more. After that, the Apostles themselves, and the Jerusalem church, appear but as pendants to the action of the Apostle of the Gentiles.

It required no less than a special interposition by vision and voice from heaven, and even after these, a special command and direct action of the Spirit, to bring about the admission of Gentiles, as such, into the Church of Christ. He to whom the keys of the kingdom of heaven had been committed, is chosen to open the door of faith to the Gentiles. Had not the descent of the Spirit in the house of Cornelius taken place, those Cyprians and Cyrenians who, being dispersed on the persecution which arose about Stephen, preached the word to Gentiles as well as Jews, would have been repudiated by the central authority in the Church; and even the work of Barnabas and Paul must have gone on in separation from James, and the Apostles and elders, in the holy city. As it was, the Gentile mission was watched for many a year with the strictest jealousy. Within the limits of the purest faith in Jesus Christ as the Son of God and the Redeemer, there subsisted in the apostolic church two parties, the Jewish and the Grecian; the former, in its rigid conservatism, represented by St. James, the brother of the Lord, and the latter by St. Paul. In the Epistles of St. James and St. Jude his brother, we discern no trace of any feeling inconsistent with rigid conformity to Christian Judaism; and even after the question of the general obligation of circumcision was settled in the negative by the council at Jerusalem, we find a remarkable account of St. Peter, who had been walking in the full liberty of the Gospel with St. Paul at Antioch, wavering and oscillating back again into the limits of strict legal observance on the arrival of messengers from the Judaizing church of Jerusalem. Nay, so great was the influence of the re-assertion of the venerable old customs, that even Barnabas himself, who had been the first, even apparently before the matter of Cornelius, to recognize the grace of God in the Gentile converts, was carried away with their dissimulation, and began pulling down that which he had helped to build. It required, as we read in the second chapter of the Epistle to the Galatians, all the plain speaking and fervor of St. Paul.—it required an open rebuke of St. Peter before them all, to assert again the universality of Christian liberty, and the nullity of the law as recommending men to God. Such was the great revolution in men's thoughts, which the new Apostle was raised up to work. There is reason to believe that during his lifetime its ferment never subsided; that however the whole apostolic body were at unity as to the central verities of

the faith, there was ever this effervescent margin of differing views as to the extent of Gentile liberty in the Church. And at this we need not wonder. With so considerable an element of Judaism as every congregation contained, it was necessary, as well as natural, that the transition to the full freedom of the Gospel should be very gradual, and that no step in it should be accomplished until its ground had been firmly and solidly assured. Thus, we find that in the Epistles to the Romans, Corinthians, Galatians, Colossians, Philippians, and even as late as those to Timothy and Titus, St. Paul is ever employed in settling questions between the Jewish and Gentile elements in the churches, or in denouncing Judaizing practices which were lingering among the converts.

I have dwelt thus long upon this matter, because it in fact carries the history of the Church with it. As soon as it became evident that the wider range of the Gentile world, as such, was destined for the action of the Church, it also became evident that Jerusalem was no longer a fit center for its operations. The holy city could serve as the permanent metropolis for those only who might retain the idea of Jewish obligation, or who, at all events, even when this was overcome, clung to the associations of the religion in which they had been born and educated. For the pure Gentile converts, Jerusalem would be an inconvenient and unwelcome place of resort. And accordingly, in the providence of God, no sooner does Gentile Christianity gain even the slightest degree of recognition, than the head-quarters of the Church's activity are transferred to Antioch. Coincident with the first mission of Barnabas, and his sympathy with the work wrought among the Gentiles, is the foundation of the Church in Antioch. Immediately on that change of mind, he set out for Tarsus, to seek Saul. It was evident that the work and the workman now at last required bringing together, and that the way of the Lord was prepared. And thus, we have Barnabas and Saul settled for a whole year at Antioch, teaching the great multitude who there had embraced the faith. And a significant notice is appended, marking the opening of the new era of church life and action. Hitherto, the followers of Jesus of Nazareth may have been known as a Jewish sect. But from the moment when God made it plain that pure Gentiles were to be among its members, such designation was no longer possible. With a new mission, and a new condition of membership, a new name arose. In Antioch, famed as we are told for the aptitude of its citizens to invent nicknames, the new appellation of 'Christian' was first given to the followers of Jesus. It appears at first to have been strictly a nickname. We do not find it occurring in any of the earlier apostolic epistles, nor indeed at all in the sacred canon, except once in the Epistles of St. Peter. And even then, it appears rather as the name by which a persecuted believer is to suffer, cast at him by his enemies, than as his own name for himself.

With this opening of the new phase of the life of the Church, we close the present chapter. The rest of this wonderful book, so full of undying interest and world-long edification, is, in the main, a record of missionary enterprise; and to sum it up in our next chapter, will not require the proportion of our space, which it occupies in the second treatise of St. Luke.

The changes which are required in the English text in the present portion of the Acts, are:
1. owing to the testimony of our most ancient MSS. and other authorities:

In ch. 7:48, for 'temples,' read 'things.'

In ch. 8:10, 'the great power of God,' is literally, in all our oldest MSS., 'the power of God which is called great.' Ver. 37 should be altogether omitted. It is wanting in all our earliest MSS. and versions. It appears, from its being cited by Irenæus in the second century, to have been very early inserted into the text, as were many other passages now wanting in this book, which, more than any other of the New Testament, suffered interpolation (or abridgment, as the case may be) in the first ages.

In ch. 9:5, 6, from 'it is hard ...' to the end of ver. 6, should be omitted. These words are not found in any Greek MS. in existence. They were put in here by Erasmus from the Latin versions, having been first inserted from ch. 26:14, and 22:10. In ver. 20, 'Christ' should be 'Jesus.' Ver. 31 should stand, 'So then the church had peace throughout all Judea and Galilee and Samaria, being built up and going onward in the fear of the Lord; and was multiplied by the exhortation of the Holy Spirit.'

In ch. 10:6, the words, 'he shall tell thee what thou oughtest to do,' should be omitted: as also should the words, 'which were sent unto him from Cornelius,' in ver. 21. In ver. 23, read, 'And on the morrow he rose up and went away with them.'

In ch. 12:10, the Cambridge MS. reads, 'they went out and descended the seven steps, and passed on through one street.' This is one of those places where the words seem to have been in the original text, and afterwards to have been excluded in the process of abridgment.

2. The alterations required, owing to our translators not having accurately represented the sense, are as follow:—In ch. 7:1, it should be, 'But the high priest,' etc., and in ver. 2, 'Men, brethren,' should be 'Brethren.' In ver. 20, 'exceeding fair,' is, in the original, 'fair unto God.' In ver. 22, 'learned' does not mean 'learned' in our ordinary acceptance of the word, but is used in the old sense of 'taught,' as in 'Learn me thy precepts.' It had better, therefore, be 'instructed.' In ver. 26, it should stand, 'and set them at peace, saying, "Ye are brethren,"' etc. In ver. 36, 'This Moses brought them out, showing wonders,' etc. In ver. 38, 'church' is more properly 'assembly,' and 'lively' should be 'living.' In ver. 44, it should stand, 'as He appointed who spake unto Moses.' In ver. 45, 'which also our fathers inheriting, brought in with Joshua at their taking possession of the Gentiles.' In ver. 46, 'desired' should be 'asked permission.' In ver. 53, 'men who received the law at the injunction of angels.' In ver. 59, 'calling upon God,' should be 'praying.' It is literally, 'invoking.'

In ch. 8:6, 'hearing and seeing,' should be, 'when they heard them, and saw.' In ver. 9, it should be 'Simon, which was before time in the same city, using sorcery and bewitchings,' etc. In ver. 13, it should be 'signs and great miracles.' In ver. 20, 'thou thoughtest to acquire the gift of God.' In ver. 26, instead of 'and the angel,' 'but an angel;' and in the same verse, for 'Gaza, which is desert,' 'Gaza: this way is desert.' In ver. 30, 'Yea, but understandest thou,' etc. Ver. 39, 'caught away Philip, and the eunuch saw him no more; for he went on his way rejoicing.'

Ch. 9:1, omit 'out:' 'breathing' means both breathing in, inhaling, and breathing out, exhaling. In ver. 2, for 'this way,' read 'the way.' Ver. 15, 'the Gentiles' should be 'nations.' In ver. 21, render, for perspicuity, 'destroyed in Jerusalem them that called on this name.' And in ver. 22, for 'very Christ,' 'the Christ.' Ver. 24, for 'the gates,' 'even the gates.' In ver. 29,

'Grecians' are 'Grecian Jews.' In ver. 32, 'quarters' is not expressed in the original; the meaning, perhaps, is rather, 'passed throughout all the believers.' In ver. 34, 'Jesus Christ' should, in this place, be 'Jesus the Christ.'

In ch. 10:11, 'knit at the four corners,' should be 'tied by four rope ends.' In ver. 15 it should stand, 'Those things which God hath cleansed, call not thou common.' In ver. 25, 'as Peter was coming in,' should be 'when Peter had come in.' The word 'him,' after 'worshipped,' may be right, but is not expressed in the original. In ver. 28, 'but' should be 'and,' the stress in reading being on the 'ye' in the beginning of the verse, and on 'me' in the latter part. In ver. 36, 'all' should be 'all men,' and the beginning of ver. 37 should be, 'Ye know the matter which was published;' and in the next verse, 'how God anointed Jesus of Nazareth,' should be, 'Jesus of Nazareth, how that God anointed him.' In ver. 40, 'shewed him openly,' is literally 'permitted him to become manifest.' In ver. 42, it should stand, 'which is ordained by God, Judge of quick and dead.' In ver. 47, 'water' should be 'the water,' i.e., the water commonly used for that ordinance.

In ch. 11:4, it should stand, 'But Peter began and rehearsed unto them in order.' In ver. 5, 'corners' should be 'ropes:' and in ver. 6 should stand, 'saw the four-footed beasts of the earth, and the wild beasts, and the creeping things, and the fowls of the air.' In ver. 9, 'what things God hath cleansed, those call not thou common.' In ver. 13, for 'an angel,' 'the angel.' In ver. 17, 'who believed,' should be 'when we believed,' i.e., 'when we began to believe.' Ver. 19 should begin, 'so then they.' Before 'Jews' omit 'the.' Ver. 20 should begin, 'But some of them,' and instead of 'the Grecians,' should stand 'Grecians also.' In ver. 21, for 'believed, and turned,' should stand, 'which believed, turned.' In ver. 22, 'tidings of these things,' should be 'tidings of them,' viz., of the persons. In ver. 26, 'and the,' should be, 'and that the.' In ver. 27, 'came' should be 'came down.'

Ch. 12:1, the rendering is, 'laid his hands upon certain of the church to vex them.' In ver. 4, instead of 'Easter,' it should be 'the Passover.' In every other place in the New Testament but this, the word pascha is so rendered. In ver. 5, 'of the church,' would now be expressed 'by the church.' In ver. 6, for 'would have brought,' substitute 'was about to bring;' and 'the keepers' should be 'keepers.' In ver. 7, 'an angel;' and instead of 'the prison,' 'the chamber.' In ver. 8, it should be, 'he did so:' the words 'so he did,' do not, in modern English, mean quite the same thing. In ver. 12, 'had considered,' should be 'knew.' Ver. 13 should begin, 'And when he had knocked;' and ver. 14, 'And knowing Peter's voice.'

III. Antioch to Rome

OUR attention is now fixed on the church at Antioch. Jerusalem is no longer the mother of churches. The days of her place among the 'thousands of Israel' are numbered. The promptings of the missionary Spirit have departed elsewhere. At Antioch first His voice is heard, and the two, Barnabas and Saul, are specially designated for the work. But they were thus designated, be it remembered, in the midst of solemn prayer and fasting, and from among the number of appointed ministers of the church there. Before we are told of their designation, these particulars are emphatically impressed on us (ch. 13:1).

And now we begin a series of missionary journeys, which it is not our intention to follow in detail, but only to trace in so far as they bring out points essential to the understanding of the history, and to the development of the purpose of the writer.

From Antioch, the great stream of commerce flowed westward, down the river Orontes, to Seleucia, the port of the city. And as Antioch had been chosen as the second resting-place of the Church, because of its Gentile character, it was natural that the missionaries should be guided by the Holy Ghost, not eastward, to the land of primitive history, and of the springs of Judaism, but to the west, where lay the Gentile world with its intellect, and its arts, and its arms, to be won for the Gospel of Christ.

Westward—but whither? As they stood on the coast looking seaward, the native island of Barnabas lifted its blue hills in the horizon. The guidance of the Spirit fell in with the yearnings of the Apostle's heart, and Salamis in Cyprus witnessed the opening of the first missionary teaching. It may seem strange, that we hear of their preaching in Salamis only in the synagogues of the Jews. If I mistake not, the incident which follows is not unconnected with this circumstance. Whatever may have been their own intention about speaking the Word to the Gentiles, their purpose is hastened, or anticipated, by the Providence of God. They are sent for by the Roman governor of the island, and achieve the first victory of the Gospel in his person. This incident is notable for the first outbreak, in the rebuking and punishment of the sorcerer Bar-jesus, of the fervor and power of the Holy Ghost in Saul. Hitherto, Barnabas has been foremost, and Saul has kept in the background. Here first, and henceforward, Saul becomes 'the chief speaker.'

But here, also, we have in conflict together two of the influences which strove for the mastery of the heathen world. Paganism, as such, was worn out: its fables were seen through, its worship despised. There was in it no relief to the conscience, no satisfaction to the soul. On its wreck was arising the influence of Oriental magic, which, founded on the truth of Judaism, perverted it, by mingling with it the unhallowed rites and practices of superstition. It claimed intercourse with powerful spirits, and the gift of foretelling futurity. It gained influence and position for various designing men who were found about the courts of emperors and rulers. Here first, at Paphos in Cyprus, this new religious element came into decisive conflict with Christianity. Before this, at Samaria, it had been seen how alien the spirit of the Gospel was from that of the professors of magic: here it was to be seen which of the two was really in possession of gifts of power, and in communion with the Spirit of God. The result is the conversion of the deputy to the faith, and the overthrow and disgrace of Elymas.

Henceforward, we have in Scripture history no record of magic as an antagonist of the Gospel of Christ. We have indeed a faint trace of a cognate influence being at work in the Colossian church, but it is hardly traceable to the same source. Tradition tells us of conflicts between the Apostles Peter and Paul and Simon Magus, at Rome; and the subsequent history of the Church records the baneful influence of the magical doctrines of the East in mingling themselves with and corrupting the purity of the Christian faith.

Coincident with, rather than consequent upon, this triumph of the Gospel, is the change of appellation of the new Apostle from Saul to Paul. Such changes, on the part of Jews much employed and known among the Gentiles, were very common. The commentators give us a long list of them, all having the same feature as this,—the similarity in sound of the new name to the old one. Saul was a Hebrew name, unknown to Roman ears. Paulus was one of their own ordinary appellations. What more obvious, than the substitution of the well-known for the unknown? That Paulus was on this occasion also the name of the governor who was converted to the faith, may have rendered the change all the more obvious. But that the Apostle himself, as some have thought, took the new name as a kind of trophy of this his first missionary achievement, seems to me in the last degree improbable, and indeed inconsistent with the whole character of St. Paul. The name was given by others, rather than assumed by himself; given perhaps all the more readily on account of this resemblance, but given certainly in conformity with a practice so common as to need no justification other than its prevalence.

One particular is noticeable in the resumption of the narrative after the conversion of Sergius Paulus. We are told that ‘Paul and his company’ loosed from Paphos—the preference being at once given to St. Paul, as henceforth the chief person. This is the more to be observed, because up to this point St. Luke has been careful to allot the superior place to Barnabas: see ch. 9:27; 11:30; 13:1, 2, 7. The remaining places where Barnabas is placed first (14:12, 14; 15:12, 25, 37–41) seem to rest each upon reasons special to itself.

The course of the Apostles led them to the opposite coast of Asia Minor. And here one of the band, forsaking them, returned to Jerusalem. We can hardly be wrong in ascribing the defection of John Mark, not to indisposition for the work, or fear of its hardships, but to the fact of his Jerusalem birth (which seems implied in ch. 12:12), and his unreadiness to engage in a mission so pointedly to the Gentiles as this now promised to be. Thus, his want of sympathy with the great object of St. Paul’s ministry will fully account for the determination with which the great Apostle afterwards repudiated his co-operation for the second missionary journey (ch. 15:36–41). We know, from Gal. 2:13, that even Barnabas was not so fully convinced as might have been wished, with regard to the work among the Gentiles; and John Mark, his relative, would have formed, perhaps, with him a party against St. Paul in any question of a difficult nature which might arise.

Such considerations are the more forced on our minds, by finding that at the very first place where the Word is preached in Asia Minor, Antioch in Pisidia, the question as between Jew and Gentile assumes a decisive form. Here the Apostles are invited to speak in the synagogue; and St. Paul delivers a long and solemn discourse inaugurating his commission to Israel. His invitation to them being deliberately rejected, and the Gentiles gladly receiving it, the ministry of the Word henceforth turns toward these latter, and an abundant harvest of Gentile converts is reaped. Henceforth waxes onward the conflict between the Apostle of the Gentiles and his own countrymen, the Jews. These last drive Paul and Barnabas out of Antioch in Pisidia; when, undeterred by their hostility, the Apostles renew their preaching in the synagogue at Iconium, they drive them thence also; at Lystra, where the people, recalling their old traditions of appearances of the Gods in human shape, would have worshipped Barnabas and Paul,

unbelieving Jews from Antioch and Iconium persuade the fickle multitude to stone Paul, and cast him out of the city as dead. However, the Apostles are not daunted; they return the same way, building up the churches which they had already founded, and teaching the disciples that through much tribulation we must enter into the kingdom of God. All this is most important, as carrying on the Church to the decision of the great question between Jew and Gentile, now immediately to be brought under dispute among the apostolic body.

The circumstances and the issue of the great apostolic council in Acts 15, are well known. Its importance cannot be overrated. It amounted to a deliberate sanction, by the whole Church assembled, of the proceedings of the two missionaries among the Gentiles: and it resulted in a decree, issued with the assertion of the divine authority of the Holy Spirit Himself, and of the Apostles and elder brethren, confirming the exemption of Gentile converts from the requirements of the Jewish ceremonial law. One or two points only were reserved, and those rather of necessary obligation than of special enactment.

We now come to the second great missionary journey; in noting which we shall observe the plan before laid down, and adduce such things only as concern the larger features of the progress of the Church.

The journey was to have been undertaken by both the Apostles, at the instigation of St. Paul. Why it was not thus carried out, we have already explained. Let us cast a glance at the position of matters in Antioch at its commencement. Judas and Silas, themselves prophets, i.e., endowed with the faculty of speaking in the Spirit to the Church, had come down from Jerusalem with the decree from the council. We can hardly be wrong in recognizing this as the time spoken of in Gal. 2:11 and following, when ‘certain from James’ came down to Antioch. Their arrival seems to have been a short time delayed after that of Paul and Barnabas, and another, now mentioned for the last time in Scripture story—even St. Peter himself. During the interval before their coming, St. Peter had been taking the full liberty granted him by the apostolic decision. But on their arrival, he withdrew himself, and restricted his converse to those who lived as did the Jews. Of the two messengers, Judas and Silas, both of course were at one as to the main purport of the decree. But it would seem as if both were not at one as to the duty of Jews with regard to Gentile converts. The notice (ver. 33), that Judas returned to Jerusalem, whereas we find by ver. 30 (not by ver. 34, which is spurious,—see at the end of this section) that Silas remained in Antioch, seems to import, that the latter at all events was more in sympathy with the state of things at Antioch than the former; an impression which is presently confirmed. The dissimulation of Peter, Barnabas, and others, with regard to the obligation of living as did the Jews, had evidently no small share in precipitating St. Paul into the determination, which the wish of Barnabas to take John Mark with them ripened into practice, to shake loose from him the influence and the co-operation of those who were not hearty in their determination to stand fast in the liberty wherewith Christ had made them free. So, having chosen Silas as his companion, and having evidently the church at Antioch heartily on his side, he set out, passing through Syria, and traversing his native land, Cilicia, confirming the churches in the faith. Besides the general meaning which these words naturally bear, we are obviously led to understand that a special confirmation of their steadfastness is intended, viz., that which would be brought about by

delivering to them the decrees of the council at Jerusalem, which had now become the charter of their Christian liberty.

The chief incident of this part of the new journey was the adoption of Timotheus, or Timothy, as a companion and helper of St. Paul. This young disciple, born of a Gentile father, but inheriting the true faith of Judaism from his mother and grandmother,—and well reported of by the churches in Lystra and Iconium,—appeared to the Apostle specially adapted to accompany and minister to him in his missionary work. That he took him and circumcised him, because of the Jews in those parts, is so far from being, as some have thought, inconsistent with his principles and practice on other occasions, that it furnishes us with an admirable illustration of his maxim of becoming to the Jews as a Jew, that he might gain the Jews; and is, as Baumgarten has well shown, an example of the exercise of that liberty which was free to choose or to reject a particular course of action, according to the necessity of the case. His previous refusal to circumcise Titus at Jerusalem (Gal. 2:3), was again not inconsistent with this act, but was an exercise of the same liberty, acting under different circumstances.

The character of the course which Timothy accomplished as the minister of St. Paul, serving with him as a son with a father in the Gospel, will come before us for remark in our section on the Epistles to Timothy. At present I will only say, that this adoption of a fellow-laborer who was half a Gentile, lay completely in the line of St. Paul's whole proceeding in his missionary life, and formed a marked step forward in his assertion of apostolic independence.

Of the Asiatic portion of the missionary work of this journey, we know but little in detail. Evidently, from hints furnished in the Epistles, it was full of incidents of importance, both to the territory passed through, and to the Apostle himself. Taking a northerly direction from Lycaonia, he traversed the great central province of Galatia, founding churches among its ardent and fickle people. There, as we learn from notices in his Epistle to them, he lengthened his stay, owing to being afflicted with feeble health, and was with them in weakness and fear and much trembling; and his constitutional trouble, probably some distressing nervous affection, seems to have proved a more than common interruption to his work (Gal. 4:13). How long he was thus detained, we are not informed; but the circumstance is otherwise interesting to us, as perhaps connected with the accession to the missionary party of Luke, the physician, which took place very shortly afterwards. To this accession we owe the precision and detail of the subsequent part of the narrative, during the whole of the incidents of which, even when the first-person plural is not used, there is reason to believe that he accompanied St. Paul.

And now, guided by a Divine intimation, the apostolic band first set foot in Europe. The incidents at Philippi, at Thessalonica, at Berea, are well known to all. Pursued everywhere by the active enmity of the Jews, the party is constrained to break up for the present, and to convey away St. Paul from those who sought his life.

And thus, we have him brought to Athens, and are introduced to one of the most remarkable episodes in his missionary history. Jerusalem, Athens, Rome,—these were the three great centers of interest in the ancient world. Each had its peculiar civilization: each contributed an important and indispensable contingent to the training of mankind for the influences of the

latter dispensation. Adopting the Scriptural threefold division of man into spirit, soul, and body, and understanding by the first of these the higher aspirations and communicated life arising from contact with God,—by the second, the intelligent animating principle of personality, by which we are distinguished from the lower orders of creation,—and by the third, the animal life, with its various phases of economical, social, and political wellbeing; then we may say, that to Jerusalem we owe the culture of man's spirit; to Athens, that of his soul; to Rome, that of his body. In each of these centers of humanity did the great Apostle testify to the faith of Christ, the regeneration of our whole nature.

But in none of them does his capacity for his wonderful work more signally appear, than at Athens. There, amidst the most subtle intellects of the age, in the presence of the highest examples of human art, on a spot the most signalized by the triumphs of human genius, does he plead for the purer faith and the higher philosophy, in a speech, of which it is not too much to say, that it is the most beautiful specimen extant in language, of fitting thoughts clothed in fitting words. The 'apples of gold in pictures of silver' were never more aptly exemplified. With the most exquisite tact, he introduces his subject by dwelling on the acknowledged tendencies and the patent confessions of his hearers; when it has been thus introduced, he confirms his sayings by the words of their own poets; and in all his speech, ingratiates himself with them by the use of language and forms of thought to which their tastes and habits were accustomed.

But it was not in the metropolis of the human intellect that the permanent foundations of the Church in Europe are to be laid. The great and dissolute Corinth was at that time the capital of Greece; and there the Apostle fixes himself for eighteen months, founding the church with which we afterwards become so familiar.

Events are now hurried along in St. Luke's narrative, and in a few verses at the end of the eighteenth chapter we have related the return by Ephesus to Palestine, a visit to Jerusalem, a sojourn at Antioch, and a second journey through Galatia and Phrygia, to confirm the churches already founded.

At the end of this, we have the account of another long sojourn of St. Paul, and this time at Ephesus, the heathen metropolis, in arts, learning, and religion, of Asia Minor. At Ephesus he is brought into conflict with another form of prevalent superstition, and eventually encounters the hostility of the upholders of the great 'pilgrimage church' of the lady of Ephesus, known and worshipped throughout Asia and the world. As we read the living description of the tumult, and the words of the speakers, the mind recalls scenes of travel among the hardly less than Pagan superstitions of modern Europe, and feels that the conflict between Satan and Christ is now much what it was in the earliest times.

When the tumult happened which, this conflict occasioned, the Apostle was already intending to pass over into Europe, and then, after visiting Jerusalem, to see Rome. After the tumult, the former part of this intention was immediately carried out. The latter portion also followed, but in a manner very different from that proposed by the Apostle. Having stayed three months at Corinth, where the church required his presence, owing to the irregularities and the questions which are dealt with in the Epistles to the Corinthians,—he passed back into Asia, not

without apprehension, which he touchingly expressed to the elders of Ephesus, that his course was drawing to an end. The Jews had been seeking his life at Corinth, and this had compelled him to adopt a different route to Asia from that which he had intended. Many signs were given, that this his visit to Jerusalem would witness the culmination of their hatred against him. How this happened, is too well known to require notice here. It may suffice to remark, that the providential fact of his Roman citizenship saved him from their conspiracies; and that after a two years' detention in custody at Cæsarea, he set out, with Luke and Aristarchus, a prisoner, for Rome, to be brought before Cæsar, to whom he had appealed.

But before we advance further, we must not forget to cast a glance at the state of Gentile and Jewish Christianity, as shown by the incidents of this last recorded visit of St. Paul to Jerusalem. On his arrival, there appears to have been a reluctance to come into direct contact with the church; at all events without previous preparation. The band had been lodged at Cæsarea with Philip, now known as the Evangelist, who had been one of the seven—the former converter of the Samaritans and of the Ethiopian eunuch. There he had been prophetically warned, but in vain, of the dangers which awaited him in the Holy City; even their special form, the being delivered by the Jews to the Gentiles, being specified. His whole approach seems to have been marked with caution. His party are conveyed by those who accompanied them from Cæsarea, not at once to James and the church, but to an aged Cyprian disciple. Though it is stated that the brethren received them gladly, yet it would seem as if these words were rather to be understood of the greetings of individual believers, than of any enthusiastic welcome from the official heads of the church. On the next day there is a formal audience given by James and the elders of the Jerusalem church, Paul and his company being present; and a formal statement, a report, made by him of all that God had done by his ministry amid the Gentiles. Now let us notice the impression made on the assembled church by this narrative. First, they glorified God. They were not prepared to disown the work of God among the Gentiles, nor to deny to the Gentile church its proper and independent standing before God. As to these main points, the two parties were at one, as they were with regard to Him in whose name and to whose glory the work had been accomplished. But in this unity on the main point, there was still diversity and independence in the views of the two parties on the standing of the Jewish Church. St. Paul stood compromised to the assertion that in Christ there was neither Jew nor Gentile. He had again and again affirmed the transitional and occasional character of the law of Moses, and the fact of absolute death to the law on the part of those who had become believers in Christ. The observance of feasts and sabbaths, the abstinence from meats, had been again and again declared by him to be things absolutely indifferent, except for secondary and temporary considerations. Nay, he had even charged those who maintained the necessity of circumcision, with causing apostasy from Christ. But now he stood face to face with men who upheld in their own persons the ancient obligations, and enforced them on the Jewish believers; with men who viewed all things through a Jewish medium, and could not entertain the idea of a Church of Christ dissociated from the ancient observations of times, and places, and ceremonies.

In some very beautiful remarks on this unity in the main in the midst of such weighty differences, Baumgarten bids us observe, that such ought ever to be the attitude towards each other observed by the great parties in the Church: independence and firmness in their own course

according to their consciences, and at the same time generous and unselfish recognition of God's work in and by each other.

See, he observes, how clear and pure is the conduct of each on this occasion. The Apostle of the Gentiles simply relating God's work done by him, without bringing into prominence the conflict in which he had been incessantly engaged with the very principles whose representatives were before him: and, on the other hand, the Apostle of the circumcision, and his company, glorifying God for the work thus accomplished, without forgetting, but at the same time without objecting, that it had been carried on in contravention of principles which they held dear as life itself.

In the manifestation of this unity in the midst of difference, we may, he thinks, account for the great earnestness of spirit with which St. Paul had made this one journey to Jerusalem, in spite of the warnings of danger which had been given him, and in spite of his own dim forebodings of a disastrous personal result. His own words to the elders of Ephesus at Miletus (Acts 20:24), are remarkable as bearing out this idea: 'I count not my life of any account to myself, in comparison with the finishing my course, and the ministry which I received from the Lord Jesus, the completing my testimony to the Gospel of the grace of God.' By these last words, he indicates that Gospel of liberty from the works of the law, which he preached among the heathen; and it was to obtain from the church at Jerusalem the full recognition of this work of God by him, that he was thus willing to risk his life, in the visit to the very stronghold of his enemies, the unbelieving Jews.

The reply of James and the elders is no less remarkable than what has been already noticed. It shows a state of things in the church which is worth our contemplation. 'Thou beholdest, brother, how many myriads there are among the Jews of believers, and all are zealous for the law: and they were instructed concerning thee, that thou teachest apostasy from Moses to all the Jews who are among the Gentiles, ordering them not to circumcise their children, nor yet to walk according to the customs.' It is surprising here to find, on the one hand, that the number of Jewish believers is stated to be so large; and on the other, to see that the Jewish churches had already assumed so definite an attitude of hostility towards Pauline Christianity. With regard to the former point, we are led to suppose that there must have been, in the apostolic time, before the destruction of Jerusalem, a great outbreak of apparent success of the Gospel among the Jews, otherwise unknown to us. Indeed, an ancient Christian writer, Hegesippus, tells us that at one time, from the great number of rulers who believed, the Scribes and Pharisees feared that the whole nation would acknowledge Jesus as their Messiah. And as to the other point, we may observe that the Jewish churches, in carefully circulating this adverse opinion of Paul and his teaching (the term used is a remarkable one: they were orally instructed, 'catechized respecting thee'), are exhibited to us as already in that course of rapid decline from the purity of the faith, the progress of which we may trace in the Epistle to the Hebrews, where apostasy from Christ is the sin of which above all others they stand in peril,—and in the messages of the Spirit to the Churches in the Apocalypse.

The advice given to St. Paul by James and the elders, wise as it doubtless was, with a view to conciliate the Jewish believers, proved in the end the means of awakening against him

the bitter hostility of his own people. The Asiatic Jews, believing, or feigning to believe, that they had seen with him, on one of his visits to the temple, Trophimus a Gentile, one of his companions, stirred up the people against him, and threw all Jerusalem into uproar.

What followed is well known to us all, and need not be dwelt upon here. Only let the reader observe, that at the very mention of Paul's mission to the Gentiles, the riot breaks out afresh; clearly showing what was the salient point of the enmity against him;—not the preaching of Jesus of Nazareth as the Messiah, but the admission of the Gentiles to equal privilege with the Jews themselves.

We pass rapidly on to the end: reminding the reader that the delightful narrative of the voyage and the shipwreck has in our time received most interesting elucidation from the little work of Mr. Smith of Jordanhill, in which he has laid down minutely and satisfactorily, from personal nautical observation, and from that of others, every particular of the course, and every detail of the disaster. I cannot help expressing a wish that the excellent author of this little treatise might be induced to put it into a small tract for popular use. I know of nothing which has been written on the Scriptures in our day, that has tended so much to give life and reality to a portion of the sacred narrative.

It is hard for one who loves the very stones of Rome, to pass over all the thoughts which arise in his mind, as he thinks of the great Apostle treading the rude and massive pavement of the Appian Way, and passing under that arch of Drusus at the Porta S. Sebastiano, toiling up the Capitoline Hill past the tabularium of the Capitol, dwelling in his hired house in the Via Lata or elsewhere, imprisoned in those painted caves in the Prætorian Camp, and at last pouring out his blood for Christ at the Tre Fontane, on the road to Ostia. But these things can only be thus mentioned, and this section drawn to a close with a notice of what, for its purpose, is more important—the object of St. Paul's conduct and discourse to the Jews in Rome, and the reason of the history closing as it does.

The Christian church at Rome was unquestionably the first of all the Gentile churches in importance. To it the Apostle had already written the most elaborate and greatest of his epistles. Yet in this narrative no notice of that church is found, further than that brethren came out to meet St. Paul on the Appian Way. On the other hand, his whole care on his arrival appears to have been for the Jews, whom he forthwith assembles at his lodging. How is this to be accounted for?

The answer is not far to seek: and is one which admirably sets forth the unity of design of our history. It is found partly in the fact, that St. Luke does not commonly relate that which took place in the Christian churches already founded. St. Paul spent three years at Ephesus—and a year and a half on one occasion, and three months on another, at Corinth;—but we hear nothing which took place among the Christians themselves during these periods. This of itself would be enough to vindicate our history from the charge of inconsistency, in the omission of notice of the Christian church at Rome. But there is another reason, even more apposite. This narrative is evidently drawn up under the personal superintendence of the Apostle. It is a record of his zeal and love for Israel, his own people. 'The Jew first, and also the Gentile,' is the leading maxim of the missionary work of even the great Apostle of the Gentiles himself. And as this was the order

in which our Lord's parting command had laid down the spread of the Testimony to Himself, so this book, which is but an exemplification how that command was carried out, ends with the final attempt of St. Paul for the conversion of his countrymen. We know from himself (Rom. 11:25, 26) that when the fulness of the Gentiles was come in, Israel was to be saved. His work amongst the Gentiles had now reached its highest point. Asia and Europe—Antioch, Athens, Corinth,—had been filled with his testimony of the Gospel of the grace of God: it might seem to him, now that he had reached the chief city of the world, now that he had seen and joined himself to the great Gentile Church there founded, that the moment was come for Israel to look on Him whom they had pierced.

But gently, and cautiously, he clears the way before him for this testimony: taking care that his appearing as a prisoner from Judea, and his having appealed to Cæsar, should not in their minds create a prejudice against him. And thus, he opens his commission, and once more goes over the accustomed ground, persuading them concerning Jesus from the law of Moses and from the Prophets, from morning to evening. On this there was a division among them, ending, as the narrative implies, in the official rejection of the Apostle's message. And thus, he dismisses them, remarkably enough with the very same prophetic words of Isaiah, with which our Lord had opened His teaching by parables.

And, this having been done, the history of this book closes: and with it the historical Scriptures. All further notices have to be gleaned from the Epistles, and the Book of Revelation.

For this apparently abrupt termination, the best assignable reason beyond doubt is, that at the end of the two years here spoken of, during which Paul dwelt in his hired house at Rome, this book, the Acts of the Apostles, was published; and therefore, there was nothing more to tell. Another reason coincides with this, viz., that the subject of the book has now reached a certain completion, the preaching of the Word having been brought as far as to Rome itself, the capital of the world. But too much weight must not be laid upon this. The original commission by our Lord (ch. 1:8) did not stop but with 'the ends of the earth:' and there can be no doubt that had there been a further journey of St. Paul, and wider dispersion of the testimony to relate, it would have been related.

I close this series of our New Testament notices with the usual tables of matters to be otherwise read, or otherwise rendered from the Greek, in the long portion which has been under our notice.

First, for passages which should be otherwise read in the Greek text.

In ch. 13:18, it is doubtful (see margin of English version, 'whether the term ought to be 'bore their manners,' or, 'bore them as a nurse.' The difference is that of only one letter in the Greek, and the ancient manuscripts are divided in their testimony. In ver. 42, for 'when the Jews were gone out of the synagogue, the Gentiles besought,' read 'now when they were going out, they besought.'

Ch. 14:17, most of the ancient MSS. read 'your hearts,' not 'our hearts.'

Ch. 15:7, 'among us,' should be 'among you.' In ver. 11, omit 'Christ,' In verses 17, 18, there is a remarkable variety of reading. That in our version, 'saith the Lord, who doeth all these things. Known unto God are all His works from the beginning of the world,' is only found, as it stands, in some of the ancient Latin MSS. The reading of the three most ancient Greek MSS., and of several others of good authority, is merely this: 'saith the Lord, who maketh these things known from the beginning.' And this reading is now generally adopted. In ver. 23, for 'the apostles, and elders, and brethren,' read 'the apostles and the elder brethren.' In ver. 24, omit 'saying, Ye must be circumcised, and keep the law.' In ver. 33, for 'the apostles,' read 'them that sent them.' Ver. 34 is omitted altogether by our three oldest MSS. It has been inserted in order to explain the circumstance that Silas afterwards went from Antioch with St. Paul. One of the old MSS. which contains it, further inserts, 'but Judas went by himself:' thus showing plainly the apocryphal character of the verse. In ver. 36, for 'our brethren,' read 'the brethren.' In ver. 40, for 'God,' read 'the Lord.'

In ch. 16:7, for 'the Spirit,' read 'the Spirit of Jesus.' In ver. 10, for 'the Lord,' read 'God.' In ver. 13, for 'out of the city,' read 'out of the gate.' In ver. 31, omit 'Christ,'

Ch. 17:5, omit 'which believed not.' Ver. 27, for 'the Lord,' read 'God.'

Ch. 18:1, for 'Paul departed,' read 'he departed.' In ver. 5, for 'was pressed in the spirit,' read 'was earnestly occupied in discoursing.' In ver. 15, for 'if it be a question,' read 'if there be questions.' In ver. 17, for 'then all the Greeks took,' read 'then they all took.' In ver. 19, read 'and they came to Ephesus, and he left them there.' In ver. 20, omit 'with them.' Ver. 21 ought to stand thus: 'But bidding them farewell, and saying, I will return again unto you, if God will, he sailed from Ephesus,' omitting all the rest. In ver. 25, for 'the things of the Lord,' read 'the things concerning Jesus.' In ver. 26, for 'Aquila and Priscilla,' read 'Priscilla and Aquila' (see Rom. 16:3; 2 Tim. 4:19). In the same verse, omit 'of God.'

Ch. 19:4, omit 'Christ.' In ver. 9, omit 'one.' In ver. 10, omit 'Jesus.' In ver. 16, for 'overcame them,' read 'overcame both of them.' There seem to have been two thus employed on this particular occasion. In ver. 29, for 'the whole city,' read 'the city.' In ver. 35, omit 'goddess.' In ver. 37, for 'your goddess,' read 'our goddess.'

Ch. 20:4, read, 'Sopater, the son of Pyrrhus, a Berean.' Ver. 7, for 'the disciples,' read 'we.' Ver. 8, for 'they were,' read 'we were.' Ver. 11, for 'bread,' read 'the bread'—i.e., the usual sacramental bread. Ver. 19, omit 'many.' Ver. 21, omit 'Christ.' Ver. 24 ought to stand thus: 'But I hold my life of no account, nor precious to me, in comparison of finishing my course, and the ministry which I received from the Lord Jesus, to complete my testimony of the gospel of the grace of God.' In ver. 25, the words, 'of God,' should be omitted. In ver. 28, there is a great question between the readings, 'the Church of God,' and 'the Church of the Lord;' the great MSS. being divided. The whole matter will be found discussed in my note on the place. The result has been, that I see no reason for departing from the reading, 'the Church of God,' which is found in our two oldest MSS., the Sinaitic and the Vatican. In ver. 29, omit 'For,' and 'this:' and in ver. 32, omit 'brethren:' and in ver. 34, omit 'yea.'

In ch. 21:8, for 'we that were of Paul's company,' read 'we.' In ver. 20, for 'the Lord,' read 'God:' and for 'of Jews,' read 'among the Jews.' Ver. 24, for 'may know,' read 'shall know.'

In ch. 22:3, omit 'verily.' Ver. 9, omit 'and were afraid.' Ver. 16, for 'the name of the Lord,' read 'his name.' In ver. 20, omit 'unto his death' (it has been supplied from ch. 8:1, and is not found here in any of the oldest MSS.). In ver. 26, for 'take heed what thou doest,' read 'what art thou about to do?' In ver. 30, for 'to appear,' read 'to assemble:' and for 'their council,' 'the council.'

In ch. 23:6, for 'the son of a Pharisee,' read 'the son of Pharisees.' In ver. 9, for 'the scribes,' read 'some of the scribes;' and for the latter part of the verse read, 'but peradventure a spirit or an angel hath spoken to him:' omitting 'let us not fight against God,' which words are not in the oldest MSS., and have apparently found their way in from ch. 5:39. In ver. 11, omit 'Paul.' In ver. 12, for 'certain of the Jews,' read 'the Jews.' In ver. 20, for 'as though they would inquire,' read 'as though thou wouldest inquire.' In ver. 30, the true reading is, 'But when it was told me, that a plot was prepared against the man.' At the end of the verse, omit 'Farewell.'

Ch. 24:1, for 'the elders,' read 'some of the elders.' Verses 6–8; the whole passage from 'we took' to 'come unto thee,' is omitted in the principal ancient MSS. It must here be matter of doubt, how far we may discern traces of deliberate abridgment of the text in the Acts, in the earliest MSS. This is only one of numerous passages, where it appears most unlikely that the shorter text should have been the original. In such cases, the words in question should be retained, but enclosed within brackets, to denote their doubtful genuineness. In ver. 10, for 'the more cheerfully, read 'cheerfully.' In ver. 13, for 'prove,' read 'prove unto thee.' In ver. 15, omit 'of the dead.' In ver. 18, for 'whereupon,' read 'amidst which.' In ver. 22, for 'and when Felix heard these things,' read 'and Felix,' omitting 'he' below. In ver. 23, for 'Paul,' read 'him:' and at the end of the verse, omit 'or come.' In ver. 26, omit 'that he might loose him.'

Ch. 25:2, for 'the high priest,' read 'the chief priests.' In ver. 6, it should stand as in the margin of our version, 'not more than eight or ten days.' The alteration has probably been made, because it was supposed that Scripture could not leave anything uncertain. In ver. 7, after 'round about,' insert 'him:' and omit 'against Paul,' beginning the next verse, 'while Paul answered for himself.' Ver. 11 should begin. 'If indeed I be an offender.' In ver. 16, omit 'to die.' In ver. 18, for 'none accusation,' read 'no wicked accusation.'

Ch. 26:15, for 'he,' read 'the Lord:' ver. 17, omit 'now.' In ver. 30, omit 'when he had thus spoken.'

Ch. 27:2, read, 'a ship of Adramyttium which was to sail towards the coast of Asia, we put to sea.' Ver. 12, omit 'also.' Ver. 14, for 'Euroclydon,' read 'Euraquilon.' Ver. 16, 'Clauda' ought most probably to be 'Cauda.' Ver. 19, for 'we cast out,' read 'they cast out.' Ver. 34, for 'fall,' read 'perish.'

Ch. 28:3, for 'a bundle,' read 'a certain quantity.' In ver. 16, the principal ancient manuscripts omit the words, 'the centurion delivered the prisoners to the captain of the guard:'

but.’ At all events, if retained (see above, on ch. 24:6–8), they should be enclosed in brackets. In ver. 25, for ‘our fathers,’ read ‘your fathers.’ In ver. 28, for ‘the salvation of God,’ read ‘this salvation of God.’ Ver. 29 is omitted by all the most ancient manuscripts and versions.

The chief cases where our rendering requires correction, are the following:—

In ch. 13:1, for ‘which had been brought up with,’ substitute ‘foster-brother of.’ In ver. 4, for ‘departed,’ ‘went down.’ In ver. 19, it should stand, ‘And he destroyed seven nations in the land of Canaan, and divided,’ etc.; and in ver. 22, ‘And he removed him, and raised up,’ etc. In ver. 23, ‘Of this man’s seed hath God according to promise brought unto Israel,’ etc. In ver. 24, ‘before his coming’ is literally ‘before the presence of his coming;’ ‘before’ not meaning ‘previously to,’ but as in the words, ‘Behold, I send thy messenger before thy face.’ In ver. 26, omit ‘men and;’¹ and instead of ‘whosoever among you feareth God,’ ‘those among you who fear God.’ Ver. 28 should stand, ‘And when they found no cause of death in him, they desired Pilate,’ etc. In ver. 33, after ‘raised up Jesus,’ omit ‘again.’ It is not the Resurrection of our Lord, but His mission, which is spoken of. In ver. 34, the word rendered ‘mercies’ signifies ‘holy things,’ the word ‘holy’ should have been retained. Perhaps ‘the mercies of David, holy and sure,’ would have been the best rendering. In ver. 38, ‘preached’ would be better here ‘announced;’ and ver. 39 should stand, ‘And in Him every one that believeth is justified from all things, from which ye could not be justified in [under] the law of Moses.’ In ver. 42, read and render, ‘And as they were going out, they besought that these words might be spoken,’ etc. In ver. 48, for ‘ordained,’ render ‘disposed.’ This is a change of importance, as this text has been misapplied to support a doctrine to which it has no reference. The word in the original is the same as that used in 1 Cor. 16:15 of the house of Stephanas, where it is said, in our version, that they have addicted themselves to the ministry of the saints; and this meaning, of the disposition of mind of the persons spoken of, should have been kept here also. By whom these persons were so disposed, will of course be understood by every Christian, but is not expressed in the word.

In ch. 14:2, render, ‘But the Jews which believed not, stirred up and embittered the minds of the Gentiles against the brethren.’ In ver. 5, ‘an assault’ ought to be ‘a stir,’ ‘a movement.’ If an assault had been made on them, they could not but have been ‘ware of it.’ In ver. 9, ‘was listening to Paul speaking.’ In ver. 13, ‘brought bulls and garlands unto the doors.’ In ver. 14, for ‘ran in,’ ‘rushed forth.’ In ver. 15, for ‘vanities,’ ‘vain gods.’ In ver. 16, for ‘times,’ ‘the generations.’ In ver. 18, for ‘the people,’ ‘the multitude;’ and in ver. 19, ‘the multitudes.’ In ver. 21, ‘taught many,’ should be ‘made many disciples.’ (See on Matt. 28:19.) In ver. 22, ‘much tribulation’ should be ‘many tribulations.’ Ver. 23, ‘ordained’ should be ‘elected’—an important fact to be held fast. The verse should end, ‘they prayed with fasting, and commended them to the Lord, on whom they had believed.’ In ver. 27, render, for perspicuity, instead of ‘how,’ ‘that’ It was not the manner, but the fact, which they told them.

In ch. 15:3, for ‘and,’ ‘so then.’ Ver. 9, for ‘faith,’ ‘their faith.’ Ver. 11, for ‘But,’ ‘Howbeit’ Ver. 12, for ‘miracles,’ ‘signs,’ as in ch. 5:12, 7:36, 14:3. Ver. 19, for ‘turned,’ ‘turning.’ Ver. 21, for ‘of old time,’ ‘from of old time.’ Ver. 22, ‘to choose out men of their own company, and send them.’ Ver. 26, ‘hazarded’ is literally ‘delivered up.’ Ver. 37, for ‘determined,’ ‘was minded.’

Ch. 16:5, 'So then the churches were,' etc. Ver. 6, for 'and were foribiddm of,' 'being hindered by.' Ver. 12, for 'the chief city of that part of Macedonia,' 'the first Macedonian city of the district' Ver. 14, for 'heard us,' 'was listening.' Ver. 16, for 'prayer,' 'the place of prayer.' In ver. 17, for 'shew,' 'tell.' Ver. 25, 'Paul and Silas, in their prayers, were singing praises unto God, and the prisoners were listening to them.' Ver. 27, 'was about to kill himself.' Ver. 29, 'a light,' should be 'lights.' Ver. 34, brought them,' should be 'brought them up;' the prison was underground. Ver. 40, 'comforted' should probably be 'exhorted.'

Ch. 17:5, for 'gathered a company,' 'made a riot.' Ver. 9, for 'the other,' which is meant by our translators to be plural, 'the rest' Ver. 11, for 'and searched,' 'searching.' Ver. 13, 'at Berœa also, they came stirring up and troubling the multitude there likewise.' Ver. 15, 'unto' should be 'as far as.' Ver. 18, 'What meaneth this babbler to say?' Ver. 19, 'Areopagus' should be, as in ver. 22, 'the hill of Mars.' Ver. 21, 'For' should be 'Now.' Ver. 22, 'too superstitious' is a sad mistake, causing the English reader to miss the fine tact and skill of the address; it should be, 'very religious.' Ver. 23 should stand, 'For as I passed by, and beheld your objects of worship, I found also an altar with this inscription, TO AN UNKNOWN GOD. What therefore ye ignorantly worship, that declare I unto you.' Ver. 24, 'The God,' etc. Ver. 25, for 'worshipped with,' 'served by.' Ver. 26, 'And caused every nation of men, sprung of one blood, to dwell on all the face of the earth, and determined the times appointed,' etc. In ver. 30, 'winked at' should be 'overlooked.' Ver. 33, 'So' should be 'And thus.'

Ch. 18:5, 'And' should be 'But,'¹ and 'Christ' should be 'the Christ' In ver. 6, 'shook' should be 'shook out,' and it would better stand, 'I shall henceforth with a clear conscience go unto the Gentiles.' In ver. 13, for 'this fellow,' 'this man.' Ver. 25, for 'was,' 'had been;' for 'diligently,' 'accurately,' and in ver. 16, for 'more perfectly,' 'more accurately,' the adjective being the same.

Ch. 19:1, for 'coasts,' 'parts.' Ver. 2, 'Did ye receive the Holy Ghost when ye believed? And they said unto him, We did not so much as hear whether there were any Holy Ghost.' The mistake of the authorized version confuses the whole history. In ver. 9, for 'that way,' 'the way.'¹ In ver. 24, for 'gain,' and in ver. 25, for 'craft,' render 'employment:' the word being the same. In ver. 33, 'Some of the multitude drew forth Alexander.' In ver. 35, for 'people,' 'multitude.' 'Worshipper' is literally 'temple-keeper.' In ver. 37, 'temples,' instead of 'churches.' In ver. 38, for 'the law is open,' 'court-days are held.' Ver. 39, for 'a,' 'the.'

Ch. 20:6, for 'we,' 'we ourselves.' Ver. 9, for 'in a window.' 'on the window seat.' Ver. 11, for 'bread,' 'the bread.' Ver. 15, for 'arrived at,' 'put in to.' Ver. 16, 'that he might not have to spend the time in Asia.' Ver. 18, for 'have been,' 'was.' Ver. 26, for 'record,' 'witness.' In ver. 28, for 'overseers,' 'bishops:' elders and bishops, in the primitive Church, were the same. Ver. 30, for 'disciples,' 'the disciples.' Ver. 38, for 'spake,' 'had spoken.'

Chap. 21:1, for 'were gotten from them,' 'had torn ourselves away from them.' Ver. 3, for 'into,' 'towards.' Ver. 4, 'But having sought out the disciples.' Ver. 6, 'we embarked in the ship.' Ver. 7, 'And finishing our voyage, we came from Tyre to Ptolemais.' Ver. 8, for 'which was,' 'being:' the reason is given, why they abode with him. Ver. 13, 'What do ye, weeping and

breaking.' Ver. 15, for 'carriages,' 'baggage.' Ver. 16, 'from Cæsarea.' Ver. 20, 'how many thousands there are among the Jews which have become believers.' Ver. 22, better 'a multitude will certainly come together.' Ver. 24, 'at charges for them,' etc.: 'and all shall know.' Ver. 25, 'which have become believers, we have written, decreeing.' Ver. 26, 'the offering.' Ver. 27, 'which were from Asia.' Ver. 31, 'as they were seeking to kill him.' Ver. 36, 'the violence of the crowd.' Ver. 38, 'thou art not then that Egyptian:' and for 'four thousand,' 'those four thousand.' Ver. 39, 'a Jew of Tarsus, a citizen of no mean city in Cilicia.'

Ch. 22:1, omit 'men.' Ver. 3, 'In Tarsus of Cilicia.' Ver. 6, 'coming nigh unto Damascus.' Ver. 22, 'unto this saying:' and for 'is not fit,' 'was not fit.' Ver. 23, for 'cast off,' 'shook.' Ver. 25, 'with the thongs,' which were commonly used for the purpose. Ver. 29, 'when he bethought him that he was a Roman, and that he had bound him.' Ver. 30, 'wishing to know the certainty.'

Ch. 23:6, 'But Paul, being aware,' etc. Ver. 15, 'as though ye would determine with greater accuracy.' Ver. 27, 'then came I with the troop.' Ver. 35, 'Herod's palace.'

Ch. 24:5, 'the heresy of the Nazarenes.' Ver. 16, 'do I also exercise myself.' Ver. 25, 'the judgment which is to come, Felix, becoming alarmed, answered.' There is nothing about trembling in the original. Ver. 27, 'willing to win favor with the Jews:' so also in ch. 25:9.

Ch. 25:5, 'which are powerful among you,' instead of 'which among you are able.' Ver. 11, for 'or,' 'and.' Ver. 18, for 'against,' 'round about' Ver. 19, for 'superstition,' 'religion.' Ver. 25, 'But I found that he had committed nothing worthy of death: and seeing that he himself appealed to Augustus, I determined to send him.' Ver. 27, for 'to send,' 'when sending a prisoner, not withal to,' etc.

Ch. 26:3, 'Especially because thou art expert.' Ver. 8, 'if God raiseth the dead.' Ver. 10, 'I gave my vote against them.' Ver. 18, for 'to turn them,' render 'that they may turn.' Ver. 20, 'them of Damascus and Jerusalem, and throughout all the country of Judæa and to the Gentiles:' and for 'meet for,' 'worthy of their.' Ver. 21, 'endeavored to kill me.' Ver. 23, 'If at least Christ was to suffer, and, first rising from the dead, was to.' Ver. 24, 'thy much learning.' Ver. 28, 'With small persuasion thinkest thou that thou canst make me a Christian.' And in ver. 29, 'I would to God, that, whether with little persuasion or with much, not only thou, but also all who hear me this day, might become such as I am, except these bonds.'

Ch. 27:2, 'a ship of Adramyttium, which was about to sail by the coasts of Asia, we put to sea.' Ver. 7, for 'scarce,' 'with difficulty.' Ver. 9, for 'sailing,' 'the voyage.' Ver. 12, for 'lieth toward the south-west and north-west,' 'looketh toward the north-east and the south-east.' Ver. 14, for 'there arose against it,' 'there blew down from it,' i.e., from Crete. Ver. 17, for 'the quicksands,' 'the quicksand,' or 'the Syrtis,' the great quicksand on the African coast: and for 'strake sail,' 'lowered the gear;' i.e., struck the top-mast, and set all their sails. The authorized version makes them, as Mr. Smith has observed, do the very thing which was sure to bring about what they wished to avoid. Ver. 19, for 'tackling,' 'furniture.' Ver. 21, for 'to have gained,' 'should have been spared.' Ver. 25, for 'was,' 'hath been.' Ver. 30, for 'cast anchors,' 'carried anchors.' Ver. 34, for 'health,' 'safety.' Ver. 38, for 'and cast,' 'casting.' Ver. 39, 'on which they

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were minded, if it were possible, to run the ship aground' Ver 40 should run thus—'And when they had cut off the anchors, they left them in the sea:' and for 'main sail,' 'fore sail.'

Ch. 28:2, for 'barbarous people,' 'barbarians,' as in ver. 4, Rom. 1:14, 1 Cor. 14:11, Col. 3:11; and for 'little,' 'common.' Ver. 6, 'when they were long looking.' Ver. 9, for 'others,' 'the rest.' Ver. 13, 'the south wind sprung up, and we came the second day to Puteoli.' Ver. 15, for 'of us,' 'the tidings concerning us.' Ver. 22, 'sect' is literally 'heresy.'

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