opportunity of compromising the matter, which  
Gamaliel had designedly afforded them.

**40. when they had...beaten  
them]** See Deut. xxv. 2,—for disobedience  
to their command.

**41. the Name]**  
Not “*his Name*,” as A.V., nor “*this Name*”  
(as others), but **the Name**, *par excellence*,  
viz. of Christ. So the term “*the Name*”  
is used Levit. xxiv. 11, 16.

**42.]** On  
**in the houses** see note, ch. ii. 46.

**CHAP. VI. 1–7.]** ELECTION OF SEVEN  
PERSONS TO SUPERINTEND THE   
DISTRIBUTION OF ALMS.

**1.] But**, in contrast  
to the former entire unity of the church:  
introducing that great and important  
chapter in her history, of *Judaizing*   
*divisions*, which from this time onward   
disquieted her.   
  
**in these days]** See ch.  
i. 15:—but not necessarily as there, ‘within  
a very few days:’ the expression is quite  
indefinite. Some time must have elapsed  
since ch, iv. 32.

The **Hellenists** were  
the *Grecian Jews:* not only those who  
were *themselves* proselytes, nor only those  
who *came of families* once proselytized,— but  
all who, on account of origin or habitation,  
spoke Greek as their ordinary language,  
and used ordinarily the LXX version.— The  
*Hebrews* were the *pure Jews*, not   
necessarily *resident in Palestine* (for example,  
St. Paul, who was “an Hebrew, descended  
from Hebrews,” Phil. iii. 5. See also 2  
Cor. xi. 22),—nor necessarily of *unmixed  
Jewish descent*, else the words of St. Paul  
just cited would hardly have conveyed an  
additional distinction,—but rather   
distinguished by *language*, as speaking the   
Syro-Chaldaic, and using the Hebrew Scriptures.

**were neglected]** literally, **overlooked**.  
The use of this appropriate word shews,  
I think, that Olshausen’s supposition, that  
the term, **their widows**, implies *all their  
poor*, is not correct. Those poor who could  
attend for themselves and represent their  
case, were served: but the *widows*, who   
required more searching out at their own  
houses, were overlooked. And this because  
the Apostles, who certainly before this had  
the charge of the duty of distribution, being  
already too much occupied in the ministry  
of the Word to attend personally to it, had  
entrusted it apparently to some deputies  
among the *Hebrews*, who had committed  
this oversight. It has been shewn by  
Biscoe, that the Hellenistic Jews were  
held in low estimation by the Hebrews.

**in the daily ministration]** Some  
have argued from this, that there must  
have been ‘deacons’ before: and that  
those now elected (see below on their names)  
were only for the service of the Hellenistic  
Jews. But I should rather believe that  
the Apostles had as yet, by themselves or  
by non-official deputies, performed the  
duty. The **ministration** spoken of was the  
daily distribution of food: see on ver. 2.

**2.] the multitude of the disciples,**  
—i.e. ‘the *whole number* of disciples in   
Jerusalem:’ summoning a general meeting of  
the church. How many they were in