the agent of the mischief. Here then we  
have abundant reason for numbers of  
these Jews of libertine race having come  
to Jerusalem, being among *the rest*, who  
were ordered to quit Italy: and what.  
place so likely a refuge for Jews as   
Jerusalem?—Those who find a difficulty in this  
interpretation suppose them to have been  
inhabitants of Libertum, a town in *proper*  
or *proconsular* Africa, from which we  
find a bishop of Libertum sitting in the  
synod of Carthage in 411. But none of  
their suppositions will bear examination,  
and the best interpretation is the usual one  
—that they were the descendants of Jewish  
freedmen at Rome, who had been expelled  
by Tiberius.—There is no difficulty in their  
having had a synagogue of their own: for  
there were 460 or 480 synagogues at Jeru-  
salem.

**Cyrenians]** See ch. ii. 10,  
note.

**Alexandrians]** Two of the five  
regions of Alexandria were inhabited by  
Jews. It was also the seat of the learning  
and philosophy of the Grecian Jews, which  
was now at its height. This metropolis  
of the Hellenists would certainly have a  
synagogue in Jerusalem. I understand  
*three* distinct synagogues to be meant,   
notwithstanding the somewhat equivocal   
construction, —and the words “*which is called*”  
only to apply to the unusual term “*Libertines*.”

**Cilicia** was at this time a  
Roman province, the capital being the  
free city of Tarsus, see note on ch. ix. 11.  
—**Asia**,—not exactly as in ch. ii. 9, where  
it is distinguished from Phrygia,—here and  
usually in the Acts implies *proconsular  
Asia*, a large and important Roman   
province, including Mysia, Lydia, Caria, and  
Phrygia—known also as “*Asia this side  
of the Taurus*.”

**11.]** Neander well  
remarks that this false charge, coupled  
with the character of Stephen’s apologetic  
speech, shews the *real character of his  
arguments with his opponents:*—that he  
seems to have been the first who plainly  
set forth the transitory nature of the law  
and temple, as compared with the   
permanence of the latter and better covenant,  
thus being in a remarkable manner the  
forerunner of St. Paul.   
  
**12.] the  
people**, *first*,—that by means of the   
popular feeling they might act upon the **elders  
and scribes**, the members of the Sanhedrim.

**came upon him]** The same  
persons,—acting now by the authority of  
the Sanhedrim; Saul, among those from  
*Cilicia*, being, as is afterwards (ch. vii. 58)  
implied, among the foremost,—**came upon  
him, and seized him.**

**13. false witnesses]**   
The *falsehood* of their witness consisted, as in the similar case of our Lord,  
in taking Stephen’s words out of their   
context, and *misrepresenting* what perhaps in  
so many words he *had actually said*.

**this holy place]** The *temple*: see Matt.  
xxiv. 15; ch. xxi. 28.

**15.]** It is a  
question with regard to this verse, Does it  
relate any s*upernatural appearance,   
glorifying the face of Stephen*,—or merely   
describe the calm and holy aspect with which  
he stood before the council? The majority  
of commentators suppose the latter: and  
certainly the foregoing description of