to avoid the extreme and violent opposition which he would immediately encounter  
from the Jews themselves,—but partly  
also, it may well be believed, because he  
himself in the synagogues of the Hellenists  
had opposed Stephen formerly.

**30. Which when the brethren knew....**]  
There was also another reason. He was  
praying in the temple, and saw the Lord in  
a vision, who commanded him to depart,  
for they would not receive his testimony:  
—and sent him from thence to the Gentiles: see ch. xxii, 17–21 and notes. His  
stay in Jerusalem at this visit was fifteen  
days, Gal. i. 18.

**to Cæsarea**] From  
the whole cast of the sentence, and the  
words **brought him down** and **sent him  
forth**, we should infer this to be Cæsarea  
Stratonis (see on ch. x. 1), even if this were  
not determined by the word *Cæsarea* used  
absolutely, which always applies to this  
city, and not to Cæsarea Philippi (which  
some believe to be meant: see Matt. xvi.  
13 and note). From Gal. i. 21, it would  
appear that Saul about this time *traversed  
Syria* (on his way to Tarsus?). If so, he  
probably went by sea to Seleucia, and  
thence to Antioch. The expression **sent  
him forth**, looks more like a ‘sending off’  
by sea, than a mere ‘sending forward’ by  
land. They sent him **towards**, ‘for,’  
Tarsus. He was not idle there, but certainly preached the Gospel, and in all probability was the founder of the churches  
alluded to ch. xv. 23 and 41.

**31.**] FLOURIsHING STATE OF THE  
CHURCH IN PALESTINE AT THIS TIME.  
Commencement of new section: compare  
note, ch. xi. 19. The reading **church**,  
instead of “*churches*,” can hardly (as  
Meyer) be an alteration to suit the idea  
of *the unity of the church*,—as in that  
case we should have similar alterations

in ch. xv. 41; xvi. 5, where *no variations  
are found in the chief MSS.* More probably, it has been altered here to conform  
it to those places. This description probably embraces most of the time since the  
conversion of Saul. De Wette observes,  
that the attention of the Jews was, during  
much of this time, distracted from the  
Christians, by the attempt of Caligula to  
set up his image in the temple at Jerusalem, related by Josephus.

**being  
built up**, or *edified*: see Matt. xvi. 18. It  
probably refers to both external and internal strength and accession of grace.  
St. Paul commonly uses it of *spiritual*  
building up: see 1 Cor. viii, 1; x. 23;  
xiv. 4, 17; 1 Thess. v. 11.

**and was  
multiplied by the exhortation of** (i.e.  
inspired by) **the Holy Spirit**] This is  
the only rendering which suits the usage  
of the words. See on the others which  
have been given, in my Greek Testament.

**32–35.**] HEALING OF ÆNEAS AT LYDDA BY PETER. This and the following miracle form the introduction to the  
very important portion of Peter’s history  
which follows in ch. x.,—by bringing him  
and his work before us again.

**32. as Peter passed throughout all....**]  
These words are aptly introduced by the  
notice in ver. 31, which shews that Peter’s  
journey was not an escape from persecution,  
but undertaken at a time of peace, and for  
the purpose of visiting the churches.—  
The word **all**, to which no substantive is  
supplied in the original, may be neuter,  
‘all parts:’ but it is probably masculine,  
and “all the saints” or “all the brethren ”  
are understood. As I have implied on  
ver. 31, this journey of Peter’s is not  
necessarily consecutive on the events of  
vv. 1—30. But an alternative presents  
itself here; either it took place *before* the