arrival of Saul in Jerusalem, or *after his  
departure*: for Peter *was there during his  
visit* (Gal. i. 18). It seems most likely  
that it was *before his arrival.* For (1) it  
is St. Luke’s manner in this first part of  
the Acts, where he is carrying on several  
histories together, to follow the one in  
hand as far as some resting-point, and then  
go back and take up another: see ch. viii.  
2 thus taken up from ver. 1: ver. 4 going  
back to the dispersion:—ch. ix. 1 taken  
up from viii. 3:—xi. 19, from viii. 4  
again:—and (2) the journey of Peter to  
visit the churches which were now resting  
after the persecution would hardly be  
delayed so long as three whole years. So  
that it is most natural to place this section, viz. ch. ix. 32–xi. 18 (for all this is  
continuous), *before the visit of Saul to  
Jerusalem,* and during his stay at Damascus or in Arabia. See further on xi. 19.

**Lydda**] Called *Lod*, Neh. vii. 37.—  
A large village near Joppa (ver. 38), on the  
Mediterranean, just one day’s journey from  
Jerusalem. It afterwards became the important town of Diospolis.

**33. Ænĕas**]  
Whether a believer or not, does not appear; from Peter’s visit being to the  
*saints*, it would seem that he was: but  
perhaps the indefinite term, **a certain  
man**, may imply the contrary, as also  
Peter’s words, announcing a free and unexpected gift from One whom he knew  
not.

**35. all that dwelt in L. and  
S. saw him;—which also** (this is the  
literal rendering, and is equivalent to  
and they) **turned to the Lord**] A general  
conversion of the inhabitants to the faith  
followed.

**Saron**] Perhaps not a village, but the celebrated plain of that  
name [Sharon], extending along the coast  
from Cæsarea to Joppa, see Isa. xxxiii,

9; xxxv.2; lxv. 10; Cant. ii. 1; 1 Chron.  
xxvii. 29. Mariti mentions a village  
Saren between Lydda and Arsuf (see  
Josh. xii. 18, marg. A. V.): but more  
recent travellers do not notice it.

**36–43.**] RAISING OF TABITHA FROM  
THE DEAD.

**36. at Joppa**] Joppa  
was a very ancient Philistian city, on  
the frontier of Dan, but not belonging  
to that tribe, Josh. xix. 46; on the coast  
(ch. x. 6), with a celebrated but not very  
secure harbour: (see 2 Chron. ii. 16; Ezra  
iii. 7; Jonah i. 3; 1 Macc. xiv. 5; 2 Macc.  
xii. 8)—situated in a plain (1 Macc. x. 75  
–77) near Lydda (ver. 38), at the end of  
the mountain road connecting Jerusalem  
with the sea. The Maccabean generals,  
Jonathan and Simon, took it from the  
Syrians and fortified it (1 Macc. x. 74—76;  
xiv. 5, 34). Pompey joined it to the province of Syria, but Caesar restored it to  
Hyrcanus, and it afterwards formed part  
of the kingdom of Herod and of Archelaus,  
after whose deposition it reverted to the  
province of Syria, to which it belonged at  
the time of our narrative. It was destroyed by Caius Cestius ; but rebuilt, and  
became a nest of Jewish pirates, in consequence of which Vespasian levelled it  
with the ground, and built a fort there,  
which soon became the nucleus of a new  
town. It is now called Jaffa, and has  
about 7000 inhabitants, half of whom are  
Christians.

**Tabitha**] This name, in  
Aramaic, answers to Dorcas, in Greek,  
signifying a *gazelle*. It appears also in  
the Rabbinical books as a female name:  
the gazelle being in the East a favourite  
type of beauty. See Song of Sol. ii. 9, 17;  
iv. 5; vii. 3. Lightfoot remarks, that she  
was probably a Hellenist (i.e. a Grecian  
Jewess), aud thus was known by both