assembled followers, and promised to them  
that baptism which was the completion and  
aim of the inferior baptism by water administered to them by John. Now, God  
had Himself, by pouring out on the Gentiles the Holy Spirit, included *them* in the  
number of these persons addressed as “*ye*”  
in the prophecy, and pronounced them to  
be members of the church of believers in  
Christ, and partakers of the Holy Ghost,  
the end of baptism. This (in all its blessed  
consequences, = the gift of “*repentance  
unto life,*” see on ver. 18) was (ver. 17) the  
**like** (literally, equal) **gift** bestowed on  
them: and, this having been bestowed,—  
to refuse the symbolic and subordinate ordinance,—or to regard them any longer as  
strangers from the covenant of promise  
would have been, so far as in him lay, to  
**withstand (hinder) God.**

**17.**] **when  
believing** belongs to both **them** and **us**;  
setting forth the strict analogy between  
the cases, and the *community* of the faith  
to both.

**19–30.**] THE GOSPEL PREACHED ALSO  
IN ANTIOCH TO GENTILES. BARNANAS,  
BEING THEREUPON SENT BY THE APOSTLES  
FROM JERUSALEM, FETCHES SAUL FROM  
TARSUS TO ANTIOCH. THEY CONTINUE  
THERE A YEAR, AND, ON OCCASION OF  
A FAMINE, CARRY UP ALMS TO THE  
BRETHREN AT JERUSALEM. Our present  
section takes up the narrative at ch. viii.  
2, 4. In vv. 19–21 it traverses rapidly  
the time occupied by ch. ix. 1–30, and  
that (undefined) of Saul’s stay at Tarsus,  
and brings it down to the famine under  
Claudius.

**19. So then**] A resumption  
of what had been dropt before, see ch. viii. 4, continued from ver. 2: not however  
without reference to some narrative about  
to follow which is brought out by a **But**—see ch. viii. 5, also ch. ix. 31, 32; xxviii.  
5, 6,—and implying, whether by way of *distinction* or *exception*, a contrast to what  
is stated in this verse.

**Phenicé**]  
properly, the strip of coast, about 120 miles  
Jong, extending from the river Eleutherus  
(near Aradus), to a little south of Tyre, and  
belonging at this time to the province of  
Syria: see ch. xv. 3; xxi. 2. Its principal  
cities were Tripolis, Byblos, Sidon, Tyre,  
and Berytos. It is a fertile territory,  
beginning with the uplands at the foot of  
Lebanon, and sloping to the sea, and  
held a distinguished position for commerce  
from the very earliest times.

**Cyprus**]  
Cyprus was intimately connected by commerce with Phœnice, and contained many  
Jews. See on its state at this time, note  
on ch. xiii. 7.

**Antioch**] A city in the  
history of Christianity only second in importance to Jerusalem. It was situated on  
the river Orontes, in a large, fruitful, and  
well-watered plain, 120 stadia from the sea  
and its port Seleucia. It was founded by  
Seleucus Nicator, who called it after his  
father Antiochus. It soon became a great  
and populous city, and was the residence of the  
Seleucid kings of Syria (1 Macc. iii. 37; vii. 2;  
xi. 13, 44; 2 Macc. v. 21), and  
of the Roman proconsuls of Syria. Josephus  
(B. J. iii. 2, 4) says that, for greatness and  
prosperity, it was the third city of the  
Roman world. Seleucus the founder had  
settled there many Jews who had their  
own governor, or Ethnarch. The intimate  
connexion of Antioch with the history of  
the church will be seen as we proceed.  
reference to the principal passages will here  
be enough: see vv. 22, 26, 27; ch. xiii. 1;  
xv. 23, 35 ff; xviii. 22. It became afterwards one of the five great centres of the  
Christian church, with Jerusalem, Rome,  
Alexandria and Constantinople. Of its  
present state (Antakia, a town not one-third of its ancient size) a view is given in  
Conybeare and Howson, where also, edn. 2.