vol. i. pp. 149 ff., is a minute and interesting description of the city and its  
history, ancient and modern. See also Mr.  
Lewin’s Life and Epistles of St. Paul, vol.  
i. p. 108 ff.

**20. some of them**] not,  
of these, *last-mentioned Jews:* but *of those  
who were scattered abroad*. This both  
the sense and the form of the sentence  
require.

**men of Cyrene**] of whom  
Lucius mentioned ch. xiii. 1, as being in  
the church at Antioch, must have been  
one, Symeon called *Niger* (black), also  
mentioned there, may have been a Cyrenean  
proselyte.

**Grecians**] Many retain  
and advocate here the reading *Hellenists*,  
or *Grecian Jews*. It appears mainly to  
have arisen from a mistaken view that the  
baptism of Cornelius must necessarily have  
preceded the conversion of all other Gentiles.  
But that reading gives, in this place, no  
assignable sense whatever: for (1) the  
*Hellenists* were *long ago a recognized part*of the Christian church—(2) among these  
who were scattered abroad themselves in  
all probability there were many Hellenists,  
—and (3) the term **Jews** *includes* the  
Hellenists,—the distinctive appellation of  
pure Jews being not *Jews* but **Hebrews**,  
ch. vi. 1. Nothing to my mind can be  
plainer, from what follows respecting Barnabas, than that these **Grecians** were GENTILES, *uncircumcised*; and that their conversion took place *before any tidings had  
reached Jerusalem of the divine sanction  
given in the case of Cornelius*. See below.

**21. the hand of the Lord was with  
them**] By *visible manifestations not to be  
doubted*, the Lord shewed it to be His  
pleasure that they should go on with  
such preaching; the word **them** implying,  
*the preachers to the Gentiles*, whose work  
the narrative now follows.

**22. Barnabas**] himself a Cyprian, ch. iv. 36.—His mission does not seem exactly to have  
been correspondent to that of Peter and  
John to Samaria (nor can he in any distinctive sense, be said to have been *an  
Apostle, as they were:* see ch. xiv. 14, and  
note): but more probably, from what follows, the intention was to *ascertain the  
fact*, and to *deter* these persons from the  
admission of the uncircumcised into the  
church: or, at all events, to use his discretion in a matter on which they were as yet  
doubtful: The choice of such a man, one  
by birth *with the agents*, and of a *liberal  
spirit*, shews sufficiently that they wished  
to deal, not harshly, but gently and cautiously,—whatever their reason was.

**23, 24.**] It is on these verses principally  
that I depend as determining the character  
of the whole narrative. It certainly is implied in them that the effect produced on  
Barnabas was *something different from  
what might have been expected:* that to  
sympathize with the work was *not the  
intent* of his mission, but a result brought  
about in the heart of a good man, full of  
the Holy Ghost and of faith, by witnessing  
the effects of divine grace (the force of the  
original can hardly be given in an English  
version. It is not merely, ‘*the grace of  
God,*’ but **the grace which [evidently]  
was that of God**, which he recognized as  
that of God). And this is further confirmed to my mind by finding that he  
immediately *went and sought Saul*. He  
had been Saul’s friend at Jerusalem: he  
had doubtless heard of the commission  
which had been given to him to preach  
to the *Gentiles:* but the church was waiting the will of God, to know *how* this was  
to be accomplished. Here was an evident  
door open for the ministry of Saul, and,  
in consequence, as soon as Barnabas perceives it, he goes to fetch him to begin  
his work in Antioch. And it was *here*,  
more properly, and not in Cæsarea, that  
the real commencement of the *Gentile  
church* took place,—although simultaneously, for the convincing of the Jewish  
believers at Jerusalem, and of Peter, and