so called.

**28. Agabus**] The same  
who prophesied Paul’s imprisonment in  
Jerusalem, ch. xxi. 10 ff. From the form  
of his announcement *there*, we may infer  
the manner in which he **signified by the  
Spirit** *here*. It was, “*Thus saith the  
Holy Ghost.*”

**throughout all the  
world**] not, ‘*all Judæa,*’ though in fact  
it was so: the expression is probably a  
hyperbolical one in ordinary use, and not  
to be pressed as strictly implying that to  
which its literal meaning would extend.  
That it occurs in a *prophecy* is no objection to this: the scope, and not the wording  
of the prophecy is given. But see below.

**in the days of Claudius Cæsar**] In  
the fourth year of Claudius, A.D. 44, there  
was a famine in Judea and the neighbouring countries. And three others are mentioned during his reign: one in Greece,  
and two in Rome, so that *scarcity* in the  
days of Claudius Cæsar *did extend through  
the greater part of the Roman world*,  
if it be thought necessary to press the  
words of the prophecy. The queen Helena  
of Adiabene and her son Izates helped the  
Jews with subsidies on the occasion (in  
relating which, Josephus calls it “*the  
great famine*”), both of corn and money.—I do not believe that the words ‘*in  
the days of Claudius Cæsar*” imply that  
the *events just related were not also in  
the reign of Claudius:* but they are inserted to particularize the famine as being  
that well-known one, and only imply that  
the author was not *writing* under Claudius.

**29.**] There is no need to suppose  
that the prophecy of Agabus preceded by  
any long time the outbreak of the famine:  
nor would it be any derogation from its  
prophetic character to suppose it even coincident with its first beginnings; it was  
the *greatness* and *extent* of the famine  
which was particularly revealed, and which  
determined the Christians of Antioch to  
send the relief. Baumgarten, in tracing  
the gradual transition of the apostolic  
narrative from Jewish to Gentile Christianity, calls this contribution, sent from  
Antioch to Jerusalem, the first stretching  
out of the hand by the Gentile world  
across the ancient gulf which separated it  
from Israel.

The church at Jerusalem was poor, probably in connexion with  
the community of goods, which would soon  
have this effect; see ch. ii. 44, note.

**30. the elders**] These were the *overseers*  
or *presidents* of the congregation,—an office  
borrowed from the synagogues, and established by the Apostles in the churches  
generally, see ch. xiv. 23. They are in the  
N. T. identical with *bishops*, see ch. xx.  
17, 28; Titus i. 5, 7; 1 Pet. v. 1, 2. So  
Theodoret on Phil. i. 1, “He calls the  
elders, *bishops:* for at that time they had  
both names.” The title “*episcopus*,” as  
applied to one person superior to the *elders*,  
and answering to our ‘*bishop*,’ appears to  
have been unknown in the apostolic times.—Respecting the chronology of this journey to Jerusalem, see note on ch. xii. 25,  
and the table in the Introduction.

**CHAP. XII. 1–25.**] PERSECUTION OF  
THE CHURCH AT JERUSALEM BY HEROD  
AGRIPPA. MARTYRDOM OF JAMES THE  
BROTHER OF JOHN. IMPRISONMENT AND  
MIRACULOUS DELIVERANCE OF PETER.  
DEATH OF HEROD AT CÆSAREA. RETURN  
OF BARNABAS AND SAUL FROM JERUSALEM TO ANTIOCH.

**1. about that  
time**] *Before* the arrival of Barnabas and  
Sanlin Jerusalem. The famine in Judea  
broke out under Cuspius Fadus, and continued under Tiberius Alexander, procurators of Judæa. Now Cuspius Fadus was  
sent to Judæa by Claudius *on the death of  
Agrippa* (i.e. after Aug. 6, A.D. 44). The  
visit of Barnabas and Saul must have taken  
place about the time of, or shortly after,  
Agrippa’s death.

**Herod the king**]