hastily departs.

**unto James**] James, *the brother of the Lord*, whom we find  
presiding over the church at Jerusalem,  
ch. xv. 13; xxi. 18: Gal. ii. 12. See Gal.  
i. 19; ii. 9. I believe him to have been  
one of those “*brethren of the Lord*” mentioned Matt. xiii. 55; John vii. 5; ch. i.  
14; 1 Cor. ix. 5, of whom I have in the  
note on the first of these passages maintained, that they were His real maternal  
brethren, sons of Joseph and Mary:—and to  
have been an *Apostle*, as Paul and Barnabas, but not of the number of the twelve  
(see note on ch. xiv. 14):—and to have  
been therefore of course distinct from  
James the son of Alpheus, enumerated  
(Matt. x. 3 and parallels) *among* the twelve.  
The reasons for this belief I reserve for the  
Introduction to the Epistle of James.

**into another place**] I see in these words a  
minute mark of truth in our narrative.  
Under the circumstances, the place of  
Peter’s retreat would very naturally at  
the time be kept secret. It probably was  
unknown to the person from whom the  
narrative came, or designedly left indefinite.  
And so it has remained, the narrative not  
following Peter’s history any longer. We  
find him again at Jerusalem in ch. xv.  
Whether he left it or not on this occasion  
is uncertain. It is not asserted in the  
word **departed**,—which only implies that  
he left the *house*.

**18. as soon as it  
was day**] Wieseler argues from this, and  
I think rightly, that the deliverance of  
Peter must have taken place in the *last*watch of the night (3–6 A.M. in April),  
for otherwise lis escape would have been  
perceived *before* the break of day, viz. at  
the next change of the watch.

**20.**]  
It is impossible that Herod should have  
been at *war* with the Tyrians and Sidonians, belonging as they did to a Roman

province, and he himself being in high  
favour at Rome:—nor is this implied in our  
text. The quarrel, however it originated,  
appears to have been carried out on Herod’s  
part by some commercial regulation opposed to their interest, dependent as they  
were on supplies from his territory.

**came with one accord**, viz. by a deputation.—**Blastus** is a Roman name, and, from  
Herod’s frequent visits to Rome, it is  
likely that he would have Romans as his  
confidential servants.

**peace**] not  
(see above) in its strict sense, but **reconciliation**.

**because their country was  
nourished by the king’s country**] We  
learn from 1 Kings v. 11, that Solomon  
made presents of wheat and oil to Hiram  
in return for the cedar and fir-trees for the  
Lord’s house: and from Ezek. xxvii. 17,  
that Judah and Israel exported wheat,  
honey, oil, and balm (or resin) to Tyre.  
In Ezra iii. 7 also, we find Zerubbabel  
giving meat, drink, and oil to them of  
Sidon and. Tyre, to bring cedar-trees to  
Joppa. Mr. Humphry quotes from Bede,  
‘The Tyrians found the king’s friendship  
necessary to them, because their country  
was a very narrow strip, and close on the  
borders of Galilee and Damascus.’—An additional reason for their request at this particular time may have been, the prevalence  
of famine.

**21.**] The account in Josephus is remarkably illustrative of the sacred  
text: “The third year of his reign over all  
Judæa was now fulfilled, and he came to  
the city of Cæsarea.... and gave spectacles in honour of Cæsar.... and all the  
rank and wealth of the province was assembled at them. And on the second day of  
the spectacles, he put on a vesture all  
wrought of silver, so that the texture was  
wondrous to behold, and came into the  
theatre at the rising of the sun, Then the