silver, struck with the first glitter of the  
solar rays, cast a splendid reflection, dazzling the eyes of the beholders, and  
struck fear into them. Aud immediately  
his flatterers called out, in words unpropitious to him or any one, from all parts  
of the assembly hailing him as God, Be  
gracious to us; if we have hitherto feared  
thee as a man, henceforth we confess thee  
more than mortal. The king did not rebuke them, nor even reject this impious  
flattery. Looking up however shortly  
after, he saw an owl over his head, sitting  
on a rope, and straightway felt that it was  
a presage of mischief.” Josephus goes on  
to relate that he was immediately seized  
with a violent pain in his bowels, of which  
he died after five days’ agony. On the  
fraud committed by Eusebius in citing this  
account of Josephus’s, see my Greek Test.—The circumstance related in our text, of the  
*answer to the Sidonian embassy*, of which  
Josephus seems not to have been aware,  
*having been one object* of Herod on the  
occasion, shews an accuracy of detail which  
well accords with the view of the material  
of this part of the Acts having been collected at Cæsarea, where the event happened (see Introd. to Acts, § 2. 11).

**23.**] The *fact* may be correctly related by  
Josephus (see above): but our narrative  
alleges the *cause* of what happened to have  
been the *displeasure of God*, and the  
stroke to have been inflicted *by His angel*.  
Compare 2 Kings xix. 35; 1 Chron. xxi.  
15, 16. But no *appearance* of an angel is  
implied.

**he was eaten of worms**]  
Another additional particular; and one to  
be expected from a physician. In several  
cases of deaths by divine judgment we  
have accounts of this loathsome termination of the disease. See examples in  
my Greek Test.

**24.**] Similarly,  
ch. v. 12 ff.; vi. 7; ix. 31, a general statement of the progress and prosperity of the church of God forms the transition from  
one portion of the history to another.

**25.**] The journey (ch. xi. 30) took place  
after the death, or about the time of the  
death, of Herod; see on ver. 1. The  
purpose of the mission would be very soon  
accomplished: Saul would naturally not  
remain longer in Jerusalem than was unavoidable, and would court no publicity:  
and hence there seems an additional reason  
for placing the visit *after* Herod’s death:  
for, of all the persons whose execution  
would be pleasing to the Jews, Saul would  
hold the foremost place. Our verse is probably inserted as a note of passage from  
the last recorded fact of Barnabas and Saul  
(xi. 30), to their being found at Antioch  
(xiii. 1).

**John**] See above on ver. 12.

**CHAP. XIII. 1–XIV. 28.**] FIRST MISSIONARY JOURNEY OF PAUL AND BARNABAS. *Henceforward the history follows  
Saul* (or Paul, as he is now [ver. 9] and  
froin this time denominated)*, his ministry,  
and the events of his life, to the exclusion*  
(with the sole exception of the council in  
ch. xv.) *of all the other Apostles.*

**XIII. 1.**] The word “certain” has been  
interpolated, to make it appear that the  
persons mentioned were not the *only* prophets and teachers at Antioch. It is  
omitted by all our most ancient authorities. The enumeration is probably inserted on account of the solemnity of the  
incident about to be related, that it might  
be known *who they were*, to whom the  
Holy Spirit entrusted so weighty a commission.

**prophets**] See on ch. xi. 27.

**teachers**] Those who had the *gift  
of teaching*, see 1 Cor. xii. 28; Eph. iv. 11.  
They were probably less immediately the  
organs of the Holy Spirit than the *prophets*,  
but under His continual guidance in the