retained five or even more years. The  
imperial provinces, on the other hand,  
were governed by a military officer, a Proprætor or Legatus of the Emperor, who  
was girded with the sword, and not revocable unless by the pleasure of the Emperor. The minor districts of the imperial  
provinces were governed by Procurators.  
Nothing more is known of this Sergius  
Paulus. Another person of the same name  
is mentioned by Galen, more than a century  
after this, as a great proficient in philosophy. He was of consular rank, and is  
probably the Sergius Paulus who was consul with L. Venulcius Apronianus, A.D.  
168, in the reign of Marcus Aurelius.

**8. Elymas**] See above on ver. 6.

**9.  
who also is called Paul**] This notice  
marks the transition from the former part  
of his history, where he is uniformly called  
Saul, to the latter and larger portion, where  
he is without exception known as Paul.  
I do not regard it as indicative of any  
change of name at the time of this incident, or *from* that time: the evidence  
which I deduce from it is of a different  
kind, and not without interest to enquirers into the character and authorship of our history. Hitherto, our Evangelist has been describing events, the truth  
of which he had ascertained by research  
and from the narratives of others. But  
henceforward there is reason to think that  
the joint memoirs of himself and the  
great Apostle furnish the material of the  
book. In those memoirs the Apostle is  
universally known by the name PAUL,  
which superseded the other. If this was  
the first incident at which Luke was present, or the first memoir derived from  
Paul himself, or, which is plain, however  
doubtful may be the other alternatives,  
the commencement of that part of the  
history which is to narrate the teaching  
and travels of the Apostle Paul,—it would  
be natural that a note should be made,  
identifying the two names as belonging  
to the same person.—The **also** must not  
be understood as having any reference  
to *Sergius Paulus*, or as meaning that  
the Apostle *‘also* (as well as Sergius)  
was called Paul.’ It signifies that Paulus  
was a *second name* borne by Saul, in  
conformity with a Jewish practice as  
old as the captivity (or even as Joseph,  
see Gen. xli. 45), of adopting a Gentile  
name. Mr. Howson traces it through the  
Persian period (see Dan. i. 7; Esth. ii. 7),  
the Greek (1 Macc. xii. 16; xvi. 11; 2 Macc.  
iv. 29), and the Roman (ch. i. 23; xiii. 1;  
xviii. 8, &c.), and the middle ages, down to  
modern times. Jerome has conjectured  
that the name was adopted by Saul *in memory of this event*; the subjugation of  
Sergius Paulus to Christ, as the first  
fruits of his preaching—in the same way  
as Scipio after the conquest of Africa was  
called Africanus, and Metellus was called  
Creticus after the conquest of Crete. It is  
strange that any one could be found  
capable of so utterly mistaking the character of St. Paul, or of producing so unfortunate an analogy to justify the mistake.  
It is yet stranger that Augustine should,  
in his Confessions, adopt the same view:  
“He who was the least of Thine Apostles,  
... loved to be called Paul, instead of  
Saul, as before, to commemorate so great  
a victory.” So also Olshausen. A more  
probable way of accounting for the additional name is pointed out by observing  
that such new names were often alliterative  
of or allusive to the original Jewish name:—he who was Jesus as a Jew, was called  
Jason or Justus, Col. iv. 11: see other  
examples in my Greek Test.

**set his  
eyes on him**] It seems probable that Paul  
never entirely recovered his sight as before,  
after the “*glory of that light*” (see ch.  
xxii. 11). We have several apparent allusions to weakness in his sight, or to something which rendered his bodily presence  
contemptible. In ch. xxiii. 1, the same  
expression, “*fixing his eyes on,*” “*earnestly beholding,*” A. V., “*the council*”  
occurs, and may have some bearing (see  
note there) on his not recognizing the  
high priest. See also Gal. iv. 13, 15; vi. 11,  
and 2 Cor. xii. 7, 9, and notes. The traditional notices of his personal appearance  
represent him as having contracted and  
overhanging eyebrows.—Whatever the