word may imply, it appears like the graphic  
description of an eye-witness, who was *not*  
Paul himself.

**10. son of the devil**]  
Meyer supposes an indignant allusion to  
the name Bar-jesus (*son of Jesus, or  
Joshua*). This is possible, though hardly  
probable.

**wilt thou not cease to  
pervert the right ways of the Lord?**]  
This evidently applies, not to Elymas’s  
conduct on this occasion merely, but to  
his whole life of imposture and perversion  
of others. The especial sin was, that of  
laying hold of the nascent enquiry after  
God in the minds of men, and wresting it  
to a wrong direction.

**The Lord** here  
and in ver. 11, is Jehovah.

**11. for a  
season**] The punishment was only temporary, being accompanied with a gracious  
purpose to the man himself, to awaken  
repentance in him.

**a mist and a  
darkness**] In the same precise and gradual  
manner is the healing of the lame man,  
ch. iii. 8, described: *he stood* (first), *and  
walked*. So here, first a dimness came on  
him,—then total darkness. And we may  
conceive this to have been shewn by his  
gestures and manner under the infliction.

**12. at the doctrine of the Lord**]  
Hesitating as he had been before between  
the *teaching* of the sorcerer and that of  
the Apostle, he is amazed at the divine  
power accompanying the latter, and gives  
himself up to it. It is not said that he was  
*baptized:* but the supposition is not thereby  
excluded: see ver. 48; ch. xvii. 12, 34;  
xviii. 8, first part.

**13. Paul and his  
company**] Is there not a trace of the narrator being among them, in this expression?—Henceforward *Paul is the principal  
person*, and Barnabas is thrown into the  
background.

**Perga in Pamphylia**]  
Perga lies on the Cestrus, which flows into  
the bay of Attaleia. It is sixty stadia (74  
miles) from the mouth, “between and upon  
the sides of two hills, with an extensive  
valley in front, watered by the river Cestrus, and backed by the mountains of the Taurus.” (Conybeare and Howson, vol. i.  
p. 195, from Sir C. Fellows’s Asia Minor.)  
Tke remains are almost entirely Greek,  
with few traces of later inhabitants. The  
inhabitants of Pamphylia were nearly allied  
in character to those of Cilicia: and it may  
have been Paul’s design, having already  
preached in his own province, to extend  
the Gospel of Christ to this neighbouring  
people.

John probably took the opportunity of some ship sailing from Perga.  
His reason for returning does not appear,  
but may be presumed, from ch. xv. 38, to  
have been, unsteadiness of character, and  
unwillingness to face the dangers abounding in this rough district (see below). He  
afterwards, having been the subject of dissension between Paul and Barnabas, ch.  
xv. 37—40, accompanied the latter again to  
Cyprus; and we find him at a much later  
period spoken of by Paul, together with  
Aristarchus, and Jesus called Justus, as  
*having been a comfort to him* (Col. iv. 10,  
11): and again in 2 Tim. iv. 11, *as profitable to him for the ministry.*

**14.**]  
It is not improbable that during this journey Paul may have encountered some of  
the ‘perils by robbers’ of which he speaks,  
2 Cor. xi. 26. The tribes inhabiting the  
mountains which separate the table-land of  
Asia Minor from the coast, were notorious  
for their lawless and marauding habits.  
Strabo says of Isauria, that its inhabitants  
were all robbers, and of the Pisidians, that,  
like the Cilicians, they have great practice  
in plundering. He gives a similar character  
of the Pamphylians. ANTIOCH IN  
PISIDIA was founded originally by the  
Magnetes on the Meander, and subsequently  
by Seleucus Nicator; and became, under  
Augustus, a Roman colony. Its position is