described by Strabo as being on a hill, and  
was unknown or wrongly placed till Mr.  
Arundell found its ruins at a place now  
called Yalobatch, answering to Strabo’s  
description; where since an inscription has  
been found with the letters ANTIOCHEAE  
CAESARE.

**15.**] The divisions of the  
law and prophets at present in use among  
the Jews were probably not yet arranged.  
Before the time of Antiochus Epiphanes,  
the *Law only* was read in the synagogues:  
but, this having been forbidden by him,  
the Prophets were substituted:—and, when  
the Maccabees restored the reading of the  
Law, that of the Prophets continued as  
well.

**sent unto them**] Then they  
were not sitting in the *foremost seats,*  
Matt. xxiii. 6, but somewhere among the  
congregation. The message was probably  
sent to them as having previously to this  
taught in the city, and thus being known  
to have come for that purpose. See, as  
illustrating our narrative, Luke iv. 17 ff.  
and notes.

**16. beckoning with his  
hand**] As was his practice: *so he stretched  
forth the hand*, ch. xxvi. 1. See also  
ch. xxi. 40. The contents of this speech  
(vv. 16–41) may be thus arranged:  
I. *Recapitulation of God’s ancient deliverances of His people and mercies towards  
them, ending with His crowning mercy,  
the sending of the Deliverer and promised  
Son of David* (vv. 16–25). II. *The history of the rejection of Jesus by the Jews,  
and of God’s fulfilment of His promise by  
raising Him from the dead* (vv. 26–37).  
III. *The personal application of this to  
all present,—the announcement to them  
of justification by faith in Jesus, and  
solemn warning against the rejection of  
Him.* It is in the last degree unsafe to  
argue, as Dr. Wordsworth has done, that  
because Strabo asserts the language of the  
Pisidians to have been neither Greek nor  
Lydian, St. Paul must have spoken to them  
by virtue of his miraculous gift of tongues.  
To the question put by Dr. W., “In what  
language did St. Paul preach in Pisidia?”  
we may reply, seeing that he preached in  
the synagogue, after the reading of the  
law and prophets, “In the same language  
as that in which the law and prophets had  
just been read.”

**ye that fear God**]  
The persons thus addressed here, and in  
ver. 26, formed a distinct class, viz. the  
(uncircumcised) proselytes of the gate;  
not excluding even such pious Gentiles,  
not proselytes in any sense, who might be  
present. The speech, from the beginning  
and throughout, is *universal* in its application, embracing Jews and Gentiles.

**17. of this people of Israel**] Grotius thinks  
that as the Apostle said these words, he  
pointed with his hand to the Jews. Or  
rather, perhaps by the word **this** he indicated, *without gesture*, the people *in whose  
synagogue they were assembled*.

**our  
fathers**] It is evident that the doctrine so  
much insisted on afterwards by St. Paul,  
that all believers in Christ were the true  
children of Abraham, was fully matured  
already: by the words **this people** he alludes  
to the time when God was the God of the  
Jews only: by this **us** he unites all present  
in the now extended inheritance of the  
promises made to the fathers.

**exalted  
the people**] Evidently an allusion to Isa.  
i. 2, where the word is also used in the  
sense of ‘bringing up,’ nourishing to manhood. This was done by increasing them  
in Egypt so that they became a great  
nation: see Gen. xlviii. 19. There is no  
reference to any *exaltation* of the people  
during their stay in Egypt: whether by  
their deliverance, or by the miracles of  
Moses, or by Joseph’s preferment to honour.

**18. he bore them as a nurse beareth  
a child**] The adoption of this rendering,