renderings as this of “*pre-ordained*” in the  
Vulgate version had on the minds of men  
like St. Augustine and his followers in the  
Western Church, in treating the great  
questions of free will, election, reprobation,  
and final perseverance; and on some writers  
in the reformed churches who, though rejecting the authority of that version, were  
yet swayed by it away from the sense of  
the original, here and in ch. ii. 47. The  
tendency of the Eastern Fathers, who read  
the original Greek, was, he remarks, in a  
different direction from that of the Western  
School.

**50. devout... women**] Women had a strong religious influence both  
for and against Christianity: see for the  
former ch. xvi. 14; xvii. 4; Phil. iv. 3;  
1 Cor. vii. 16: for the latter, we have  
Josephus’s statement, that the majority of  
the wives of the Damascenes were proselytes: which may be compared with ch.  
ix. 22–25. These were proselytes of the  
gate, or at least inclined to Judaism.

**expelled them**] Though the *chief men of  
the city*, at the instigation, probably, of  
their wives, were concerned, this seems to  
have been no *legal* expulsion: for we find  
them revisiting Antioch on their return,  
ch. xiv. 21;—but only a compulsory retirement for peace, and their own safety's sake.

**51.**] As commanded by our Lord,  
Matt. x. 14, where see note.

**Iconium**]  
A populous city, east of Antioch in Pisidia,  
lying in a fertile plain at the foot of, and  
almost surrounded by, Mount Taurus. At  
this time, it was the capital of Lycaonia,  
and had around it a distinct territory,  
ruled by a tetrarch, and probably on that  
account is not reckoned to any of the above-mentioned districts. It became famous in  
the middle ages as the capital of the Seljukian Sultans, and had a great part in the  
growth of the Ottoman empire. It is now  
Konía, a town of 30,000 inhabitants.

**52.**] See, for similar “joyful perorations,” as Dr. Wordsworth well designates them, Luke xxiv. 52; ch. v. 41; xii.  
24.

**CHAP. XIV. 1. Greeks**] Probably these  
were of the number of the *devout persons*, or *worshippers of God*, mentioned  
ch. xiii. 43, 50; xvi. 14; xvii. 4, 17; xviii. 7,

i.e. those of the uncircumcised who  
were more or less attached to the Jewish  
religion.

**2.**] **which believed not**, viz.  
when Paul preached.

Ver. 3 gives  
the sequel of ver. 1,—ver. 4, of ver. 2.

**3. speaking boldly in the Lord**]  
i.e. ‘speaking with boldness, which boldness was grounded on confidence in the  
Lord.’ **By the Lord** here is meant GOD:  
see ch. iv. 29, 30, and ch. xx. 32, where  
we have joined together “*God, and the  
word of His grace*.”

**and granted**]  
or, **by granting**, &c.

**4.**] This was  
the way in which God bore His testimony.