Such a split into two factions was a common occurrence, on far less important occasions, in these cities of Oriental Greeks.

**5.**] Dr. Howson remarks, that there  
was no “assault” made on them, as the  
A.V. has it; for if there had been, they could  
not but have been *ware of it:* but a stir,  
or movement, was going on which would  
have led to an assault, had they not been  
ware of it.

**6. Lystra**] This, as well  
as Derbe (of both which very little further  
is known), was probably a small town at

the foot of the singular mountain-mass  
known as the Kara-dagh, or black mountain, Lystra being S., and Derbe S.E. from  
Iconium. The sites are very uncertain.  
There are the ruins of about forty Christian churches on the north side of the Kara-dagh, at a place called by the Turks Binbir-Kilisseh (the 1001 churches), which  
the most recent travellers believe may be  
Lystra. In one of these places (probably  
at Lystra, see note, ch. xvi. 1) Paul found  
and took up Timothy on his second journey; and from the expression “*my beloved  
child*” in 1 Cor. iv. 17, compared with the  
use of “*father*” in the same chapter, as  
defined ver. 15, we are justified in concluding that he had been converted *by the  
Apostle*; and, if so, during *this visit*.—There appear to have been few Jews in the  
district: we hear of no synagogue.

**Lycaonia]** Strabo describes Lycaonia as  
a hilly plain among the mountain-spurs  
of Taurus, very ill watered, cold and bare,  
but exceedingly adapted for sheep-pasture  
and the growth of wool.

**9.**] The imperfect tense here in the original is important. He **was listening** to Paul's  
preaching, and, while listening, his countenance, read by the Apostle’s gift of spiritual discernment, gave token of **faith to  
be healed**.

**stedfastly beholding him**]  
See note on ch. xiii. 9.

**10. with a  
loud voice**] The original implies that he  
suddenly raised his voice above the tone in  
which he was before speaking.

**11. in the  
speech** (dialect) **of Lycaonia**] The nature  
of this dialect is uncertain. The notice is  
inserted to shew that the Apostles *had no  
knowledge of the inference drawn by the  
crowd*, till they saw the bulls being brought  
to their doors, ver. 13. So Chrysostom:  
“This was not yet known to the Apostles:  
for the men spake in their own tongue,  
and thus conveyed no meaning to them.”  
See, on the real nature of the gift of  
tongues, and the bearing of notices of this  
kind on its consideration, the note on ch.  
ii. 4.—These appearances of the gods are  
frequent subjects of heathen poetry and  
mythology. It was in the neighbouring