country of Phrygia that Jupiter and Mercury were said to have wandered, and to  
have been entertained by Baucis and Philemon.

**12.**] This distinction is (besides  
the reason given) in accordance with what  
Paul himself cites (as the saying of his  
adversaries, it is true, but not therefore  
without some physical foundation), “*his  
bodily presence is weak*.” So Chrysostom,  
adding, “Barnabas seems to me to have  
been a person of noble appearance and  
bearing.”

**leader of the discourse**]  
Titles like this were commonly given to  
Hermes, the god of eloquence.

**13.  
which was before their city**] i. e. which  
was the defender, or tutelar god, of their  
city.

**bulls and garlands**] The meaning is not that the bulls were wreathed  
with the garlands: these last may have  
been to hang on the doors of the house  
where the Apostles were: or for manifold  
purposes connected with the sacrifice.  
They brought them, not to the gates of  
the city, but to the *doors of the outer  
court of the house:* see ch. xii. 13.

**14. the apostles**] This is the first place  
where Paul and Barnabas are so called.  
St. Paul constantly claims for himself the  
title in his Epistles: see Rom. i. 1; 1 Cor.  
i. 1; ix. 1; xv. 9; 2 Cor. i. 1; Gal. i. 1; Col.  
i. 1; 1 Tim. i. 1; 2 Tim. i. 1; Tit. i. 1.  
It seems to have been borne in this higher  
sense also by James the Lord’s brother:  
see Gal. i. 19, and note, and the Introduction to the Epistle of James: and by Barnabas, here and in 1 Cor. ix. 5, 6: see also  
Gal. ii. 9. So that there were, widening the  
word beyond the Twelve, fifteen Apostles,  
usually so called. The word was also used  
in a still wider sense: see Rom. xvi. 7;  
2 Cor. viii. 23 (marginal rendering); 1 Thess.  
ii. 6: in which latter place Silvanus and  
Timotheus seem to be included in it.  
The Apostles were *within:* on being told,  
they **rushed forth** into the crowd.

**15.**] The original, **these vain...** may be  
filled up by *things* or *gods*: more probably  
the latter, as contrasted with the One  
living God.

**16.**] Compare Rom. iii.  
25, 26, and ch. xvii. 30.

**17.**] Compare Rom. i. 19, 20. The words **gave us  
rain from heaven** had a remarkable applicability in a country where we have seen  
from Strabo (on ver. 6) that there was  
*great scarcity of water*. He relates that  
in one city of Lycaonia, where water was