xvi. 25, 26; Eph. iii. 5, 6, &c.

**19.**] not,  
as A. V. ‘*are turned*,’ but **are turning**:—the converts daily gathered into the church.

**20.**] The **pollutions of idols** are the  
things polluted by being offered to idols,  
about which there was munch doubt and  
contention in the early church:-see Exod.  
xxxiv. 15, and 1 Cor. viii. and x. 19.

**fornication**] It may seem strange that a  
*positive sin* should be made the subject  
of these enactments which mostly regard  
things in themselves indifferent, but rendered otherwise by expediency and charity  
to others. In consequence we have the  
following attempts to evade the simple  
rendering of the word: (1) Some explain  
it of *spiritual fornication* in eating things  
offered to idols: (2) others, of the committal of actual fornication at the *rites in  
idol temples*, &c. See further in my Greek  
Test. But the solution will best be found  
in the fact, that *fornication* was universally in the Gentile world regarded on the  
same footing with the other things mentioned, as *indifferent*, and is classed here  
as Gentiles would be accustomed to hear  
of it, among those things which they  
allowed themselves, but which the Jews  
regarded as forbidden. The moral abomination of the practice is not here in question, but is abundantly set forth by our  
Lord and his Apostles in other places.

**things strangled**] *as containing the blood*,—see Levit. xvii. 13, 14.

**blood**] in  
any shape: see Gen. ix. 4; Levit. xvii. 13,  
14; Deut. xii. 23, 24. Some of the fathers,  
and others, interpret the word of *homicide*,  
which is refuted by the context.

**21.**]  
Living as the Gentile converts would be  
in the presence of Jewish Christians, who  
heard these Mosaic prohibitions read, as  
had been from generations past, in  
their synagogues, it would be well for them  
to avoid all such conduct and habits as  
would give unnecessary offence. On the  
reading of the law, &c., in the synagogues,  
see ch. xiii. 15, note.

**22. Barsabas**]  
In most of our old authorities, **Barsabbas.**  
Of this Judas nothing further is known

than that (ver. 32) he was a ‘prophet’  
(see ch. xiii. 1). Wolf and Grotius hold  
him to have been the brother of Joseph  
Barsabas, ch. i. 23.

**Silas**] otherwise  
Silvanus: the former name is found in the  
Acts, the latter in the Epp. of Paul. He  
also was a ‘prophet’ (ver. 32). He accompanied Paul on his second missionary  
journey through Asia Minor and Macedonia  
(ver. 40–ch. xvii. 10),—remained behind  
in Berea (xvii. 14), and joined Paul again  
in Corinth (xviii. 5; 1 Thess. i. 1; 2 Thess.  
i. 1), where he preached with Paul and  
Timotheus (2 Cor. i. 19). Whether the  
Silvanus (1 Pet. v. 12), by whom the first  
Epistle of Peter was carried to the churches  
of Asia Minor, was the same person, is altogether uncertain. Tradition distinguishes  
Silas from Silvanus, making the former  
bishop of Corinth, the latter of Thessalonica. On the hypothesis which identifies  
Silas with Luke, and makes him the author  
of the Acts, see Introduction to Acts, § 1.  
11. b, c. I may repeat here, that in my  
mind the description of Silas here as one  
ot the “*chief men among the brethren*,” of  
itself, especially when contrasted with the  
preface to Luke’s gospel, would suffice to  
refute the notion. It has been also supposed that Silas (because it may signify  
*third* in Hebrew) is the same name with *Tertius*